

CRIMINATE;

Several Cases of Conscience Practically Resolved, by sundry Ministers, September 1661.

—Commending our selves to every mans conscience  
in the sight of God, 2 Cor. 4. 2.

*Unicuique est liber sua conscientia, & ad hunc librum discutiendum & emendandum omnes alii inventi sunt.*  
Bernard. de Inter. Dom. p. 1072. c. 28.

οὐδὲν δὲ ἴστας ἔτε μάστις ἐστὶ φοβερός, ἔτε καὶ ἡγορεῖτο δεινός, ὡς ἡ  
ἐπίστασις ἡ ἐγνατοῖσι καὶ ταῖς ἐκείνων ψυχαῖς. Polyb. Frag. p. 1029.

L O N D O N,

Printed for *Joshua Kirton*, and *Nathaniel Webb*, and are to be sold at the Kings Arms, and at the Royal Oak in *St. Pauls Church-yard*, 1661.

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55...436

...in the light of God's Cor. 4. 2.

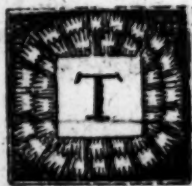
University of Cambridge  
...in the light of God's Cor. 4. 2.

Printed for the University of Cambridge  
...in the light of God's Cor. 4. 2.



To my most unfeignedly  
Beloved Parishioners of Saint  
GILES Cripplegate.

My Dear Friend,



These Sermons, both preach'd, and printed are the  
meer product of love to your Souls. I never yet  
(that I remember) went thorow the Parish with-  
out some (though not suitably compassionate) heart-  
-aking yearnings towards my charge, to think (and  
oh that I could think of it according to the worth  
of Souls) how many thousands here are passing to  
Eternity, that within a few years will be in Heaven or Hell, and I know  
not how, so much as to aske them whether they are going. While God  
continues me your Watchman, I shall affectionately desire, and solli-  
citously endeavour to keep my self pure from the blood of all men, and  
that not onely for the saving of my own Soul, by delivering my Mes-  
sage; but that you also may be saved by entertaining it. I am willing  
therefore to commend unto you some legible provocations to serious Pi-  
ety, and therefore have procured a contribution of help, that in the mul-  
titude of Spirituall Counsellors your souls may have safety. In short, my  
Brethren, give me leave to say, that if I had but the Apostles Graces  
to help me in the manner, I can (without boasting) at present use  
the

Act. 20. 26.

Prov. 11. 14.

the matter of his Spiritually-passionate expressions; That I greatly  
long after you all, in the bowells of Jesus Christ. And this I pray, that  
Phil. 1.8, 9, 10.  
11. your love to truth and holiness, may abound yet more, and more, in saving  
knowledge, and in all sound judgment. That you may practically ap-  
prove things that are excellent; and that you may be sincerely gracious,  
and universally without offence till the day of Christ. That you may be  
filled with the fruits of righteousness, which are by Jesus Christ unto the  
glory and praise of God. These (my Beloved) are and shall be (through  
Grace) the constant desires and restless endeavours of

Novemb. 14.  
1661.

Your most affectionate

Soul-Servant

Samuel Annesley.

THE

## The CASES Resolved.

- S**ermon 1. How may we be universally and exactly conscientious?  
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- Sermon 2.** What must and can Persons do towards their own Conver-  
*Mr. W. Greenhill.* sion? Ezek. 18. 32. p. 25
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- Sermon 4.** What Relapses are inconsistent with Grace? Heb. 5. 4, 5, 6. p. 64
- Sermon 5.** How may we be so spiritual, as to check sin in the first risings of it?  
*Mr. Gibbons.* Gal. 5. 15. p. 83
- Sermon 6.** How Ministers or Christian friends may, and ought to apply them-  
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- Sermon 7.** How must we reprove, that we may not partake of other mens sins?  
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- Sermon 8.** What means may be used towards the conversion of our carnal re-  
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- Sermon 9.** What are the characters of a Souls sincere love to Christ? and how  
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*Mr. J. Tilletson.* man and man? Matth. 7. 12. p. 248
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- Sermon 12.** If we must aime at Assurance, what should they do, that are not able  
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- Sermon 13.** What difference is there between the conflict in Natural and Spiritu-  
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- Sermon 14.** What faith is that, which except we have in prayer, we must not  
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- Sermon 16.** In what things must we use moderation, and in what not? Phil.  
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- Sermon 17.** How may we have suitable conceptions of God in duty? Genes. 18.  
*Mr. Mallery.* 27. p. 415
- Sermon 18. How

- Serm. 18. How are we to live by faith on Divine Providence? Psalm 62. 8. p. 436.
- Serm. 19. How may we cure distractions in holy duties? Mat. 15. 7, 8. p. 461
- Serm. 20. How must we in all things give thanks? 1 Thes. 5. 18. p. 478
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- Serm. 22. Wherein are we endangered by things lawful? Luk. 17. 27, 28. p. 561
- Serm. 23. How must we make Religion our business? Luke. 2. 49. p. 572
- Serm. 24. Whether well-composed Religious Vows do not exceedingly promote Religion? Psal. 116. 12, 14. p. 586
- Serm. 25. How are we compleat in Christ? Colos. 3. 11. ult. p. 611
- Serm. 26. How shall those Merchants keep up the life of Religion, who while at home enjoyed all Gospel-Ordinances, and when abroad are not only destitute of them, but exposed to persecution? Psal. 120. 5. p. 661
- Serm. 27. How is Hypocrisie discoverable and cureable? Luke 12. 1 p. 655
- Serm. 28. What must Christians do, that the influence of the Ordinances may abide upon them? 1 Chron. 29. 18. p. 677

The READER may be pleased to amend these Errours of the Presse.

Page 35. l. 27. read, deserved not death, p. 54. l. 32. is a very, 65. l. 24. that I know, 71. l. 4 there is, l. 14. course of sin, 89. l. 31. add in the margin. Rule 1. 98. l. 8. 100. ult. 105. 4. p. 105. 18. 2. to Christ. 201. l. 16. 201. ult. 211. 19. 211. ult. 219. 6. amore, 228. 14. hypostaticam. 236. 16. 240. 257. 7. 240. 366. 16. tight. 45. 4. 3. tight. 378. ult. is always. 401. 8. Math. 18. 419. 30. Prov. 18. 10. Some other mistakes there are in letters, as, president, for precedent, wrap for rap, and sometimes Greek words are false accented (as p. 31. marg. read *mdov* and *huv*) and one letter put for another (as p. 306. *vorizw* for *vorizw*) but such like faults being easily pardoned and amended, we make no further observation of them.

		Sermon	
Mr Lye	18.	Mr Hurst	24.
Dr Manton	19.	Mr Whitaker	25.
Mr Cooper	20.	Mr J. Jackson	26.
Mr Symonds	21.	Mr Bromhall	27.
Dr Wilkinson	22.	Mr Akerloot	28.
Mr Watson	33.		





How may we be universally and exactly Conscientious?

ACTS 24.16.

And herein do I exercise myself, to have allwayes a Conscience void of offence toward God, and toward men.



His Sermon is but *preliminary* to some select cases of Conscience. And in this Text you have a notable *Anatomy* of Conscience, wherein are these six things singularly considerable.

1. Here's the *Index* to the book of Conscience; The *Eye* to the *portrayture* of a Christian, that according to your severall *standings*, looks upon the *Business*, the *Time*, the *Manner*, and the *Cause* of this account.

Herein<sup>a</sup> in this, i. e. in this *business*<sup>b</sup> q. d. here I am arraign'd as a Malefactor, charged with Sedition, Schism, and Heresie, in this my Conscience acquits me. Herein do I exercise, &c. Again,

Herein<sup>c</sup> in, or at this *time*<sup>c</sup> q. d. 'Tis but five dayes agoe, since I was flapt in the mouth for this defence, and I see those present, that so rashly, and illegally censured me, yet now before more equall Judges, I bring the same defence. Herein I exercise myself, &c. Again,

Herein<sup>d</sup> in this *manner*<sup>d</sup> q. d. My manner of life from my youth, which was at the first among mine own Nation at Jerusalem, know all the Jews, which knew me from the beginning (if they would iustifie) that I lived after the straitest sect of our Religion<sup>e</sup>: And I am not conscious to my self of any crime in respect of their law, either in my *Judaism* or *Christianity*<sup>f</sup>: or thus,

Herein<sup>g</sup> q. d. I have hope towards God — that there shall be a Resurrection of the dead, both of the just and unjust; and therefore wish me it is a very small thing that I should be judged of you, or of mans judgement: yea, I judge not mine own self, for I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord<sup>h</sup>. And therefore having an eye to the resurrection, and last judgement<sup>i</sup>: I exercise myself to have, &c.

a Ex 17.9.  
b In hoc vulg. *Examin.*  
c *Interes*, Bc2.  
i. e. *in* 17.9.  
d *De Dicu.*  
e *De Dicu.*  
f *Tirin.* in  
Acts 23.1.

g Syr. Arab. *propterea*. *Did.*  
h *De Dicu.*  
i *verse 15.*  
h 1 Cor. 4.3.4.  
i *Propter hoc i. e.*  
*propter hanc fiduciam.* *Gloss.*  
*cius.*

B

2. Here's



καταμεντορας  
and sometimes  
the same with  
μεντορας. Bu-  
dazus. 1 Ope-  
ram de, ela-  
borate concinno,  
orno, solo Steph  
m' Ακαριπι-  
tus Paulus sig-  
nificationis. Heb.  
jugationis. Heb.  
Hithpabel. Bez.  
Cantic. 1. 6.  
o 1 Cor. 9. 27.  
p σωτηριαν  
χην.  
q Rut. against  
Lib. of conf. p. 1

2. Here's the *Act* with the *quality* included, [*Exercise*<sup>k</sup>] I am mu-  
sing, and exercising my mind: I am learning and busying my thoughts,  
the word also notes industry, and endeavour; paines and labour<sup>l</sup>, q d.  
this is my meditation, my study, my work and employment to get, to  
keep, and use, a Conscience void of offence, &c.

3. Consider the *Subject* of this exercise [*my self*]<sup>m</sup> 'twas himself,  
not onely his hearers, he took on him the care of all the Churches, but  
he would not have it charged upon him, that he kept others Vineyards  
and neglected his own<sup>n</sup>: he would be sure so to exercise himself, that  
he might not by any meanes, when he had preached to others, himself be a  
castaway o.

4. Consider the *Object* of this exercise, and that is [*Conscience*]  
and p pray consider the manner of expressing himself [*to have a Consci-  
ence*] to be owner of a good Conscience: All men have a Consci-  
ence, but we may say of most, Conscience hath them: they have a  
Conscience, as they have a Feavor, or a disease; Conscience is trou-  
blesome and disquiets them, they cannot sin so freely, as if they had  
no inward gripes, and therefore they had rather be rid of their Consci-  
ences, then be thus troubled with them. But now the Apostle he would  
have a Conscience to commune with, he would do nothing but what  
he is willing his Deputy-Judge shall approve of.

5. Consider the *quality* of the Subject [*void of offence*]<sup>r</sup> i. e. without  
any thing which will not endure the scrutiny of both divine and hu-  
mane judgement. The distribution notes the entireness, exactness, and  
excellency of his Gospell-carriage: in his Religion towards God, and  
in his Conversation among men. He made it his business to live purely  
before God, and righteously among men<sup>u</sup>.

6. Consider the *Continuance* of this exercise [*allwayes*]<sup>w</sup> 'tis not on-  
ly by fits and starts, when in some good moode, or under some pangs  
of conviction, 'tis not onely when arrested by sicknesse, or affrighted  
by the apprehension of death, but allwayes, at all times.

The words thus opened, the Generall Case that lies upon me to re-  
solve is this.

Case.

How may we be universally, and exactly conscientious?

Universally, in respect of things; exactly, in respect of manner.

To answer this, (so far as I can crowd it into a Sermon) I shall pre-  
sent you with these four things. 1. What Conscience is. 2. What it's Ob-  
jects. 3. What it's Offices. 4. What are the Kinds of Consciences;  
Wherein various directions are necessary, for remedies and rules, which  
when laid together will resolve the Case.

Conscience

Γ' Απρόσκοπος

ſ Vatab in loc.  
e ſ ἵαλμα γὰρ  
ἀφ' ἡ ἀγέλης  
Chryſ. in loc.  
q Calv. in loc.  
w Δεῖ πῶς.  
i. e. διὰ πῶς  
χρὴν. Pil.

1. Conscience is mans judgment of himself, i.e. of his Estate and Actions y, The Description as they are subjected unto the judgment of God. I therefore close with this description to wave the determination of that School-dispute, whether it be an Act z, or an Habit a, whether of the Understanding b, or Will c, or both d, whether it be a distinct Faculty e, or Power f, how far born with us, and how far acquired g. I willingly let pass all h, that doth not further the design I drive at, viz. an universall and exact conscientiousness.

For Conscience, the Hebrews ordinarily make use of two words, viz. [Heart] and [Spirit] [Heart] in Prov. 4. 23. *Keep thy Heart* i, i.e. keep thy Conscience with all diligence; and so in the New Testament, 1 John 3. 20. *If our Heart* k, i.e. if our Conscience condemn us. [Spirit] in Pro. 18. 14. *A wounded Spirit* l, i.e. a wounded Conscience who can bear, and so in the New Testament, 1 Cor. 2. 11. *What knoweth the things of a man, save the Spirit* m of man, i.e. the Conscience of Man that is in him. But in English (as also in the Greek n, and Latine o whence we borrow it) is called [Conscience] knowledge with another, which excellently sets forth the Scripturall nature of it, as Job 16. 19. *My witness is in heaven*, and Rom. 9. 1. *I say the truth* — *my Conscience also bearing me witness in the Holy Ghost*. In both places, q. d. God witnesseth with my Conscience p. Conscience is placed in the middle, under God, and above man q. I will close this with Brochmand's description of Conscience r, to be a kind of silent reasoning of the Mind, whose definitive sentence is received by some affection of the Heart, whereby those things which are judged to be good and right, are approved of with delight, but those things which are evill and naught, are disapproved with grief and sorrow. God hath placed this in all men, partly to be a judgement and testimony of that integrity to which man was at first created, and of that corruption that followed sin; partly that God may have a Tribunal erected in the breasts of men, to accuse delinquents, and to excuse those that do what is good and right.

*nationem, tamquam etiam quoad usum & exercitium conjunctionem sive connexionem ut non solum vocabulorum appellationes, sed & reales singulorum proprietates, & officia, reliquis promiscue & indiscriminatim attribui soleant; idque non in exterius tantum poetarum, oratorum, aliorumque humanioris literaturae auctoribus, (quibus licentius loqui permixtum est) sed & in dogmaticis Philosophorum & Scholasticorum scriptis. Idem eodem p. 9. and in the last paragraph of that lecture, absolvi tandem — certe obscurius quam aut voluissim, aut debuissim, si res aliter tulisset — Profecto intricata est & perplexa omnis (quod viri gravissimi jam olim coqueffti sunt) de animae intellectiva potentia & facultatibus disquisitio — quae capere se putant, & quidem suo modo capiant illiteratissimi quique homunciones; haec ipsa non capiunt accuratissimi philosophi — quia in re nequeo satis admirari Dei Opt. Max. infinitam Sapientiam, retundentis hoc paulo humanam superbiam, & representantis mortalibus, velut in speculo, inanem illam de corruptione, quae sibi videntur aliquid esse, cum nihil sint, miserè decipi. ntes cor suum — p. 35-36.*

יָדָהּ cor tuum. כַּאֲשֶׁר הָאֵל מִן הַשָּׁמַיִם וְעַתָּה הִנֵּנוּ עֹבְדֵי אֱלֹהִים. o Conscientia. p Sanderfon ibidem & postea parsim, q Perkins Vol 2 l. 1. p. 11. f Brochmand. T. 1. Art. 1 c. 3. q. 2. p. 7.

1. Mr. Bernard  
of conf. p. 56. &  
seqq.

1. 2. Cor. 1. 12.

1. Roman. 7. 18.

2. Rom. 9. 1. 2.

3. Heb. 9. 14.

4. 2. Tim. 1. 3.

5. Heb. 9. 9.

6. Heb. 10. 22.

7. 1. Tim. 3. 9.

8. 1. Pet. 3. 21.

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2. The Object of conscience is very various, conscience hath great employment: and much businesse with the whole man, and with all his affections; 'tis like those living creatures in the Revelation all over eyes; it looks to the understanding; whether our wisdom be carnal or gracious; to the will; whether it goe beyond or fall short in ability of good performances; to the affections; whether the entertainment or refusal of the Gospel be the matter of greatest joy or sorrow. It pryeth into all our actions both towards God and man. Towards God, whether in general our estate be good; in speciall whether our service be inward & spiritual, or onely outward & formal. More particularly it surveighs all our duties whether w<sup>o</sup>l<sup>d</sup> in faith; whether we beare with promise, whether through our infirmities, we can goe unto God as unto an Oracle; whether in the Lords Supper we have singular Communion with Christe; in short whether we doe and will stick close to Religion; as knowing that if Conscience doe not steer right, Religion will be Shipwrecke. Thus duties towards God are the great object of Conscience, but duties towards man are the Secondary, and like unto it. Towards man in our whole conversation. Particularly, that we be obedient to rulers; and that which is in one place charged upon us for Conscience sake, is in another place commanded for the Lords sake; in short, that we be just in all our dealings; avoyding all justly offensive things; words, thoughts, that we expreis singular charity; especially to soules; and this in prayer, when we can doe nothing else, and Conscience doth not onely do all this at present urging to duty, or shooting or tingling under the commision of sin, but it foresees things future provoking to good and cautioning against evil; and also looks back upon things past with joy or torment, so that it is easier to reckon what is not the object of conscience then what is; in a word, Every thing of duty and sin is the object of Conscience.

3. The Offices of Conscience are likewise various. In general, the proper Office of Conscience is discursively to apply that light which is in the mind unto particular actions, or cases. The light which is in the mind is either, the light of Nature, or the light of Divine Revelation. By the light of Nature, I understand those common notions, which are written in the hearts of men, which (as a brand pluckt out of the common burning) are the reliques of the Image of God after the fall. Not onely Scripture but experience evidenceth, that those which are practical Atheists, that say unto god depart from us; we desire not the knowledge of thy wayes, yet cannot get rid of his Deputy, their Conscience: they carry a Spy, a Register, a Monitor in their

their bosome, that doth accuse and trouble them, they cannot sin in quiet<sup>a</sup>. Those that are without or Reject the sun-shine of Scripture, yet they cannot blow out Gods Candle<sup>u</sup> of Conscience. By Divine revelation I meane both the standing rule of Scripture<sup>w</sup>, and Gods extraordinary discoveries of himselfe, whether by dreams or visions, or Prophecies, or other Spiritual communications; all which though (if they be fi d God) they are according to Scripture<sup>y</sup>; yet the former are afforded upon particular Providences, and the last are the universal privileges of particular favourites<sup>z</sup>: But it is the office of Conscience to apply all these, and that it doth by the discourse of a practicall Syllogisme<sup>b</sup> e.g.

Whosoever believeth<sup>a</sup>, ( i.e. accepteth of Christ as Lord<sup>d</sup>, and Saviour<sup>e</sup> ) shall be saved, but ( may the gracious person say ) I accept of Christ as Lord and Saviour<sup>e</sup>. Therefore shall I be saved.

Or thus. Whosoever is unfeignedly willing to have his actions brought to the Scripture touchstone to be tried, whether they be right for the matter, and to the Scripture Ballance to be weighed whether they be right for the manner, his deeds are wrought in God, i.e. he is in a state of Grace, he acteth by the gracious assistance of the Spirit of God<sup>f</sup>.

But ( may the trembling Soul say ) I desire nothing more then to bring my selfe and all my actions to a Scripture tryall<sup>g</sup>.

Therefore ( he may conclude ) I am in a state of Grace<sup>h</sup>, &c.

Once more. Whosoever committeth sin<sup>i</sup> ( i.e. makes a trade of Sin ) is of the Devil ( i.e. is the Child of the Devil )

But ( may every unregenerate Person, say<sup>k</sup> ) I make a trade of sin i. e. when I am sinning I am in my Element, I am where I would be, there is no work so pleasing to me.

Therefore I am the Child of the Devil<sup>l</sup>, i.e. I am in a state of Damnation.

In the (major or) first proposition, you have the dictate<sup>m</sup> of Conscience. In the (minor or) second proposition you have the Testimony<sup>n</sup> of Conscience, and in the Conclusion, you have the judgement of Conscience<sup>o</sup>. In the first the power of Conscience is very great; so great that it can do any thing but make evill good<sup>p</sup>, for it can make an indifferent action good or evill<sup>q</sup>; and it can make a good action evill; therefore in things necessary it doth so bind, that noe humane laws

conscientia, conscientia- dictamen, lex naturalis, scintilla rationis, ovulignus, &c. Estius in 2. l. Sent. dist. 39. § 2 p. 429. n. conscientia respectu propositionis, dicitur lume & lex; respectu assumptionis & conclusionis testis, sed respectu assumptionis apri sume vocatur index vel liber; & respectu conclusionis maxime proprii index. Amel. de conscientia. l. 1. c. 1 p. 3. § 9. o Propositionem dictat conscientia, assumptio per appropriationem vocatur ovulignus. conclusio est ipsa upia. s. Ibidem §. o. p. Ibidem. Theol. de Conf. p. 44. § 18. q. r. Martinus de verb. conf.

Quod ego in corpore hoc post modum importuna cogitatione verso in mente;

et multoties graviter torqueor in recordatione quam prius captus fuero operis perpetratione. Bern. de inter. dom. c. 30 p. 1674.

u Prov. 20. 27. w Isa. 8. 10. x Num. 12. 6. 7. 8. Heb. 7. 1.

y 1 John 4. 1 z Chro. 20. 14 1 Kin. 13. 20 21 Nu. 14. per totu a1 Cor. 12. 3, 13.

b Sayrus clar. Regl. l. c. 3 p. 4.

c John 3. 39 d a Cor. 12. 7. e John 10. 28 f John 3. 10. 21 g Pla. 139. 23.

h Psal. 26. 1. 2. i John 3. 8.

k Rom. 6. 30 l Rom. 6. 16.

m Habitualis cognitio menti impressa, varie ab auctoribus nuncupatur, ut



Acts 4. 19. can loosen, and thereupon we are said to be down-right *debtors* <sup>c</sup>; engaged *servants* <sup>u</sup>, spirituall *bound* <sup>w</sup>, lovingly *constrained* <sup>x</sup>, graciously *neccitated* <sup>y</sup>. Yea in a word; we can do no other (unless we will offer violence to our Consciences) then do what God chargeth upon us as duty <sup>z</sup>. Thus far the *dilectate* of Conscience. In the *Testimony* of Conscience, Conscience examines, sifts, and tries our actions, this in Scripture is called a *returning* into a mans own heart <sup>a</sup>, a *thinking* of our ways <sup>b</sup>, a *speaking* to our heart <sup>c</sup>, a *laying* things to heart <sup>d</sup>, a *setting* our heart upon a business <sup>e</sup>, an *examination* and trial of our selves <sup>f</sup>; and thence the conclusion is inferred from the premisses according to our apprehension of the rule and account of our actions. Yet this is worthy of special observation, that though both the premisses be *undeniably* true, yet there's nothing more *ordinary*, then for not only wicked <sup>g</sup>, but gracious persons (though upon different grounds) to deny the *conclusion*: and the truth is, without the Spirits assistance by way of *conviction* to the wicked, and *relief* to the godly, neither of them will prove any better *Logicians*, then still to deny the *conclusion*. Graceless persons they will not conclude against themselves: For, 1. They will not weigh the *cogency* of any Scriptural <sup>h</sup> argument. 2. They have *suckt* in other self flattering conclusions <sup>i</sup>: and 3. they are willing to put a *cheat* upon themselves <sup>k</sup>, so these will not conclude against themselves. And on the other hand, gracious persons *dare* not conclude themselves so happy as the Scripture represents them. 1. Through the prevalence of *temptations* <sup>l</sup>, Satan frights them from their comforts. 2. Through the *abounding* of grace <sup>m</sup>, they think 'tis too good to be true, especially considering 3. their sense of *unworthiness* <sup>n</sup>, what *l* they passe a sentence of absolution upon their souls! of approbation upon their actions! No, they dare not: Through over-modesty they'l bely the very spirit of grace. In short, the onely *remedy* I shall commend to both sorts is this, *viz.* Beg of God to perswade thy heart to close with convincing truth, q. d.

your own hearts, as the Devil will do when he tempts you) & *do not* <sup>o</sup> (be as loth to be mistaken in your graces, as a Usurer in his coyn) g Ro. 2. 18. 21, 22. h John 3. 20. i Deut. 29. 19. k Jam. 1. 22. *μπαλαγωγία* falsa argumentatione uti & subdola supputatione fallere, as those in Math. 7. 21, 22, 23 Broehm in loc. l Rev. 12. 10. The Devil accuseth them to themselves, as well as unto God day and night. m Psal. 126. 1. n Luke 7. 4, 9.

a John 6. 27:

p 1 John 4. 19.

q Jerem. 3. 21.

r John 1. 11.

Lord thou hast told me in thy word, that if I come unto Christ, I shall in no wise be cast out: and if I love God, I may thereby be sure that God loves me.

But Lord, so far as I am able by searching to know my own heart, I desire nothing more then, to come to Christ, to receive Christ, to be

one

one with Christ, to be conformable to Christ. And Lord I dare say Gal. 2. 20. with Peter, thou that knowest all things, knowest that I love thee; if I prize thee above all things in the world w, if restless longing & for further acquaintance, and more inward communion; if pantings after the secrets of thy presence, & fear of nothing more then to offend thee, be infallible evidences of sincere love, then I dare appeal unto thee, that I love thee.

Therefore Lord persuade my soul thankfully to acknowledge that 'tis in a safe condition. On the contrary, Thus Lord thou hast told me, that if I live after the flesh I shall die. But my heart & life undeniably evidence that I mind nothing but carnality:

Therefore Lord convince me that there's but a step, but a d breath between me and everlasting death.

Thus Christians do but suffer and help your Conscience to do its office, and then shall you have rejoycing in your selves alone and not in others. i. e. you will finde cause of rejoycing in the testimony of your own Conscience and not in others thinking you to be better then you are, nor in your thinking your selves to be better then others. Thus you have the offices of Conscience. I come in the last place to speak of

4. The kinds of Conscience I know are commonly reduced to these 4. viz. Good & quiet. Good and troubled. Evil and quiet; Evil and troubled. But intending the resolution of the Case before me in speaking to Conscience under the several kinds of it; I shall speak to 8 kinds of Consciences. The two first, viz. the sleepy and the feared Conscience are peculiar to the worst of men. The 4. next, viz. the erring, doubting, scrupulous & trembling Consciences are almost indifferent to good & bad; only the 2 former have a greater bias to bad: and the 2 latter have a greater tendency to Good: but the 2 last kinds, viz. The Good and Honest, and the Good and quiet Consciences are peculiar to Gods choicest favourites. In treating of these, I shall endeavour to acquaint you with the nature of each, how to cure the evill, & how to obtain the good, and hereby the Application will be entwisted with the Explication throughout my discourse.

I. The first and one of the worst kinds of Consciences in the world is the sleepy Conscience, such is the Conscience of every unconverted person (that is not yet under horror) their spirit, i. e. their Conscience is asleep; that as bodily sleep bindeth up all the senses and animal spirits, so this spiritual (or rather unspiritual) sleepiness bindeth up the

soul,

Gal. 2. 20.  
1 Heb. 2. 11.  
2 John 21. 17.  
3 Psal. 73. 25.  
4 Psal. 119. 20.  
5 Psal. 106. 4.  
6 Psal. 25. 14.  
7 Psal. 119. 120.  
8 Rom. 8. 13.  
9 Job 21. 13.  
10 Psal. 146. 4.  
11 Gal. 6. 4.  
12 B. m. de conse.  
13 p 1107. g But  
here I must  
say with Aug.  
non possum ut  
volo expl care  
quod sentio:  
tamen  
quid moliar dicere, peto ut non expectatis verbum meum sagacissime si potest intelligatis.  
Odi definire nam facilius est mihi videre in alterius definitione quod non probem, quam quicquid bene definiendo explicare. Aug. T. 1. l. 2 de Ord. c. 1.  
2 p 67 1.

βασίλειον πρῶτον-καὶ πρῶτον κατὰ φύσιν μένον Carcerarius in loco.

*Privatio om-  
nis sensus & ju-  
dicii. Illyr. In  
p. d. loc.  
k. Ephe. 5. 11.  
l. Math. 25. 41.  
m. Gantic. 5. 2.  
n. Revel. 3. 20.  
o. Pro. 6. 9, 10.  
p. Concessio iro-  
nica ethiopiam  
habens pigritiam  
elegantissimam.  
Jun in loc. q.  
videmus consci-  
entiam veluti ve-  
ternis aut le-  
thargo aliquam  
diu sepultam. &c.  
Episcop. Inft.  
theol. l. 1. c. 3.  
p. 11.*

*Causes.*

*r. Prov. 23. 34,  
35. Facet in co-  
rona charchij;  
i. e. Galea ubi  
maxima fititur  
maris agitatio.  
Jun in loc. tra-  
s. the vulg. Ver-  
sion, weh may  
serve for a pa-  
raphrase, quasi  
sopitus guber-  
nator amisso  
cave. i. usa ra-  
tionis. Tir.  
f. Jonah. 1. 5.*

*r. Plin. 4. 5. 11*

soul from all sense of the evil of sin, and want of grace; and there-  
fore in conversion Christ doth awaken the Conscience. The Disci-  
ples of Christ have their spirits waking, when their bodies are slum-  
bring, i. e. they have a gracious habit of watchfulness, when they are  
overtaken with some carnal acts of sleepiness. Christ complains of un-  
kindness, that his Spouse sleeps in the morning, when he knocks for  
early entertainment; but the unconverted let Christ stand knocking all  
the day, till supper time, they will spend their day with their lusts;  
and if Christ will knock and wait till the day of their life be almost  
spent, then they'll pretend to open: but how long must God call? *How  
long wilt thou sleep O sluggard? when wilt thou arise out of thy sleep?*  
and they'll answer, *Yet a little sleep, a little slumber, a little folding of  
the hands to sleep.* The plain truth is, though wicked men cannot quite  
stifle their consciences, yet their Consciences do but as it were *raoke* in  
their sleep, and they take no more notice of them, then they do of  
their dreams.

Causes of a sleepy Conscience are (besides the sluggishness of our de-  
praved natures)

1. A spiritual intoxication, all unconverted persons are drunk with  
the love of sin, and therein behave themselves like *Solomons* drunkard  
that lies down to sleep in the heart of the sea, or upon the top of a mast,  
in the very midst of the greatest soul danger: He doth that daily which  
*Jonah* did once, run away from God, and then composeth himself to  
sleep, when God is pursuing him with judgments; and dreams of no-  
thing but impunity, & happiness. Love of sin is the Devils *Opium*, where-  
by he casts the Conscience into a dead sleep, that no arm but of Omni-  
potency can waken it. He meets with something in the world, which  
he likes better then the holy ways of God, and therefore will not seek  
God, Gods ways are always grievous to him; he hath said in his heart  
*I shall not be moved*—God hath forgotten: he hideth his face, he will never  
see it—he contemns God, & saith in his heart, thou wilt not require it. They  
wink, and then conclude God doth not see them.

2. Carnal conceits of grace and heaven. At the best, humane wisdom  
is their highest Guide, their great and supreme Oracle; in their misap-  
prehensions of their need of mercy, they are willing to be flat-  
tered

tered, that it may be had without such severities in Religion, as they are unwilling to undertake. Why should they be wiser then their Neighbours? all men are not fools. Men are wise, and as learned, neither professors practise such strictness, and do you think they have not care of their souls? they do not doubt but they shall do as well as the best. Though poor souls they know that wide is the gate, and broad is the way which leadeth to destruction; and many there be which go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Mark that [that find it] he doth not say that enter into it, but that find it. Those that do not walk in the way of holiness, 'tis impossible they should ever find it. The gate doth not lead to the way, but the way to the gate. Do not think to get to heaven first, and learn heavenly mindedness after, yea heaven must now suffer violence, striving is the condition of entering. Rouse up therefore, and shake off your worldly wildome, your ignorant self-love, your abuse of mercie, your contempt of God, and your forgetfulness of death and judgement. But how shall we do this?

Quam min  
tatum & pede  
tentum, desine  
a deo; & ita  
profundum de  
scendat, ut su  
per eam urgea  
puteas summa  
mundi prosper  
ritas alludit &  
illudit, cum  
laudatur pecca  
tor in desideri  
is anima sua;  
cum peccantium  
favor & pecca  
re nolentium  
pavor nolens &  
dolens ardet  
et, &c. Bernh.  
de cons. p.

1199. \* Mat. 7. 13. 14. \* Non dicit pauci rediuntur quod difficillimi, sed pauci inveniunt. Far. in loc.  
7 vide Auth. imperf. oper. Hom. 18. p. 72. \* Mat. 11. 12. \* Luk. 13. 24. vide Stell. in loc.  
\* See Abernethy's physick for the soul. c. 7. p. 91. &c.

1. The first remedy I shall commend is *Consideration*. Let the subject of thy consideration be withou wilt (only I could wish it may relate to eternity; whither thou art posting) and I shall no doubt of the success. Let me for once insert a relation I heard between the preaching and the transcribing of this Serm. The Father of a Prodigal left it as his death-bed charge unto his only Son to spend a quarter of an hour every day in retired thinking, but left him at liberty to think of what he would, onely engaged him to spend a quarter of an hour in thinking. The son having this liberty, compleat himself in the subject, set himself to the performance of his promise; his thoughts one day recall his past pleasures, another contrive his future delights; due at length his thoughts became inquisitive, what might be his fathers and in proposing this task: he thought his father was a wise and good man, therefore surely he intended and hoped that he would some time or other think of Religion: when this leaven'd his thoughts they multiplied abundantly, number could be contain them in so short a confinement, but was that night sleepless, and afterwards restless, till he became seriously religious. O that I could perswade you to go and do likewise!

2. Observe what means thou thinkest as too startling, and make use

6 Tit. 1. 13.

ἡ ἀνίσχυς ἀνθρώπου

καὶ ἡ ἀνίσχυς ἀνθρώπου

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of them for thy *awakening*. This with the blessing of God will savingly awaken thee. O how often hath thy Conscience *whimper'd*, & thou hast *hustl'd* it to sleep again! What doth thy sleepy Conscience most dread? an awakening *Ministry*? So far cross thy Conscience as to attend no other: In stead of *lullaby* notions, improve *cutting* (c) *convictions*.

Generalis cujus-

den religiosi ordinis,

quint suos hortaretur,

ne minus conscientia

studerent quam scientia;

dixit majores

suos, se vitæ suam

directisse conscientia;

nunc autem abbreviatam

videri verbum istud,

ac mutilatum

primâ syllabâ,

viz. succedente illi

scientiâ; verendum

deinceps ne & hoc

verbum mutiletur

primâ syl-

labâ, adeoque

relinquatur sola

entia rationis,

circa qua versatur

sæpe speculativa

tantum scientia,

ac nuda

speculationes.

Bresser. de consc. l. 1. c. 7. p. 28. Sect. 57.

The feared

Conscience.

a 1 Tim. 4. 2.

Corruptam &

putrefactam at-

que putredinem

cum fetore

semper emitten-

tem. Anselm

in loc.

c Caetero d' a-

boli penetratam

esse, ut indele-

biliter eandem

retineant con-

scientiam, &c.

Cajer. in loc.

d Abern. ibid.

e 8 p. 105.

f Jer. 44. 16.

&c.

Canse.

f Morbus vene-

reus.

g Rom 1. 28.

See also v. 21.

24 26.

h Ecce quotiens

vindicat Deus

& ex eadem

vindicta pura

& graviora

peccata confurgunt.

Bed. in loc. 1. Tradidit Deus-

substantione gra- a — traditione in potestatem

Satanae. 2. 3. ad hunc modum, in mentem reprobam, ac- ve, & passivè intelligendo, &c. And a) this to be

such a recompence of their error: 2. 3. id est quam oportet, i. e. quam ex ordine justitia sua Deus ipso de-

habeat retri- uere. Par. in loc.

II. The second kind of Conscience proposed is, the *feared Conscience*.

Such is theirs, who have given up their names to Christ, but lift up their heel against him, of which the *Apostle* speaks\*, having their consciences *seared with an hot iron*, i. e. having a corrupt, and b putrified conscience, that have the Devils *brand mark* c upon it. Plainly, a *feared Conscience* is a rotten d, venomous, ulcerate, pestilent, filthy, gangrenate Conscience, that doth not perform any of its offices, but is even past feeling; that is (or might have been) in Christs Hospital under cure of soul-distempers: but through indulging of sin, not being able to endure the sharp e convictions, bitter reproofs, and close exhortations of the word, he deadens his Conscience unto an insensible senselessness, to this rank of profligate sinners. I refer all those that frequent (as well as those that reject f) Ordinances, that make a profession (as well as those that base the profession) of Religion; yet have a reserve of sin which they will not part with. Searing (you know) is of that part which needs cure.

The *causes* of a feared Conscience are, Conscience-*washing* sinnes on mans part procuring it, and divine withdrawing from the sinner on Gods part inflicting it. As there are some bodily diseases that follow bodily wickedness, so this Soul-disease is the peculiar punishment of sins against knowledge. Methinks that Text is dreadful: *As they did not like to retain God in their knowledge, God gave them over to a reprobate minde*, &c. f. It is observable, the ofner they rebelled against the light, the more severely God punished them; with that (which they counted) impunity, viz. he gave them up to their swinge of 1. natu-

ral



rall lust, 2. unnaturall, and 3. of all unrighteousness. Custome of sinning takes away conscience of sinning.

For Cure. Seriously set your selves against those peculiar wayes of Cure. sinning which have brought you to this. You know them, there's not any one that hath a seared Conscience, but he doth (or easily may) know how it came so, your work (in some respect) is not so large as in case of the sleepy Conscience, 'tis but one or two sorts of sins that are eminently mischievous to your souls in this case, though a seared Conscience is worse then a sleepy Conscience, yet as 'tis more easily discernable, so 'tis but reasonable you should more speedily and vigorously set upon the cure, take heed of accounting any sin small, lest at last you account not any sin great; I will commend one Text to you, and close this particular, Ezek. 24. 13, 14. *In thy filthiness is lewdness, because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthiness any more; till I have caused my fury to rest upon thee. I the Lord have spoken it, it shall come to passe, and I will do it, I will not go back, neither will I spare, neither will I repent, &c.* Sirs, God hath been your Physician, hath used variety of remedies: if nothing will prevail, but you will industriously singe your Consciences to make them senseless, as sure as God is true, he will make you sensible of your sin by everlasting burnings.

I forbear enlargement, because in the following cases about the Mortification of beloved lusts, about relapses, and how to check the first signs of sin, you will have suitable directions to make your brawny Consciences tender. I proceed therefore to those kinds of Consciences, none else will speak to, viz.

*etia a parvis incipiunt, &c.* Dorotheus B. P. T. 4 p 769. 1 — *Instar medici, qui parvis non par. it rell* i. e. non habest, quod amplius faciat, &c. Sanctius in loc.

k Cum experie  
quis dicere quid  
est si verbum  
b: c unicum locu  
tus fuero? — Ex  
hoc, quid id,  
quid illud —  
Sensim incipit  
quis pedetentim  
in majora &  
graviora proba  
bit, & sic deinceps — in  
perfectam insensibilitatem  
decidit —  
carate levia,  
quoad levia  
sunt — &  
virtutes & pec  
m My su. y to

III. An Erring Conscience is that which judgeth otherwise then the thing is. Conscience is sometimes deceived through ignorance of what is right, by apprehending a false rule for a true, an error for the will of God: Sometimes through ignorance of the fact, by misapplying a right rule to a wrong action; Conscience evill informed takes humane traditions and false doctrines, proposed under the shew of divine authority to be the will of God; a famous instance you have of this in Jeroboams case, he fears that if the people should go up to sacrifice at Jerusalem, then he should lose his kingdom, this puts him upon enquiry, whether there should not be a double Sanctuary, as well as a double Kingdom:

The Erring  
Conscience.  
n Ames. de cons  
l. 1. c. 4. p. 8  
o Dickson  
Therap. Sac. l. 1  
c. 1. p. 3. § 8.  
p Be-gins.  
Præ cath.  
dissert. 3. p. 244.  
§ 27.

hereupon a Council is called, flattering Prophets come, they have dreams and visions, worthy of their affections, suitable to their purpose: A decree is made, *q. d.* 'tis sufficient that you have hitherto gon up to *Jerusalem*, now behold your Gods, these calves are like the cherubims of the Sanctuary, which are as ministering Spirits before the face of God. (that these calves had the shape of the Cherubims, you may gather by comparing of Scriptures, that which is called the face of an *Oxe* in one place, is called the face of a *Cherub* in the other.) This seems to the people a satisfying warrant for them readily to follow the Kings commandment. I might add another instance of the good old Prophet, who was plausibly seduced to his bodily destruction. Now 'tis a great question (among the *Papists* especially) whether, and how far an erring Conscience binds? One of their most learned *Ca'uists* that I meete with, peremptorily determines: that the law of an erring Conscience is not dispensable by a God himself: Others *w*, that 'tis good to follow an erring Conscience, when it hath the credit of a good Conscience, and is agreeable to reason: Others *x* that a right, and an erroneous Conscience both bind, though in a different respect, a right Conscience as it is conformable to the Law of God, an erring Conscience as it is thought to be the Law of God, a right Conscience binds simply, an erroneous upon a supposition. Some distinguish ignorance into *y* vincible, and invincible, and say, that when an erroneous Conscience through invincible ignorance judgeth that to be honest which is not so, yet that judgement is the next rule which the will is to follow. Others distinguish (where all men are not able to discern the difference) between *z* binding & obliging. But in short, they generally determine the question in the affirmative. Though some grant, that though a we must do nothing against a true Conscience, yet we must depoe an erroneous one, and go contrary to it. And Others *b*, though we must do nothing against Conscience in any case, yet we must not follow Conscience in every case. The plain truth is, Error cannot bind us to follow it; an erring Conscience may so bind, that it may be a sin to go against it; but it can never so bind, as it may be a *virtue* to follow it. To follow an erring *d* Conscience, is for the blind sinner to follow his blind Conscience till both fall into the ditch.

q Ezek. 1. 10.  
r Ezek. 10. 14.  
s Ezek. 1. 7.  
t Hof. 5. 11.  
u Kings 3. 8.  
v 18. 19. 21. 26.  
w De quidem d  
Des, multo mi-  
nus ad homine.  
Bresser de  
Consc. l. 5. c. 22.  
p. 555. § 212.  
x De ignur  
bonum sit agere  
secundum Con-  
scientiam erran-  
tem voluntarie  
y Ut si ope-  
retur ex necessitate  
nona Conscientie  
bonam esse. Et  
omni recta ratio-  
ne congruent.  
AZORius Moral.  
Instit. l. 2.  
p. 104.  
z Sayrus Glav.  
Reg. l. 1. c. 4. p.  
8 § 13.  
y Quando Con-  
scientia erronea  
ex invincibili  
ignorantia ju-  
dicat aliquid  
honestum esse, quod honestum non est, tunc illius voluntatis, qui conformis est tali judicio, binus & honestus est, etiamsi contingat obiectum esse turpe, ita passim Theologi; Et probatur, quia tunc est conformis sue regule, nam illud iudicium est proxima regula quam sequi debet voluntas. Becan. Tr. 1. Theol. Schol. pt. 2. Tract. 1. c. 4. q. 7. p. 219. z — Neminem obligat tamen ligat — Durand. lib. 2. dist. 39. q. 5. p. 443. § 7. a Sylvestrius in l. 1. Sent. p. 139. b Nihil licet contra Conscientiam agere in aliquo casu, nec tamen tenetur quilibet sequi Conscientiam suam in quolibet casu. Gul. Parisiensis, de vitis & pec. p. 280. c Harris works pt. 4. p. 28. d Robins. Obl. c. 47. p. 246.

The violation of Conscience is alwayes evil, and the following of an erring Conscience is evil, but there's a middle way that's safe and good, viz. the informing of Conscience better by Gods Word, and following of it accordingly.

The Causes of an erring Conscience (besides Originall sin, the effect whereof is blindness in the Understanding. And the just judgement of God upon persons for not entertaining, obeying, and loving the truth as it is in Jesus, besides these, the causes) are reducible to these Three Heads <sup>e</sup>.

1. *Negligence of learning the will of God* <sup>f</sup>, through slothfulness, and love of ease, and low esteem of the wayes of God. I need name but one Scripture for both proof and illustration of this particular, *Eccles. 4. 5, 6* *The fool foldeth his hands together, and eateth his own flesh. Better is a handfull with quietness, then both the hands full with travell and vexation of Spirit.* <sup>g</sup> d. He is a fool that puts himself into a posture of idleness, that compoeth himself to do nothing, that thinks it better to be without good things, than be at some trouble in getting them <sup>h</sup>.

2. *Pride whereby a man is ashamed to consult others and to be taught by them* <sup>i</sup>. Those that are sincerely conscientious are not free from a kind of proud modesty, in being shie of making inquiry into practical cases, there's something of pride in their bashfulness to discover their ignorance, in asking of questions for Conscience sake. But those that are ungodly, arrogate so much to their own judgment, that (to speak their own boasting) they know as much, as any man can teach them. But as wise as they are, a wiser then they calls them <sup>k</sup> *fooles*, and their folly misleads them.

3. *Passion, or inordinate affection* <sup>l</sup> about that whereof we are ignorant. This warpeth our consideration, for *he that seeks truth with a byas, will run counter when he comes near it, and not find it though he come within kenning of it* <sup>m</sup>.

You may gather the remedies from the opposites to these three causes of error. 1. Be industriously diligent to know your duty. 2. Be humbly willing to receive instruction. And 3. Let not your affections out-run your judgment. But ther's one rule I shall commend, which if you will conscientiously improve, you shall never be much hurt by an erring Conscience, and I dare appeal to your own Consciences, that 'tis your indispensable duty, you *must* use it, and 'tis so plain and easie you may use it.

*Do what you know, and God will teach you what to do.* Do what you know to be your present duty, and God will acquaint you with your

e Bresser l. 5.  
c. 23. p. 556.  
Spasim.

f *discendi negligentia, non ex pigritia.* Idem §. 2. 7.

g English An. h Pemble in loc.

i *Pudeat ignorantem alios consultare, et ab iis doceri.*

k Bresser ibid. l. Prov. 28. 26. *Qui suo fidit animo stultus est.* Merc. in loc.

l Bresser ibid. §. 1. m Arch Bishop Layd Ep. Ded. before the relation of the conference.

Cure.

n Mandata tua  
ostende, quia me  
non permittant  
errare, &c.  
Remigius in  
loc.

o Semita diffusa  
quasi semi via,  
quia angusto  
calle ducitur,  
nec ungu nota  
est, sed oculis  
stinere ambula-  
tur. Bruno. in  
loc. B.P.T. 11.  
p. 96.

p Remig. ubi  
sup.  
q Arnobius  
in loc.

r Non eos qui  
placuerunt co-  
tinent, quasi scip-  
so melius re-  
gere possint, sed  
eos qui non eri-  
gunt cervicem,  
neque recedunt.  
Aug. in loc.

f. Eiusmodi error  
nunquam acci-  
dit, vel certe  
non permanet;  
de rebus neces-  
sariis, magnis,  
& gravibus

Bergius

prax. Cathol. p. 247. t Curtw. in loc. u — Dominus clypeus erit iis, qui perfectum, & omnibus suis  
numerus constantem contemplationis rationem in hisce reconditis divinisq; rebus amplexi sint, quo ab erroribus  
tuiserventur, &c. Levi Gherfom. in loc. w Eng. Annot. y — Quam perperam & stultè hodie  
permultis, dum errandi periculum metunt, hac trepidatione sese impediunt ab omni discendi studio — si Deo  
toti in obsequium sumus additi, spiritum discretionis ab eo nobis datum ire ne dubitemus, qui perperus sit  
dux ac director, &c. Calv. in loc. z Gol. Parisiensis. Qui expresse docet — ubi est invincibilis ig-  
norantia quoad nos, Deus succuret, nisi culpa nostra ejus opem a nobis avertamus — quæ sententia fuit  
maxime ad providentiam Dei celebrandam. Davenant determ. q 45. p. 213.

1 V. A

future duty as it comes to be present. Make it your business to avoid known omissions, and God will keep you from feared commissions. This Rule is of great moment, and therefore I will charge it upon you by express Scripture. Psalm 25. v. 4. *Show me thy wayes O Lord*, i. e. those wayes wherein I cannot erre. *Teach me thy paths*, i. e. that narrow path which is too commonly unknown o, those commands that are most strict and difficult. V. 5. *Lead me in thy truth, and teach me*, i. e. teach me evidently that I may not be deceived; so teach me that I may not only know thy will but do it p. Here's his prayer, but what grounds hath he to expect audience? For thou art the God of my salvation, q. d. thou Lord wilt save me, and therefore do not refuse to teach me. On thee do I wait all the day, i. e. the whole day, and every day q, other arguments are couched in the following verses, but what answer? v. 9. *The meek will be guide in judgement, the meek will be teach his way*, i. e. those that submit their neck to his yoke, those that are not conceited that they can guide themselves better then he can guide them, he will teach them his way, in necessary, great, and weighty matters they shall not erre. Again Prov. 2. v. 3. *If thou criest after knowledge, and liftest up thy voice for understanding*, v. 4. *If thou seekest her as silver, and searchest for her as for hid treasures*, v. 5. *Then shalt thou understand the fear of the Lord, and find the knowledge of God*, v. 6. *For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding*, v. 7. *He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly*, v. 8. *He keepeth the paths of judgement, and preserveth the way of his Saints*, v. 9. *Then shalt thou understand Righteousness, and judgement, and Equity, and every good path*, q. d. Be but as diligent to get knowlege, as a covetous man is to get money r, and God will certainly give you such knowledge of his wayes, as shall preserve you from error, and will teach you how to behave your selves both towards God and Man w: One Scripture more, that in the evidencè of three witnesses, this rule may be established, Joh. 7. 17. *If any man will do his will, he shall know of the Doctrine whether it be of God, or whether I speak of my self*, q. d. Hinder not your selves from learning truth through fear of error y, for you shall never want the Spirits guidance, while you practically follow his conduct z.

I V. A *doubting Conscience* is that which with trouble and anxiety *sus-*  
*pends* <sup>a</sup> its judgment, not knowing which way to determine. Doubtfulness  
of Conscience is that ambiguity of mind which consists in a standing (or  
rather in a wavering) ballance, neither assenting nor dissenting <sup>b</sup>. To  
speak strictly, a *doubting* <sup>c</sup> Conscience is no Conscience, but onely im-  
properly, as a dead man may be said to be a man. Conscience is a judg-  
ment of something done, or to be done: but now where there's no assent,  
there's no judgment <sup>c</sup>, but a *privation* of judgment; and therefore so  
far as it may be called a Conscience, it is an *evil* Conscience, at best  
troublesomely <sup>d</sup> evil, and therefore ought to be deposed. Some term  
the acting upon a doubting Conscience to be an acting *besides* <sup>e</sup> Consci-  
ence; for they cannot be said to act according to Conscience, because  
'tis properly none, but *equivocally*; nor do they act *against* Consci-  
ence, because Conscience permits them to act thus and no otherwise:  
those act with or against Conscience, where the judgment of Consci-  
ence is determined, to say this is lawful or unlawful, and he acts *besides*  
Conscience, who remains fluctuating and doubting, whether such a  
thing be lawful or unlawful, and yet doth, or omits it. Now the Apostle  
tells us, <sup>f</sup> *Whatsoever is not of faith is sin*. By faith there we must under-  
stand that *persuasion and security of mind*, whereby we believe and deter-  
mine, that such a thing *pleaseth*, or *displeaseth* God, is lawful or forbid-  
den; 'tis not spoken of justifying <sup>g</sup> faith, as if men sinned in eating or  
not eating, because their sins were, or were *not* pardoned; In short, in  
all duties that belong to practise we must be *unweariedly* diligent to  
perceive the truth, that doubtfulness may be driven <sup>h</sup> away, for the more  
certain knowledge we have of those things we do, the more confident  
we may be in the doing of them, and the more joyfull after-  
wards. What therefore is the cause of doubting that it may be  
banished?

The *Causes* of doubting, which I shall speak of briefly (to say no-  
thing of our ignorance <sup>i</sup> and weakness) are these Two.

1. Either want <sup>k</sup>, or *equality* of reasons, that when we *poize* and  
weigh things most *impartially*, yet we are not able to come to a deter-  
mination, but the mind is still in *suspence*.

practical doubts, for of Speculative that proverbial saying of *Æneas Silvius* is undeniably true, cui  
plura nosse datum est, eum majora sequi dubia. Flat na de vit. Pont. Pij. 2<sup>di</sup>. p. 3. 2. k Voet. Sel.  
d. p. 3. p. 818.

2. Doubts arise from some *peculiar* reasons. Generall reasons are

NOT

The doubting  
Conscience.

a Brechm. T. 1.  
c. 3. q. 3. p. 7.

b Consci-  
entia dubia,  
frivola, negativè  
magisq; prepeti-  
tè, nil est aliud,  
quam ambigui-  
tas, sive suspèn-  
sio animi consti-  
tuti in aquili-  
brio, &c. Bieff.  
1. 4. c. 1. p. 350.  
c B efs.

ibid. §. 3. Vix  
dubia conscien-  
tia addita sit  
diminuens seu  
alienans, baud  
aliter quamens  
rationis, ead-  
dem, &c.

Voetius pt. 3.  
p. 818.

d. Si non mali-  
tia turpi saltem  
tristi. Voet. ibid.

e Præter consci-  
entiam.

Konig. de conf.  
vide p. 13. 14.

f Rom. 14. 23.

g Minus expi-  
borum qui  
fidem istam ex-  
plicans de fide

justificante, &  
salvifica, &c.

Konig. ibid.

i I speak of

k Voet. Sel.



not sufficient to make a conscientious doubt; there must be intention of mind upon some particular reasons that must be duly weighed, else we may be said to doubt of what we scarce think of. They have not so good as a doubting Conscience (and that's a bad one) whose doubts lurk in generalls, who have onely some cloudy notions from without, or foggy mists from within; which they take no due course to clear. Too many deal with their doubts, as Cripples with their sores, which might easily be healed, but they make them a begging argument; so the formall Hypocrites have alwayes their doubts and fears (like the Lapwings cry, far enough from her nest) about things generall or of lesser moment, which they might easily answer, and employ themselves in things more profitable. Shall I tell you how? you can't expect I should resolve the almost infinite particulars of doubtful cases, but I'll propose two remedies, which with the blessing of God upon the conscientious improvement, will give you light for smook in things both Sacred, and Civil.

I Quæ. modis  
possit. accidere  
conscientia du-  
bia? Resp.

Tot modis posse, quot sunt genera questionum. Azorius Inst. Mor. l. 2. c. 18. p. 135.

Cure. 1. About lesser matters this rule commonly holds good, viz. <sup>m</sup> In things doubtfull take the safest course. In things doubtfull ordinarily one way is clear, take that, e.g. I question whether such a recreation be lawfull, but I am sure 'tis not unlawful to let it alone; therefore to prevent the after-reckonings of Conscience, I will not meddle with it; but this rule will not reach all cases, therefore,

<sup>m</sup> Indubio prædicto eligenda est via tutior ex principio scilicet naturalis. Est certa & revera communis. Brevis ibid. l. 4. c. 6. p. 335. §. 45. n. 'Tis generally taken to be safest to take that way (in things controverted) wherein differing parties agree, but that 'tis not alwayes a good rule, See Arch Bishop Laud's Conference, p. 288. & seqq. In multis particulatibus non tenetur homo patrem tutiorem sequi. Sayrus clavi. reg. l. 1. c. 13. p. 31. §. 9.

2. Bring the case to a point, wherein the stress of your doubt lies, but be sure it be a case of Conscience, not of interest, or prejudice, but a case of Conscience, such as you are unreservedly willing to be resolved in, that you can in prayer (as it were) bring God ablance to write what he pleaseth. And 2. Pare off all those whirling demurs, and carnall reasonings which may puzzle, but can never satisfy you. These things premised, 3. Write down your case as nakedly as you can, with the grounds of your hesitation: in your writing, make two Columns; on the one side write those reasons you judge cogent [for] on the other side, the reasons you judge of moment [against] that whereof you doubt: compare these together, and poize them impartially, you will finde that your

your perplexed thoughts have another *aspect* when written, then when floating, and that your own ink will ordinarily kill this *tetter*; plainly your selves will be able to resolve your own doubts: but if not, this will ripen the boyle where it doth not break and heale it, you will be ready for advice. In your consulting of others, do it with expressions equivalent to those of the Jewes to *Jeremy* (but with more sincere affections) *Jer. 42. vers. 2.*—Pray for us unto the Lord thy God—*Vers. 3.* That the Lord thy God may shew us the way wherein we may walke, and the thing that we may do.—*Vers. 5.* The Lord be a true and faithful witness between us, if we do not p according to all things for the which the Lord thy God shall send thee to us. *vers. 6.* whether it be good or whether it be evil (i. e. seem it never so disadvantageous or dangerous to us) we will obey the voice of the Lord our God to whom we send thee, that it may be well with us when we obey the voice of the Lord our God. But because we have none can give infallible decision, therefore refer your case to those that are likely to give a different resolution, and thereby you will see how much is to be allowed to humane passion: request them to write the grounds of their Determination, then compare these together, especially the Scriptures and reasons. If you cannot out of these collect a satisfying resolution (yet the case will be brought into a narrower compasse;) be unwearied therefore to take the same course again, apply your selves to the same persons or others; [one] case thus thorowly resolved will be singularly usefull for the scattering of all future doubts in all other cases: And though this may prove a businesse of time, yet suspend your acting till you are satisfied: though the duty in question be of greatest moment, yet while you can approve your heart unto God, that 'tis neither love of sin nor ease, 'tis neither slighting of Christ nor duty, but a restless inquisitiveness to know Gods minde in the case, your suspense (at the worst) will be reckoned among your infirmities, and be compassionately overlookt. Can there be any thing of greater moment, than to doubt of Christs resurrection? yet while *Thomas* doubted meerly for want of evidence, Christ graciously condescends in a non-such manner to give him satisfaction. To conclude this, whereto ye have already attained, walke by rule exactly, and if in any thing you be doubtfully minded, God shall reveal even this unto you.

† *John 20. 25. 27. s Phil 3. 15, 16.*

V. A scrupulous conscience is that which doth determine a thing to be  
D lawfull, The scrupulous Consc.

o Vide Sayr.  
Clav. Reg. Ibi.  
dem §. 6. & 7.

p *Jer. 42. 9, &c.*  
expressus est  
juramentum quo  
dicitur, Testis  
est deus, quam  
quo dicitur, Por-  
ro, quia illud  
explicat ratio-  
nem juramenti,  
&c. Estius in  
loc.

q *Contra legem  
charitatis in  
deum fecit is  
qui cum dubium  
animum habe-  
at, nihilominus  
operatur--allus  
ad sui bonita-  
tem, rellam  
cognitionem rei  
agende requirit  
& postulat.*  
*Azor. Instit.*  
*mor. l 2 c. 18,*  
*pag. 135.*

*et. Statu i rem aliquam esse licitam, sed id eo in effectum minus deducenda, quia scrupulus aliquis, qui anxiam reddat conscientiam, ne fusi an res ista sit illicita* König de consc. p. 14. *u* *Scrupulus diminutivum à scrupus, lapillus est qui in calce. Hinc metaphorice significat similem afflictionem animæ seu conscientie, 1 Sam. 25. 31. non erit — in scrupulum cordis, &c. B. cll. de consc. l. 5. c. 1. p. 562. w* Amel. *Ibidem*. p. 16.

The difference between a doubting Conscience & a scrupulous Conscience is this; A doubting Conscience assents to neither part of the question, a scrupulous Conscience consents, but with some vexation.

König de consc. p. 14. *u* *Scrupulus diminutivum à scrupus, lapillus est qui in calce. Hinc metaphorice significat similem afflictionem animæ seu conscientie, 1 Sam. 25. 31. non erit — in scrupulum cordis, &c. B. cll. de consc. l. 5. c. 1. p. 562. w* Amel. *Ibidem*. p. 16.

Causes.

*x* *Scrupulus* — *vel melancholia* *vel duarum enatus* — König. *ibid* p. 15. — *item ex agitudine & infirmitate* — *ex nonnullis causis que cerebri efficiant, ut sunt jejunium, vigilia, &c.* S. y. cl. reg. l. a. c. 14. p. 43. *y* *Singulis hominibus virtutis convenientibus insidiatur, neque enim facile capitaretur: Si autem luxu, inopia, aut avaritia, aut avaritia* proponeret: Si autem virtutes de abstinentia gloria, aut abstinentes de gula imbecillitate pulsaret: ergo in tentationis ardore calide singulis insidians, vicinos moribus laqueos abscondit. Gregor. mor. l. 19. c. 14. p. 161. b.

I shall name but two causes (forbearing to mention our ignorance and pride which have a great influence upon all kind of Error, Doubts, and Scruples.

1. The first cause of scrupulousness is natural<sup>x</sup>, viz. a cold complexion which is alwayes timorous, those that are phlegmatick, and melancholy are naturally fearful; and the reason is, that through the defect of naturall heat, the spirits about the heart are as it were congealed, and the heart it self is strained, whence by way of sympathy the imagination hath sad apprehensions of things, and such persons are pusillanimous and fearfull.

2. The 2<sup>d</sup> and the chief cause is temptations. Satan if he cannot keep the heart a secure prisoner, hee'l do his utmost to overwhelm it with fears and jealousies, and he suits his temptations according to our temper. He doth not tempt the riotous with rewards, nor the glutton to the glory of abstinence, he doth not tempt the coward to strive for victories, nor the passionate to fearfulness. He doth not tempt the melancholy to security, nor the phlegmaticke to great achievements. A due consideration therefore of our natural temper, would mend our spirit.

1. The first remedy I shall commend to you is this, viz. be not discouraged with your scruples, 'Pray' keep off from the other extream, do not indulge them, they naturally tend to much spiritual damage; they are occasions of sin. 2 They render the wayes of God more strait, horrid, and impossible. 3 They retard the work of Grace. 4. They hinder Chearfulness in the service of God. 5. They quench the Spirit. 6 They unfit us for any Duty. These may all serve for arguments to strive against them: But yet, be not discouraged, for God is pleased

through

through *over-pouring* grace to make good use of them. 1. To further mortification. 2. To restrain us from worldly vanities. 3. To abate pride, and promote humility. 4. To make us more watchfull. 5. To make us strive to be more spiritual. 6. To (little lesse then) *force* us to live more upon Christ: but you must take the *other* rule if you would have these benefits.

2. *Do what possibly you can to get rid of your scruples: but if you can not get rid of them, act against them.* 'Tis not only lawfull, but necessary to go against a scrupulous Conscience, or you will never have neither grace nor peace. Should a Christian forbear praying, or receiving the Sacrament every time his scrupulous Conscience tells him, he had better wholly omit the duty then perform it in such a manner, you would soon find to your sorrow the mischief of your scruples, but grace will not leave him to his scrupulous humour. Be resolute therefore, and tell the Devil, that as you do not perform your duty at his command, so neither will you omit it at his bidding. Do by religious duties as they that are afraid to go by water, or to go over a narrow bridge, they cease to fear when they have gone often over: so by the performance of duties, your scrupulous fears will vanish. Act against your scruples, 1. *Positively*, by disputing them down, and opposing their reasons. 2. *Negatively*, by slighting of them, and not hearkning to them. In short, *In all necessary known duties, alwayes do what you can, when you can't do what you would.*

V I. The trembling Conscience is that which is *disquieted*<sup>a</sup>, and distressed with the (apprehended) hazard of the Soul's condition, that doth nothing but *accuse*, and condemn & affright the Soul. This, of any needs least enlargement, for every one that feels it, is rhetoricall enough in expressing it.

Abraham digged, and the Philistines stopped them with earth, Gen. 26. 50. *Ob peccatum ut in aqua sanosa & turbida, nemo potest in ea vultum suum contemplari.* B. P. T. 4. p. 769.

There's a twin-cause of a trembling Conscience, viz. Sense of *sin*<sup>b</sup>, & Cause of fear of *wrath*<sup>c</sup>. Never *sin* like mine! never *heart* like mine! never *case* like mine! Such are the constant complaints of a troubled spirit. I meddle not now with that *horror* of Conscience that follows *profligate*<sup>d</sup> wretches, I shall speak something of it toward the close, nothing now.

—nullus sui asylum habet. Euf. Nieremberg. de a. t. vol. 1. 2. p. 158.

For *cure*, I can give but hints. Never keep the Devils counsell. Cure. Break through all carnall reasonings to acquaint your selves with some

faithfull spirituall Physician, or experienced Christian that may shew  
 1 Cor. 10. 13. you the methods of divine grace, and what others have successfull  
 done that have been just in your condition. This premised

1. *Notwithstanding* (yea in the midst of) your saddest complaints,  
 Bless God for an awakened conscience, while there's hopes of cure. It is a  
 good rule, Be not too quick in administering comforts; but we cannot  
 be too quick in provoking <sup>to thankfulness</sup>. If you can at present be  
 thankful that you are out of hell, you shall ere long be thankfull for  
 assurance of heaven. This rule may seem strange, but (upon experi-  
 ence) it's practice will discover it's excellency.

2. Observe, 'tis Gods usual method to bring the soul through these  
 perplexities to the most solid spirituall peace. Augustine excellently  
 expresseth his spirituall conflict, how God followed him with severe  
 Domine severa misericordia, trembling, that he might leave dallying in soul-concernments. Believe  
 flagella ingemins timoris & pudoris, ne rur- a usefull treasury throughout thy life. Therefore,  
 sus cessarem-jā penē faciebam & non faciebam:—sentiebam me ab iniquitatibus teneri, & jacobus voces miserabiles:  
 quamdiu, quamdiu cras & cras? quare non modo, quare non hac hora finis turpitudinis mea?—Aug.  
 Conf. l. 9. c. 11, 12.

h 1 Cor. 15. 8. 3. Do but hold on<sup>h</sup> in the vigorous use of all means of Grace, and  
 reckon Gods keeping thee from turning thy back upon his ways, when  
 thou hast no comfort in them, the secret supports he gives, which  
 thou tak'st no notice of, count these for evidences that the Spirit is at  
 work in thy heart, and for pledges, that he will perfect his own work.  
 e g. Count thy growing importunity in prayer (or sorrowful complaint  
 for the want of it) a gracious answer of that prayer, which thou thinkest  
 is disregarded. Count thy watching for a word to direct and support  
 thee, a notable efficacy of that word, which thou countest doth thee  
 no good. Count thy restless dissatisfaction with every thing on this  
 side God, to be a love-token from God, to assure thee that God will be  
 thy satisfying portion, and in the interim aske those well-grown chris-  
 tians that are now in the spiritually-sensible embraces of divine love,  
 whether they are not glad that God formerly took that course with  
 them, which he now takes with thee, to bring them to these joyes. Be  
 encouraged therefore, though thou hast a sorrowfull seed-time, thou  
 shalt have a joyfull harvest.  
 Thauler. in hystor. vit. p. 16. i Psal. 126. 5, 6.

Thus



Thus having spoken of those kinds of Conscience that are either *evil* or *troublesome*, and how to cure them. I now come to those defensible kinds of Conscience, that next to *Deity* and heavenly *Glory* admit no *hyperbole* in their commendation, viz. the good *honest* Conscience, and the good *peaceable* Conscience, and how to obtain them.

VII. That Conscience is good in respect of its *integrity*, which gives a right judgement of every thing according to the word of God. I grant that the law of *Nature* binds <sup>k</sup>, *Ecclesiastical* laws binde <sup>l</sup>, and *Political* laws binde <sup>m</sup>, but the Word of God is the principall rule <sup>n</sup>, which precisely binds the conscience in regard of it's Author <sup>o</sup>; *There is one law-giver, who is able to save and to destroy. Feare p not them which kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

The good honest Consc.  
k Rom. 2. 14.  
l Mat. 23. 2, 3.  
m Rom. 13. 5.  
n Norma principallissima, &c.  
Konig. p. 3. 4.  
o James 4. 12.  
p Mat. 10. 28.

VIII. That conscience is a good *peaceable* conscience that exuseth <sup>q</sup>, absolveth <sup>r</sup>, and comforteth <sup>s</sup> as it ought, that conscience that's pacified <sup>t</sup> by the blood of Christ, that doth as *Moulin* <sup>u</sup> relates of a dying man, to whom some say the Devil appeared, and shewed him a parchment, that was very long, wherein was written on every side the sins of the poor sick man, which were many in number: and that there were also written the idle words he had spoken, which made up three quarters of the words that he had spoken in his life----and his actions digested according to the Commandements: Whereupon Satan said, *Seest thou? behold thy vertues, see here what thine examination shall be:* whereunto the poor sinner answered, *It is true Satan; but thou hast not set down all; for thou shouldst have added, and set down here below, the blood of Jesus Christ cleanseth us from all our sinnes; and this also should not have been forgotten, That whosoever believeth in him shall not perish, but have everlasting life.* But how shall we get such consciences? Christians, be but perswaded to practice these (or such) directions, and your Consciences will certainly be right, and seasonably be comfortable

The good quiet Conscience.  
q 1 Cor. 4. 4.  
r Heb. 10. 2.  
s 2 Cor. 1. 12.  
t Heb. 9. 14.  
u Moulin, the comfort of a Communicar.  
p. 37.

1. Take heed of every sinne <sup>w</sup>, count no sin small <sup>x</sup>. Scrue up your obedience to every <sup>y</sup> command to the highest. Ferret out every sin to the most secret <sup>z</sup> corruption. When you have let your watch against the first risings of sin, beware of the borders of sin, shun the very <sup>a</sup> appearance of evil. Venture not upon occasions <sup>b</sup> or temptations to sin, those that dare venture upon occasions as children upon the ice <sup>c</sup>, shall

w 1 Cor. 8. 31.  
x Matth. 5. 27,  
22. 27, 28.  
y Matth. 22. 37  
38.  
z Rom. 7. 7.  
a 1 Thel. 5. 22.  
c Prov. 7. 8.

b Prov. 4. 15, 27. *Facile agitur quod libenter auditur.* Bern. de inter. dom. pa. 1082. Numb. 25. 2.

finde

δ' οὐδὲ δικίη  
πάλιν ἐλθῇ, οὐτε  
χρυσίου πλῆθ.  
Θεοῦ, οὐδὲ οὐδ' α  
καὶ γίνουσι, οὐδὲ  
μέγα θ

ἀρχῆς, οὐ λόγῳ  
χάρις, οὐ δὲ αὐτῶ  
της ἐν θείᾳ πα  
ρέχει. β. ω. ε  
γαλλίῳ ἡν το  
σαύτην ἐν ἡμῶν  
ψυχῇ καὶ θα  
μίαν αὐτῶν πρὸς  
μῆτρων εἰς βου  
λευμάτων πο  
νηρῶν. ε.

Plurarch in  
ἐοδύμιας.

p. 47.

e Eccles. 7. 20.

f Peccator om

nium notarium

chm fin, nec ulti

reinisi peniten

tia natus. Ter

tu'. de penit. p.

121. c. 12.

g Acts 24. 25.

h Σοφία προφῆ

βι. ἐκκαλέσθ

εἰς δὲ αὐτὴν καὶ θα

μὲν. οὐδ' αὐτῶν

ἐοικυῖαν. ε.

Μεγα κακίας

ἐν ἡμῶν.

φύνη. ἴδου

πλείστοι.

Nazicenz. T. 1.

orat. 15 p. 225.

226.

i Confessio pec

cari confessio est

desinendi. ε.

Hilar. in Psal.

137 p. 593.

find there's *always* danger, *never* any good. Morality it self will teach d you this lesson to keep clear of evil, if ever you would either *be* good, or *enjoy* it, but seeing as on the one hand, there cannot be *truth* of grace, and *truce* with sin, so on the other hand, while grace is imperfect, sin will *have* (and make us feel it hath) a Being. *There's not a just man upon earth that doeth good and sinneth not* e, therefore,

I. I. Forthwith set upon the *healing* duty of *repentance*, and upon every slip into sin renew it f, speedily renew it. O that I could snatch you out of your *state* of impenitency, and perswade you to daily *actual* repentance. To those that are resolved to delay their repentance, I have sometimes given counsel suitable to such resolutions, *viz.* the next sickness that seizeth upon you, chide it away, tell your disease you can't awhile to be sick, say to it as *Paul to Felix* g, *Go thy way for this time, when I have a convenient season I will call for thee*. If death summon thee, tell it you will not obey its summons, you have other business to do than to dye, you have estates unsettled, and children unprovided for, and you would repent too before you die, but you can't yet awhile. If this will not serve but die you must, charge your souls before they go out of your bodies, not to come near the prison of impenitent persons, charge your friends to lock up your bodies so safe, or bury them so deep, that all the Angels in Heaven may not be able to dragg them to judgement. But alas my Brethren! do you not think this wild counsell? and well you may. Yet unless you could do something equivalent to what this counsel amounts to, you are mad to defer your repentance. What I cannot I keep pain from my body, nor the use of reason in my Soul one minute, and shall I continue in my impenitency, that will damn me the very moment of my death? I beseech you therefore for your own Souls sake, that you may not be guilty of the worst self-murder, *i. e.* soul-murder, speedily set upon repentance. And those of you that have repented, let your repentance daily supplant sin, by taking it by the heel certainly to lame it, though you can not take it by the head utterly to kill it. Though we can't be innocent h, let's be penitent, and be very careful never to return i to sins repented of. That you may be serious in both these.

III. Compose thy self to live as under Gods eye, live as in the (more then) sensible presence of the Jealous God. Remember, all things are naked and bare before him, you cannot deceive him, for he is infinite wisdom; you cannot fly from him for he is every where; you cannot bribe him, for he is righteousness it self. Keep therefore fresh apprehensions of God in your thoughts; speak as knowing God hears you; walk

walk as knowing k God is nearer to you, then you are to your selves, k *Talem te pre-*  
*The Lord is with you while you are with him*, i. e. you shall enjoy his *sa a, ut tecum*  
favourable presence, while you live in his awfull presence. There's one *adisti Deus : sit*  
*Psalms* which were well if Christians would do by it, as *Pythagoras* m by *corde : semper*  
his golden precepts, every morning and evening repeat it, *us Davids* *recumcat i te cu*  
" appeal of a good Conscience unto God against the malicious, sus- *redeat : nec re-*  
picious, and calumnies of men. [Do you but thus presentiate God *cedat a te.*  
unto your selves, and God will attest your integrity] *Psalms* 139. v. 1. O *Nurquam ille te*  
*Lord thou hast searched me and known me*, q. d. O Lord thou art the *d mittit, nisi*  
heart-searching God, who perfectly knows all the thoughts, counsells, *p ut illum di-*  
studies, endeavours and actions of all men, and therefore mine; *miseris, ubi cum-*  
*Thou knowest my down-sitting and mine up-rising, thou understandest my* *que fueris, nun-*  
*thoughts as far off*, q. d. thou knowest my rest and motion, and my plod- *quam solus esse*  
ding thoughts of both, v. 3. *Thou compassedst my path, and my lying* *poteris, si Deus*  
*down, and art acquainted with all my wayes*, q. d. thou fannest and *tecum erit.*  
winnowest me, i. e. thou discussest and triest me to the utmost p, v. 4. *Bern. de int.*  
*For there is not a word in my tongue : but loe, O Lord, thou knowest it* *dom p. 1065. c.*  
*altogether*. q. d. I cannot speak a word, though never so secret, obscure, or m *5. & 1091.*  
subtle, but thou knowest, what, and why, and with what mind 'twas *c 66.*  
uttered q, v. 5. *Thou hast beset me behind and before, and laid thine hand* *12 Chron. 15. 2*  
*upon me*, q. d. Thou keepest me within the compass of thy knowledge, *Refer*  
like a man that will not let his servant go out of his sight. I cannot break *Galenus resi-*  
away from thee, v. 6. *Such knowledge is too wonderful for me : it is high* *tasse sesab ini-*  
*I cannot attain unto it*, q. d. The knowledge of thy great and glorious *tium et finem*  
Majesty and Infiniteness, is utterly past all humane comprehension, *cujusq. diest. E-*  
v. 7. *Whither shall I go from thy Spirit ? or whither shall I flee from thy* *chmannus*  
presence ? q. d. Whither can I flee from thee, whose Essence, Presence, *Epil. Edit. p. 15*  
and Power is every where, v. 8. *If I ascend up into Heaven, thou art* *u Molle. in loc*  
*there : if I make my bed in Hell, behold thou art there*, q. d. There's no *o Estius. in loc.*  
height above thee, there's no depth below thee, v. 9. *If I take the* *p Ainsw. in loc.*  
wings of the morning, and dwell in the uttermost parts of the Sea, q. d. It l *q Tullius in loc*  
had wings to fly as swift as the morning light, from the east to the west, *r Nalla altitud*  
that I could in a moment get to the furthest parts of the world, v. 10. *te altior : nul u*  
*Even there shall thy hand lead me : and thy right hand shall hold me*, q. d. *profundum te*  
Thence shall thy hand lead me back, and hold me fast like a fugitive, *profundius.*  
v. 11. *If I say, surely the darkness shall cover me : even the night shall be* *theron. in loc.*  
*light about me*, q. d. Though darkness hinders mans sight, it doth not *1 s Aurora solis*  
rhine. In a word, look which way you will, there's no hiding place *p auncia, mo-*  
from God. *For his eyes are upon the wayes of man, and he seeth all his* *mento totum be-*  
goings, there is no darkness nor shadow of death, where the workers of *pervadit.*  
iniquity *Menoch. in loc.*  
*light about me*, q. d. Though darkness hinders mans sight, it doth not *deducat. te-*  
rhine. In a word, look which way you will, there's no hiding place *nebit ut solent*  
from God. *For his eyes are upon the wayes of man, and he seeth all his* *teneri fugiti-*  
goings, there is no darkness nor shadow of death, where the workers of *vi. Sa.*  
iniquity *u Job 35. 11,*  
22.

*iniquity may bide themselves.* Therefore Christians, do nothing but what you are willing God should take notice of, and judge in your selves whether this be not the way to have a good and quiet Conscience?

a Πη παρ' ἐβίλιν;  
 τὸ δ' ἴσ' ἔστιν; τὸ  
 μὲν δ' ἴσ' ἔστιν; τὸ  
 ἴσ' ἔστιν; Pycha.  
 aut prae. n. 42.  
 P 9.

b. — Somnus  
quam tranquillus  
aliter, alius ac li-  
ber, cum aut la-  
udatus est a-  
nimus, aut ad-  
moneatur, et ſpe-  
culator ſui cen-  
ſoris, ſicretus  
cognoſcit de ma-  
ritus ſuis? ut  
has poteſtate, et  
quod die apud  
me cauſam dico.  
Cum ſublatum  
eſt conſpectu lu-  
men eſt, et con-  
trixit uxor mo-  
riſ, jam mei con-  
ſciatorum dico  
m: cum ſeruator,  
falla ac dilla  
mea remittor,  
nihil mihi iſpe  
abſcondo, nihil  
tranſeo: quare  
enim quicquam  
ex erroribus  
meis timeam,  
cum poſſim dice-  
re: uide ne iſtud  
ampliſſi facias,  
nunc tibi ignoſ-  
co, &c. Senec.  
de ira. l. 3. c. 36  
p. 599.  
c Pemble.  
p. 514.  
d Phil. 119. 59.

IV. Be serious, and frequent in the examination of your heart and life. This is so necessary to the getting, & keeping of a right & peaceable Conscience, that 'tis impossible to have either without it. There are some duties and graces, like those parts of the body, that may supply the defect of other parts; or like some drugs in Physick, which when they can't be had, some of the like nature may serve: but this is like those, the defect whereof nothing else can supply. The Heathens have grop't out this rule by the *Gloworm* light of nature. *Pythagoras* gives it as a precept a, and *Seneca* backs it by examples b, of *Sextias*, who every night before he compos'd himself, to sleep, ask'd himself what evil hast thou this day healed? what vice hast thou resisted? wherein art thou better? O how sweet is that sleep which followes such a recognition? of himself, who made every night a scrutiny into the words and deeds of the whole day, he would neither pass by, nor hide any thing from himself, he so ript up his faults, that he would not pardon them to himself, without a self-charge not to repeat them. Have you gon thus far? certainly, my Brethren, not to out-strip them is inexcusable. It is a shame c to see the carelesse of most, that are better acquainted with any thing then themselves; there are many that know the Histories of a thousand years past, and yet cannot tell you the particulars of their own lives; Men well acquainted with the mysteries of Arts and Nature, but utterly ignorant of the secrets of their own Souls. How few are there amongst us, that can say with David d, I have thought on my waies, and turned my feet unto thy testimonies? Nay, we have a thousand matters to think on all the day long, the night too, the week, the year: but who questions with his own heart what am I? what do I? how live I? is the course I follow good and lawfull? is that which I omit my duty, or not? Is God my friend? Am I his? what hope have I of Heaven? Say I die to-morrow, to day, this very hour, where is my assurance I shall be saved? what Apologie can I make against the accusations of Satan and my Conscience? will Christ be mine Advocate, when I shall stand in judgement? Have I grace, or have I none? do I grow in grace, or do I decay? Am I better this year then I was the last? what sins have I conquered now, that held me in combat then? what graces have I obtained now, that I had not then? Christians do you do thus? If you do; that is not enough, unlesse you do it frequently, daily. Every Evening ere you sleep,

sleep, review e your carriage in the day, what you have *done*, or *spoke*, e *Πρὸ τῆς*  
or *thought*, that is but so much as *indecent*. Whether your hearts have  
been *intent* upon Religion, and *indifferent* to the world. Briefly, have  
speciall care of two portions f, of your time, viz. *Morning* and *Even-*  
*ing*, the morning to *fore-think* what ought to be done, and the even-  
ing to *examine*, whether you have done what you ought.

δορ, ἢ ἐν δόγματι τῶν ἀπυροποιούντων, ἢ λόγῳ· ἔξω ἴδω καὶ δάκοντι, ἢ περὶ ἡλίου ἡγερτοῦ καὶ  
ῥαδύμια, &c. Basil. T. 2. p. 514. f Crocius Syn p. 1212. ex aliis.

V. Be much in Prayer a, in all manner of b prayer, but especially in  
*secret* i prayer. Do not non-suit your selves by the love of *sin*, and you  
shall certainly be heard when you pray for *Grace* k; believe it Christi-  
an, 'tis not thine *inevitable* l weaknesse, nor thy *sensible* dulness m, nor  
thy *lamented* roavings n, nor thy *opposed* distractions o, nor thy *mista-*  
*ken* unbelief p; it is not any, nor all these can shut out thy prayer. If  
thou doest not regard q *iniquity in thy heart*, therefore be encouraged,  
'tis the voyce of your beloved that saith r, *Verily, verily I say unto you,*  
*whatsoever you shall aske the Father in my name, he will give it you.*  
*Hitherto have ye asked nothing* ( to what you might ask ) *in my name :*  
*Ask and ye shall receive, that your joy may be full.* But this and the two  
next rules will be spoken to in the following Cases, I shall therefore  
but little more then name them.

VI. Let every action have reference unto your whole life, and not  
unto a part onely s; propose some end to your selves in every thing t,  
and let all your lesser and subordinate ends be plainly reducible unto  
the great end of your living. The emphasis of the Apostles Exhortation  
is very great u, *Exercise thy selfe unto godlinesse*, q. d. Be as diligent in  
Religion, as thou wouldst have thy children that go to School to be in  
learning. Or thus, let thy whole life be a preparation for heaven, like  
the wrestlers or combatants preparation for victory. Or thus; strip thy  
self of all incumbrances that thou mayest attend unto piety. Pleasures  
may tickle thee for a while, but they have an *heart-aking* farewell.  
Thou mayest call thy riches *goods*, but within a few dayes what *good*  
will they do thee? Men may flatter thee for thy Greatnesse, but with  
God thy *account* will be the greater. Therefore *always* mind that, which  
will *always* be advantage.

inimū inanes aguntur—dominū cum super vacua redeuntē lassitudine, in vānt nescisse se p̄os, quare  
exierint. Seneca de Tranquil. c. 12. p. c 83. u 1 Tim. 4. 7. γυμναζε σεαυτὸν ὡς εὐαγέλιον γυμνάζει  
est propriè exerceri in gymnade. Grot. in loc.

VII. Live more upon *Christ* then upon *inherent* grace. Do not ven-  
ture

[\*]



ture upon sin because Christ hath purchased a pardon, that's a most horrible and impious *abuse* of Christ: For this very reason there was no sacrifice under the Law for any wilfull wickedness, lest people might think they knew the price of sinne, as those do that truck with Popish indulgences and pardons. But that none may be overwhelmed with the over-sense of their unworthinesse, be it known to you, *We have an Advocate with the Father, Jesus Christ the righteous*, and our salvation is better, safer, more for Gods glory, and our comfort, in his hand than in ours.

¶ I John 2. 1.

x Descendendo  
coelum ascendit.  
Drexel. de  
præd.

y Unde superbit  
homo, cujus co-  
ceptio culpa,  
nasci pœna, la-  
bor vita, necesse  
mori, quando  
vel quomodo,  
vel ubi, nes-  
cire? Bernard.  
de inter. dom. c.  
52. Mallem non  
esse quam talis  
esse. ibid. c. 33.  
Accaso me non  
excuso, nec id-  
circo justus sum  
quoniam si alter  
ita me accusa-  
ret, sicut ego  
meipsum accaso,  
patienter susti-  
nere non possem.  
Ibid. c. 34; &c.

p. 1078. x Epictetus c. 48. p. 276. Simp. com. a Multos vidisse qui potuerint perferre multa incommoda in corpore & fortunis, qui autem potuerint contemnere laudes suas neminem. Luther. T. 4. p. 149. com. in Gal. ex al.

b Psal. 73. 1.

c Idē περί τῶς what ever he requires of you, what ever he layes upon you. We never  
θεὸς ἐπιθίας  
ἵνα εἴη τὸ κυριώτερον ἐκείνο ἐστίν· ὁρᾷς ὑπολήψεις περί αὐτῶν ἔχειν, ὡς ὅτι οὐ καὶ διακρίσεων καὶ  
διακρίσεως, καὶ διακρίσεως καὶ πλείονος ἐκείνο κυριώτερον παρὰ τὰς περὶ αὐτῶν, καὶ ἐκείνο ἐν πάσι τῶν νομῶ-  
ν καὶ ἀπολαύσειν ἐκείνο, ὡς ὑπὸ τῆς ἀρετῆς γυνώσκεις ἐπιβλεπόντων. ὅτι γὰρ ἐπιβλέπει καὶ τὸ θεὸς, καὶ  
καὶ ἐκείνο, καὶ ἀμύλημον, &c. Epict. c. 38. Simpl. p. 212.

arrive

arrive to any considerable holiness, or peace, till we lose & our selves in Deity, till our understandings be fill'd with admiration, till our wills be in a sober sense, divine: till our affections be, in a spiritual sense, transported. When we can at once unriddle Gods methods of Grace, & make good constructions of Gods methods of Providence, making a spiritual improvement of both, then we are not far from being universally and exactly conscientious, there's yet one thing wanting, and that's implied in this, but it must be eminently express'd.

X. Do all you do out of love to God. Spiritual *l. ve. sickness* is the souls healthfullest constitution. When love to God is both *Cause, Means, Motive* and *End* of all our activity in the business of Religion, then the soul is upon the wing towards its rest. Then <sup>e</sup> is our love to other things regular, when the alone goodness of God moves us to love them; as the alone respect to health makes me use physick, the means hath no proper goodness distinct from the goodness of the end; those means which were profitable, though they remain unchanged in themselves, yet they become unprofitable by the alone change of the end, *e. g.* Health being recovered, physick is unprofitable, which while we were infirm was profitable; so we are not to love any means without relation to the end, because 'tis contrary to the purity of that love which we owe to God; for we ought so to love God, that *with* him, or *under* him we love nothing else, but all things only *in* him, because otherwise we do not love him with our whole heart, *e. g.* In mens loving their wives, and wives their husbands, in Parents loving their children, & children their Parents, 'tis a rare pitch to love all these in God; that is, to advance our love to God by them, and so far as any of them draw off our love to God, to say to them as Christ to Peter, *Get thee behind me Satan, thou art an offence unto me.* Love is extended to good; the more good therefore any thing is, the more it is to be beloved: But thou O Lord my God (saith Bradwardine <sup>f</sup>) *art the Good of every good, good above all things that are good, a good most infinitely infinite: how much therefore should I rationally love thee? should not my love be proportionably infinite? I would I could so love thee: but how shall I that am so very little & finite love thee infinitely! And yet without so loving thee, how will there be kept any due proportion in loving thee, who dost infinitely exceed all other lovely things? I ought to love thee infinitely as to the manner, though I cannot as to the act of my love, i. e. I ought to love thee finally for thy self, or else I may love thee in some sort infinitely, as to the Act, both intensively and extensively; in some sort intensively, i. e. more intensely, more firmly, more strongly than any finite good, because I love them but for thee. In some sort extensively, by*

[\* 2]

comparing

*Hoc est voluntas dei voluntate conformitate & consonantiam habere nimirum, nos totos ei offerendo, ut quodcumque quomodocumque ipse voluerit, de nobis faciat ac statuat; idq; sine ulla exceptione, & contradidione, & nihil profus nobis reservando. Rodericius exerc. persee. pt. 1. tr. 8. c. 14. p. 355.*

*e Ita sola bonitas dei movet ad amorem charitatis erga proximum, sola ratio sanitatis movet ad utendum porzione medica omnia quae voluntati obijciuntur sint aut finis aut media, hac ob solum finem appeti media quae media, dicunt tantum relationem ad finem, non autem fundamentum ipsius, tum quia contraria est puritati amoris, quod deo inherere debemus. Ita enim, ut passim apud sol-dives vite spiritualis*

magistros vide-  
re est, amare  
debemus deum,  
ut cum illo, et  
sub illo nihil a-  
liud amemus;  
sed omnia dun-  
taxat in illo:  
quia alias non  
amamus illū ex  
toto corde, sed  
aliud quidpiam  
ad illū occupat  
cor nostrum. Gi-  
briel de lib. dei  
et creat. l. i. c.  
11 p. 65.

Tu autem Do-  
mine deus meus  
es omnis boni  
donum, super  
omnia bona bo-  
nus, donum infi-  
nitissime infini-  
tum — quo-  
modo tantum  
pius amabo te,  
quam tu amas  
me, quantum tu  
es melior me?  
debeo amare te  
finaliter propter  
te, et omnia alia  
propter te, tu au-

tem non amas me propter me, nec cetera propter me — debeo etiam amare te infinite quodammodo inter se  
superiora quodcumque bonum finitum, tu autem non sic amas me. Debeo quoque amare te infinite quodammodo  
extensius, volendo scilicet. potius quicquid, et quantacumque bona alia, etiam et me ipsum non esse quam te,  
vel quam te semel offendere, tu vero non sic amas me, quia non debeo sic amari, &c. Bradwardin. de  
causa dei. l. 2 c. 34. p. 627. et seqq.

g Nec vi extin-  
guatur nec frau-  
det, adeo aliter in-  
daret animo.

Tutissimus licet  
homo sit, tamen securus non est, ipsa tenebras nequitia, imo etiam omnia timet. multos fortuna liberat pene,  
metu neminem. Exempla sunt potentissimi Imperatores, et qui a cani licentiam nacti, sine arbitrio, sine testi-  
bus, &c. Episcopus. In sit. theol. P. i. c. 3. p. 10, 11. Ipsa conscientia propriis stimulis agitur atque compun-  
gitur, et sui ipsa efficitur accusatrix et testis. Origen. contra gentes. l. 2 c. 11. p. 707.

comparing all things, how many, or how great soever with thee, and loving thee before, & above all, that I had rather all things in the world, and my self too to have no being, then once to offend thee. But Lord thou lovest thy friends in an unspeakable manner more then they can love thee. O there-fore thou great Lord, thou great Good, that fillest heaven and earth, why dost thou not fill my very little soul? O my soul that art so little, so mi-serable, why dost thou not open all thy little doors? why dost thou not extend thy utmost capacity, that thou mayest be wholly possessed, wholly satiated, wholly ravished with the sweetness of so great love: specially, seeing thou art so very little, yet nothing less will satisfy thee. O therefore my most loving God, I beseech thee tell me what may most effectually draw out my love to thee, considering what prevention of love, what privative, positive good things I receive from thee, infinite in greatness, infinite in multitude: It is a wonder that any one can think of these things and not be wholly swallow-ed up of love, wholly turned into love: But I see Lord, 'tis easier to speak these things, and to write them down, than to do them. Thou therefore most good & most powerful Lord to whom nothing is difficult, give I beseech thee that I may more easily do these things in my heart, then utter them with my mouth: Open, I beseech thee, thy most bountiful hand, and enable me, that nothing may be more easie, nothing more sweet, nothing more de-lightfull, then most effectually, and most affectionately to fulfil that which I speak about loving of thee. Lord give me leave a little to presume above my hope, and to plead with thee about thy magnificent goodness: humane friendship will not give the repulse to a poor, wanting, begging friend, O therefore most liberal Lord help me that I may love thee. Christians, 'tis worth while to make it your busines to climb up to this love-extasie. This you will find to be a compleating rule, an effectual means, and a singular exercise of exact and conscientious walking.

debeo etiam amare te infinite quodammodo inter se  
superiora quodcumque bonum finitum, tu autem non sic amas me. Debeo quoque amare te infinite quodammodo  
extensius, volendo scilicet. potius quicquid, et quantacumque bona alia, etiam et me ipsum non esse quam te,  
vel quam te semel offendere, tu vero non sic amas me, quia non debeo sic amari, &c. Bradwardin. de  
causa dei. l. 2 c. 34. p. 627. et seqq.

I shall briefly name, (I intended largely to have prest) two argu-ments or motives to perswade the use of these directions.

1. You cannot possibly get rid of your Conscience, therefore be perswaded to get a good one, there's nothing more common then for

wicked

wicked men to do what they can to extinguish Conscience, they flatter it with carnall reasoning; they *bribe* it with mock devotions, they wound it with hainous provocations, they *fear* it with customary wickedness, they *trample* it under foot by sinning in despite of it; they *run* away from it, and will not endure to hear it, by diversions; and yet they can sooner turn their souls out of their bodies, then Conscience out of their Souls: yea amongst all these indignities, it's as fresh, and active, as if it were not thus abused, it doth but watch it's opportunity, when it will be heard, when 'twill make that which was done perhaps 40 years ago, as if it had been but yesterday. What ayles the great Emperours of the world *b*, that cause their terror in the land of the living, what ayles them to tremble with inward contrition? is it a vain fear? why then do they not shake it off? is it the fear of men? No, they are above humane punishments: Is it the fear of shame? no, the sin perhaps was secret, at least man knows not the inward consternation of their spirits. What's the matter? O they are haunted by the fury of their own Consciences. Would wicked men but blab the gripes they sometimes feel, even then when they out-face a Ministeriall or friendly reproof, there would need no more to be said to evidence, that a Conscience you will have, which will first or last do its office.

placium verterant. — Tiberium non fortuna, non solitudines protegebant. Tacitus *Annal.* 1. 6. c. 6. quæque in sup-  
page 146.

2. Your own Conscience will be your *best* friend or your *greatest* enemy (of any creature) unto eternity. There's no greater *riches*, no greater *pleasure*, no greater *safety* then a good Conscience. Let the pressures of the body, the hurry of the world, the affrightments of Satan be never so great, they can't reach the Conscience. A good Conscience singularly cheers the *dying* body, joyfully accompanies unto God the *departed* Soul, triumphingly presents *both* Soul and Body unto the *desired* Tribunal. There's no more profitable *means*, nor surer *testimony*, nor eminent *Conveyor* of eternal happiness then a good Conscience. And on the contrary, there is no greater *torment* then of an evil Conscience : though its *gentler* checks may be disregarded, its *louder* clamours will make you tremble. O Sirs, what will you do, when Conscience shall upbraid you with your *abuse* of mercies, *incorrigibleness* under judgements, *contempt* of Christ, and *hatred* of holiness ? you can't now endure to hear what Conscience hath to say, how will you endure it unto *eternity* ? if one that killed his own Father k

i Vide Bern. de inter dom. c. 22. P. 1070.  
k Parricidum vindictam Per- huius pro flagitij dignitate, nullis hactenus tortu- ra ingenium per ducebant ; non culeum, non viconcomburiun ; favius quid co- gitatur, pia, (scilicet, matris natura servata, conscientiam, ad satis exemplum do Eli novam scitiam didicerunt, parricidam sancientes triduo cogi spe- sic puniretur enervissimo omnium supplicio, admonitione facinoris. Jo: Eu: Nieberg de art. vol. 1. 2. pag. 156.

i Vide Bern. de  
inter dom. c. 22.  
p. 1070.

k Parricidium  
vindicturū Pe-  
huffi pro flagitiū  
dignitate, nullū  
hactenus tor-  
tū ingenium per-  
duxerunt; non  
culeum, non vi-  
vicomburium :  
seuivus quid co-  
gitant, pia,  
ſcilicet, matris  
naturā ſervā,  
conſcientiam, ad  
ſummā atrocitē  
occuli cadaver,  
de ait vol. 12

could not in some *Egyptians* account be more cruelly punished, then by being compell'd to behold the murdered body for *three* dayes, what a torment will it be to be forc't to behold *every sin*, with every *aggravation* unto eternity? here in bodily sickness there's some *intervalls* to revive the Spirits; but hereafter there will not be a *moments* intermission of unexpressible horreur unto eternity. The Conscience shall *roar* under infinite wrath, and the sinner shall be kept from *annihilation* under it by infinite power.

1 Cor. 13. 34.  
m Heb. 3. 13.  
n Eph. 4. 18.  
o Rom. 14. 5.  
p Isa. 35. 3. 4.  
q Isa. 40. 11.  
r Job. 18. 15.  
s Zeph. 2. 2.  
t Ezek. 11. 5.  
u Lam. 3. 40.  
w Psa. 143. 7. 8.  
x 1 Cor. 10. 31.  
y Job 40. 2.  
z Eph. 3. 8.  
a Gal. 2. 20.  
b Psalm 118. 142.  
c Τὸ πνεῦμα τοῦ  
ἀγαθοῦ ἀναγ-  
καίον ἡγάμα-  
σθαι ἐκ τῶν  
μυτῶν συναρ-  
σιν, ὡς εἶπεν  
σπριγνισθῆναι τὴν  
γυναικα, ἡ  
τὸ πνεῦμα ἀλλὰ  
τὸ εὐαγγέλιον  
πλάσσει πνεύ-  
ματι μὴ ἐκ  
πλάσσει μὴ εὐ-  
αγγέλιον ἢ τὸ πνεῦ-  
μα, τὸ πνεῦμα  
τὸ εὐαγγέλιον  
ἢ τὸ πνεῦμα  
σπριγνισθῆναι  
Clem  
Alexandr.  
Strom. lib. 6.  
p. 664.

Thus I have in a *weak* manner performed my promise in speaking to severall *kindes* of Consciences, with *remedies* and *rules*; which laid together, will I think amount to sufficient instructions, *How we may be universally and exactly conscientious*? viz. 1. Get your Consciences *awakened* from their natural Lethargy. 2. Preserve them tender from *acquired fearednesse*. 3. Rectifie their *errors* as you would get cure of blindness. 4. Resolve their *doubts* as you would a claime to your lands. 5. Break from your *scruples* as from theeves on the road. 6. Lay your head in Christs bosom to cure your *trembling*. And then for the (7.) *integrity*, and (8.) *quiet* of your Consciences, Observe the rules proposed, as punctually as you would Physitians bills in a tedious sickness. 1. Avoid *sinning* as you would a train of gun-powder. 2. Be as quick in your *repentance* as in the cure of a Pleurisie. 3. Live under the apprehended *presence* of the jealous God. 4. *Examine* you hearts, as Princes sift out treason. 5. Pray for *sutable* grace, as starving persons cry for food. 6. Let every action be as an arrow shot at a mark. 7. Think of God as of a *wise* Physitian. 8. Be as *vile* in your own esteem as you are in the eyes of a captious enemy. 9. Live upon *Christ*, as the Child in the womb lives upon the Mother. 10. Love God (as near as possibly you can) as God loves you.

But if these rules, though thus *contracted*, be too *many*, and too *long* to be *always* remembered, that you may not be overcharged with that which should *never* be forgotten: I shall commend to you some (*Spiritually*) chymicall extractions, and (if I might so express it) *Spirits* of directions, that may be to your Souls in your *pilgrimage* towards Heaven, as your Ship provisions in a *Sea-voyage*, generally *sufficient*, when others cannot be had. Plainly practise these *memorials* of direction in all your conscientious walking.

1. *Consult duty not events*. There's nothing in the world for us to do, but to mind our duty. Curious speculations that tend not to holiness, may be reckoned among your *superfluities*: but mis-giving predictions of what may or will befall you in the discharge of your duty, may be reckoned



reckoned among your grosser iniquities: and to venture upon sin to avoid danger, is to *sink* the Ship for fear of Pirates, and must be reckoned amongst your *greatest* follies, your *worst* of sins. Is not their *reason* (questionless their *Conscience* is) dangerously *distempered*, that practically argue, this way of duty may *probably* procure mans displeasure, and therefore to prevent that, I'll take the course which will *certainly* procure Gods displeasure. Besides by-ways will not lead you to the place you aime at <sup>d</sup>, but on the contrary, keep your Consciences from being violated, and you cannot be miserable. O how calm and quiet, as well as *holy* and *heavenly* would our lives be, had we learnt but this single Lesson; to be carefull for nothing but to know, and do our duty, and to leave all effects, consequents and events to God. The truth is, 'tis a daring boldness for *silly* dust to prescribe to infinite *wisdom*, and to let go our work, to *meddle* with Gods: he hath managed the concerns of the world, and of every *individmall* person in it, without giving occasion to any *one* to complain, for above this five thousand years, and doth he *now* need your counsell? Therefore let it be *your* onely businesse to mind *duty*. Ay, but how shall I know my duty? take a second memoriall.

II. *What advice you would give to another, take your selves.* The worst of men are apt enough to lay such burthens on other mens shoulders, which if they would take them upon their own, they would be rare Christians. *e. g.* The very *omercy* of those that revile Godliness, who deal by the miscarriages of Professours, as the *Levite* by his *Concubine*, quarter them and divulge them; even *they* expect that those which make a strict profession of Religion, should be beyond exception blameless; and they [*even they*] scorn *those* that make any *defection* from their professed strictnesse. And on the other side, those that are holy they expect, that even graceless persons, should bear reproof, receive instruction, and change the course of their lives. In *middle* cases then between *these* extreames, what exactnesse will serious Christians require, where the *byas* of their own corruptions doth not misguide them? *David* was twice surprised to pass sentence against himself by remote parables, (wherein he mistrusted not himself to be concerned) wherein this rule's too short, add a third.

I II. *Do nothing on which you cannot pray for a blessing.* Where prayer  
doth not lead, repentance mult follow; and 'tis a desperate adventure to  
fin upon hopes of repentance. Every action (and cessation too) of a Christi-  
an that's good, and not to be refused, is sanctified by the word and h  
prayer. It becomes not a Christian to do any thing so trivial, that he  
can't

Jos. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> 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<sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> 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IV. *Think, and speak, and do what you are perswaded Christ himselfe would do in your case, were he upon the earth.* The heathen they proposed unto themselves the best examples they had, and therefore let us follow the best of ours. There are many rare examples in Scripture, but we may say of them, as 'tis said of most of *Dauids Worthies*, whose highest commendation was with this diminution o, *they attained not unto the first three.* I propose therefore neither great nor small, but the *King of Saints* p: it becomes a Christian rather to be an Example q, then to follow one: But by imitating of Christ, you will come as near as 'tis possible to the first three, for your fellowship shall be with the Father, & with his Son *Jesus Christ* r through the spirit of holiness, who alone can teach you what it is to abide in s Christ, who was, and is, and ever will be your absolute copy t. O Christians! how did Christ pray, & redeem time for your gracious words w, that his enemies could not but admire him x? at that rate did Christ value the world, who did & taught to renounce it y? at that time did Christ spend in importunent discourse, who made their hearts burn within them, whom he occasionally fell in company with z? How did Christ go up and down doing a good to man, and always those things that were pleasing to b God? Belov'd, I commend to you these four memorials, to be as so many scarlet c threads upon every finger of the right hand and one; that you may never put forth your hand to action, but these memorials may be in your eye. 1. Mind d duty. 2. What's anothers duty in your case, is e yours. 3. What you can't say, the Blessing of the Lord upon it, do not meddle f with it. But above all, as soon forget your Christian name (the name of a Christian) as forget to eye Christ g, and that ever entertainment you meet with from the profane world h, remember your Exemplar i, and follow his steps: who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judg-eth righteously.

# WHAT



What must, and can Persons do

Towards their own

# CONVERSION?

Ezek. 18. 32.

*Wherefore turn your selves, and live yee.*



He words are part of that serious Exhortation begun in the 30. ver. *Repent and turn your selves from all your transgressions*: continued in the 31. ver. *Cast away all your transgressions, and make you a new heart and a new spirit*, and concluded in this verse, *Wherefore turn your selves, &c.*

In the former part of the verse, the Lord saith, I have no pleasure in the death of him that dyeth, I had rather men should come to the knowledge of the truth and be saved, then die in their sins and perish through their impenitency, *Wherefore, or therefore turn your selves.*

The Exhortation in these words, is back'd with a reason of great, yea the greatest strength, viz. Life, *turn and live*, that is, ye shall live comfortably here, and happily for ever hereafter.

There be four Propositions deducible from these words:

1. *That man is turn'd from God.*
2. *That it's mans duty to turn unto God again.*
3. *That the Lords willingness that men should rather live then die, should be a strong Argument to move them to turn.*
4. *That those who do turn shall live.*

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In Philol. 1.  
3. p. 290.

I shall wave all those great Truths and come to that which the words seem to import, *viz.* A power in man to turn himself. It is a good rule which *Glossins* in his *Philologie* gives us, That active Verbs are given to those things which do not properly & by immediate influx, do that which they signifie, *Sed certa tantum rationes concurrunt.* God, said to *Moses*, Lift up thy rod stretch out thy hand over the sea and divide it, *Exod. 14. 16.* *Moses* had not power to divide the sea; but, because there was a certain concurrence of *Moses* using the rod according to divine direction, therefore it is attributed unto *Moses*, whereas it was the work of God alone, for *vers. 21.* its said, *The Lord caused the sea to go back.* So in the work of Conversion, because man doth something about it, therefore he is said to turn himself although the action be peculiar to the Lord, *Ephraim* saith, *Turn thou me and I shall be turned.*

Jer. 31. 18.

The Query here is, *What can, or ought persons to do towards their own Conversion?*

Something first is to be spoken of mans power, or can; and then something of what man ought to do.

For the 1. of these: There is a threefold power considerable, an Active, a Passive, and an Obediential power.

1. An active power, as in fire there is such a power to warm; in a good Tree there is such a power to bring forth good fruit. This kind of power is denied to be in man, *Mat. 12. 34.* *How can ye that are evil speak good things? if they cannot speak good things; much less can they do good things.*

1 Cor. 2. 14.

2. A passive power, as in Wax to receive the impression of the Seal, and in wood to receive the engravings of the Carver. This power is not found in man: *Paul* saith expressly, The natural man, or *foully man*, *id est* *id est*, receives not the things of the Spirit of God, and *id est* *id est*, neither can he. A stiffe dead hand receives nothing, neither can it.

3. An obediential power, which consists in a capability to receive what form or impression soever the mighty God by his power shall put upon a creature, such a power is in a stony heart to become flesh, its capable to be made fleshy when God puts forth his power. This is the power granted by Divines to be in men, and it is a very low power.

The sacred Writ is plentiful in setting out the impotency of man, it tells us that,

He is not subject to the Law of God, neither can be, *Rom. 8. 7.*

That

That he cannot please God, *Rom. 8. 8.*

That he cannot come to Christ, *Joh. 6. 44.*

That he can do nothing without Christ, *Joh. 15. 5.*

That he cannot believe, *Joh. 12. 39. chap. 5. 44.*

That he cannot love God, *1 Joh. 4. 20.*

That he cannot do good, yeild good fruit, *Jerem. 13. 23. Matth.*

7 17.

That he cannot think a good thought, *2 Cor. 3. 5.*

Mans liberty or power is referrible to Natural, Moral, or Spiritual things: To the first he hath great strength: To the second some: To the third none. A man freely doth natural and moral things, he can live soberly, and chastly, *quoad externos actus*, as to outward acts, he may abstain from gross sins, Theft, Murder Drunkennels, &c. he may come to the Congregations freely, hear the word, and not stop his ears as the deaf Adder doth, but as to spiritual acts, *qua tales*, he is impotent.

For the better understanding of the Querie, *What persons can do towards their own Conversion*, I shall lay down several Theses or Conclusions, which I shall make good by Scripture as I proceed.

1. *Conclus.*

1. All dispositions and inclinations to spiritual good which man had at first in his Creation are lost and ruin'd by the Fall, *Rom. 8. 7. The carnal mind is enmity against God*: its so far from having inclination to God, or the things of God, that its not only an enemy, but enmity against God, and *Jer. 2. 21. the Lord saith, I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?* they had lost their original sap and were degenerated into a wild Vine, and could not bring forth good Clusters.

2. *Conclus.*

2. Man being altogether averse from good, the servant of sin and death, sold under sin, Satans captive, and dead in sin, is not able by his own strength and power to convert or prepare himself thereunto, *Rom. 3. 10, 12. Rom. 8. 2. Rom. 7. 14. 2 Tim. 2. 26. Colos. 2. 13. Rom. 5. 6. Joh. 6. 44, 65. there must be the Fathers giving, and drawing, his gift and power, otherwise there is no coming to Christ. Men are, without Christ, in their natural conditions, Eph. 2. 12. they are dead to his life and righteousness.*

3. *Conclus.*

The Lord calls for humane endeavours, and would have men do more  
E 2 then



*negotiorum*  
*ratio*, this  
 word signifies  
*negotium* in ali-  
 qua re ad Lu-  
 crum. Budens.

then they do, *Luk. 19. 13.* to those had the Talents, he saith, *Occupy till I come*, be pragmatial, bestir your selves and improve your talents, so that at my return I may find you gainers: and he hid his Talent in a Napkin, is branded for a wicked servant, *ver. 22.* and for a wicked and sloathful servant, *Mat. 25. 26.*

#### 4. Conclus.

Men may do more then they do, *Isa. 64. 7.* *There is none that stirreth up himself to take hold of thee:* they did not shake off luke-warmness and latiness, and rouse up themselves to take hold of God by faith and prayer. Its the complaint of Christ that he was hungry, and they gave him no meat, thirsty, &c. they might have done those things, and bestowed their estates upon Christs members, as well as others. Its evident men may do more then they do, for that they do not that in their healths, which they do in time of their affliction; then they will early seek God, *Hos. 5. 15.* Weak ones do more then stronger, many of weak parts act beyond those of larger abilities. Many complain in their sickness that they have lost time and not done what they might: where is the man that dares plead it before the Lord, that he hath done all he could? Because men do not what they might, the Lord may not only deny grace unto them, doing *something*, yea, doing *much*, but justly condemn them, because they did not *what* was in *their power*. It is a common saying among Papists, Jesuites, Arminians and others, *facienti quod in se est, gratiam non denegat deus*. This is no sound foundation, for it supposeth some men do act to the uttermost of their power. But [Whoever yet did all that was in his power?] whoever went so far, as that he might not have gone one step farther? Did ever any read, hear or pray so much, but he might have read, heard and pray'd more? *Jeioram* might have waited on the Lord longer, *2 Kings 6. ult.*

#### 5. Conclus.

Humane endeavours are not required to co-operate with Gods grace, and so make it effectual, but his grace, makes their endeavours effectual when he pleaseth; Physical means make not Gods power effectual, but his power makes them effectual, and so its in mens endeavours, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, *Rom. 9. 16.*

#### 6. Conclus.

All that men do before Conversion is not in vain, fruitless and to no purpose. When *Rehoboam* and the Princes humbled themselves at the preaching of *Shemaiah*, they were reprieved and delivered from de-

*Mos negamus  
 ullos unquam  
 fuisse bene atten-  
 tes bono natura  
 propter deum  
 itaque non du-  
 bimus esse ali-  
 quod meritum  
 congrui. Cha-  
 mier. panstr.  
 Cath. T. 3. l.  
 34. c. 4.*

destruction, 2 Chro. 12. 12. *Ahabs* humiliation did adourn the judgement, 1 King. 21. 27. 29. The *Ninivites* found favour with God upon their fasting and repentance, Jon. 3. 8, 9, 10.

7. *Conclus.*

All the Actings and endeavours of men whatsoever they be, are not formalist dispositions or preparations to conversion, so that conversion must necessarily follow upon them: For there is no necessary connexion between the actings of Men, and divine Grace. The Lord hath no where said, if you act so far, or be so disposed, qualified, or prepared, *I will convert you.* If Gods grace did depend upon mens Actings, then those that are most Civil and Moral must be taken, and those who are profane and rebellious must be left; but Pharisees were excluded, when Publicans and Harlots were admitted. Great sinners sometimes are brought in, who did nothing towards their conversion, when those did much are shut out. *Mary Magdalene* a great and infamous sinner is taken, when the foolish Virgins were refused; they were Virgins free from the spots and pollutions of the world; they had lamps, professions, they did much, they went out to meet the Bride-groom, they gat oyle into their lamps, they went to the door, and they cryed *Lord, Lord, open to us*, and there was no opening to them. What preparations had *Paul* to this work of conversion? he was a blasphemer, a persecuter, and an injurious person, these were his dispositions and preparatory works he had towards his conversion, 1 Tim. 1. 13.

8. *Conclu.*

Those that live under the means of grace, the administrations of Law and Gospel have some operations and gifts of the Spirit (which some call common preventing and exciting Grace), whereby they are enabled to do many things towards, and in order to conversion. The Scribe that was teachable, and answered Christ discretely, was not farre from the kingdome of God, Mark 12. 32, 34. He was nearer unto it, than those had not the means. The preaching of the Gospel is to make the converted meet for Glory, and the unconverted meet for Grace, to prepare and bring them to regeneration. *I have begotten you through the preaching of the Gospel*, saith *Paul* to the *Corinthians*, 1 Epist. 4. 15. The preaching of it wrought much in them, before conversion it selfe was wrought. *Balaam* living under the Law, and amongst or nigh the people of God, was much enlightened, and greatly convinced, insomuch that he desired to die the death of the righteous.

9. *Con.*

## 9. Concluf.

No actings of men, or qualifications in men, are causes of conversion, do merit it, or make them congruous for it. They are not antecedent causes, or so much as *Causa sine quibus non*, but the Lord doth according to his Prerogative work sometimes where they are not, as *Ezek. 16. When thou wast in thy blood, I said unto thee live.* There was no cause, condition, or qualification in them to beget affection, or move the Lord to do ought for them. It was the time of his love, and he said, *live.*

## 10. Concluf.

Whatever the endeavours and dispositions of men be, they are only by way of order before Conversion; they are only antecedaneous thereunto on mans part, not necessary on Gods part; who can, and oft doth work where there be no such previous acts or dispositions, as in the dry bones in *Ezekiel*, they had no disposition or power in them to rattle and come together, neither had the dead womb of *Sarah* any power or vertue in it to conceive.

## 11. Concluf.

Acts of men towards Conversion, are not to be rested in, as any satisfaction for sinne, as making the person acceptable to God; or as inducements of God towards conversion; but we must acknowledge our selves unprofitable servants, when we have done all that is commanded us, *Luke 17. 10.*

## 12. Concluf.

Mans quickning, believing, repenting, or turning, are not acts of man in part, and partly of God, but they are wholly of God, and from God. *You hath he quickned*, *Ephes. 2. 1.* they were dead, and could not quicken themselves, it was *He*, the Lord: *So no man can come to me except the Father draw him*, *John 6. 44.* This drawing or causing the soule to believe in Christ is wholly the Fathers work. And *Ephraim* saith, *Turn thou me and I shall be turned*, *Jer. 31. 18.* he could not turpe himself; if the Lord had not done it, it would never have been done. *Paul* saith, *It is not in him that wills*, &c. *but in God*, &c. The will and deed are of him, not of man; *Phil. 2. 13.* It is the Lord who is *causa totius entis.* Every good and perfect gift comes downe from above, it's not a perfect gift if man contribute to it. The saying of the Father is found: *Velle habemus, sed bene velle & in parte, & in toto est a gratia.*

## 13. Concluf.

Man in the first act of conversion is meerly passive. *Those who be- lieve*

*Qui nobis ipse  
nihil deo me-  
riti sumus, qui-  
bus deus nul-  
lam gratiam,  
nullam mercede  
debet sc. si jure  
nobiscum agat  
juxta conditione  
servorū. Bru-  
gentis in loa.*

*Nisi donum dei  
esset, ipsa ad de-  
um nostra con-  
versio non ei di-  
ceretur, Deus  
virtutum con-  
verte nos. Aug.  
de gra. & lib.  
Arb.  
Jam. 1. 17.  
August.*

lieve are borne not of the will of the flesh, nor of the will of man, but of God; nothing of mans will comes in. Not ultimum dictamen intellectus did set the will on work here, but the Lord began them of his owne will, Jam. 1. 18. So that mans will is not *semiviva & semimortua*, but *penitus extincta ad bonum spirituale*, and so *ad hoc* to this of Conversion, as the vitall faculty is gone in a dead man.

## 14. Conclus.

Mans will being first converted to God, and by God himselfe, converts it selfe also unto God, *acta agit*, as a child's hand in writing being acted by the Masters hand, it writes. Hence man may be said to turn himself, for the will being healed and made good, of unwilling willing, it hath an intrinsecal principle of willing good, and so dominion over its own acts, whereby it turneth it selfe to God. Where there is the Fathers drawing first, there is presently the Souls coming.

These *Conclusions* being laid down, I shall shew you what men can do towards their conversion: but first I must inform you that conversion may be taken two wayes.

1. Strictly for the infusion of grace into the heart and will of man, whereby he is regenerate, and his will made good, here man and his will being meerly passive (for in this act *voluntas nec est libera nec voluntaria*) he can do nothing towards his owne conversion in this sense.

2. It may be taken *pro tota serie auxiliorum quibus ad eam movemur*. For all helps and means which further us that way; and in this sense it's affirmed,

That men may do much towards their conversion, they may materially dispose themselves thereunto.

1. They may do as much as heathens have done, or would have done, had they lived under the same means, and had such motives, as they have. The Lord tells Ezek. that if he had sent him to a people of a strange language; that was to the Gentiles, they would have hearkened unto him, Ezek. 3. 6. they would have received him and obeyed his doctrine. It is certified from the mouth of Christ, That if the mighty works done in Chorazin and Bethsaida, had been done in Tyre and Sydon, they would have repented, Matth. 11. 21. And that the men of Niniveh should rise in judgement with the then present generation, and condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas was there, Matth. 12. 41. If one Sermon of Jonas who was one of the lesser Prophets prevailed so much with Heathens, why should not many Sermons of Christ, who is the chief of all the Prophets, prevail

vail as much, if not more with Christians? *va torpori nostro*, what will become of us? *Rahab* shewed kindnesse to the people of God, and that was antecedent to her conversion. *Herod* heard the Word gladly, *Mar.* 6. 20. And *Pharash* desired the prayers of *Moses* and *Aaron*, *Exod.* 8. 28.

2. They may fit under a powerfull Ministry, coming with reverence before God, not offering the sacrifice of fools, but hear the Truth without being contentious against it as they were, *Rom.* 2. 8. They may let the Truth have a full stroak at them and their corruptions, *They may receive the love of the truth*, 2 *Thef.* 2. 10. and not hold it in unrighteousnesse, *Rom.* 1. 18. So that they will not suffer it to have influence into their affections, and to break out into action.

3. They may hearken to the voyce of Gods judgements and rods, when they are abroad upon themselves and others. No man should despise the chastisement of the Lord, but every one should heare the voice of the Rod, and who hath appointed it. The Prophet *Isaiah* tells us, *That the inhabitants of the world will learn righteousness, when the judgements of the Lord are in the earth*. His judgements are the best Schoolmasters, and teach many good lessons. *Waldus* was taught by the hand of God upon one of his lociates to become a new man. When *Manasse* was in affliction, he besought the Lord, and humbled himself greatly, 2 *Chron.* 33. 12. *Vexatio dat intellectum*, when the Lord doth box and buffet us with his judgements, our understandings are opened and fear falls upon us: and though this fear be servile at first, yet it may end in filiall, the spirit of bondage may become the spirit of Adoption.

4. They may observe the difference is made in mens lives after conversion from that which was before. Conversion is a strange worke, it makes a man another man. They in *Peter* thought it a strange thing that men left their old courses. In conversion Wolves are made Lambs, and persecuters Preachers. How was it, that when *Paul* preached, all that heard him were amazed, and said, is not this he which destroyed them who call'd on this name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief Priests? True, it was he unconverted did so, not he converted, now he was another, a new man, now he was a Christian, and had other principles and practices than before; there was a great change wrought in him, and so in *Mary Magdalen*. Observation of such examples have their use and energy: For Examples are strong traces to draw men from wicked practices. *Why compellest thou the Gentiles to live as the Jews*, said *Paul*

Chap. 16. 9.

*Discite justitiam  
moniti et non  
temerere numen.  
Virg.  
audet de tibi  
non timere.*

*Ego non sum co-  
go.* 1 *Pet.* 4. 4.

*Præcepta docent  
et ducunt, ex-  
empla trahunt.*

*Paul*



*Paul to Peter, Gal. 2. 14.* *Peters* example was the compulsion. There is a kind of compulsion in examples, not violent, but alluring and attracting. The example of the believing wife may win the unbelieving husband, *1 Pet. 3. 1.* A prudent gracious Wife gains much upon a gracelesse Husband, by her modesty and obedience.

5. They may see what equity there is, that they should serve the Lord being his creatures, and servants, and not onely serve him, but so serve him as they have served their sinfull lusts, and something more, seeing they depend on him. *I speake after the manner of men,* saith *Paul, Rom. 6. 19.* It's rationall, just and equall, that as you have yielded your members servants to uncleanness, &c. so now yield them servants to righteousness, unto holinesse, it's reason, justice, and equity that you should do so. Should not men take as much pains for heaven, as for hell, for their soules as for their bodies, for the Lord Christ as for creatures? should they not be as diligent to weaken their lusts as they have been to strengthen them? should they not be at as much cost to maintain the pure worship of God, as the inventions and traditions of men? It's a complaint of the Lords, *Wherefore do yee spend money for that which is not bread, and your labour for that which satisfieth not?* *Isa. 55. 2.* They might have spent their money, labour, time, and strength, and as much for true bread which would have fed their souls, as they did for that which was, as no bread, but rather huskes for swine. *Luke 15. 16.*

6. They may remove and abate sin in part, which is done by the contrary. Knowledge removes ignorance as light doth darkness, grief abates pleasure, and fear boldnesse in sinning: Patience keeps under passion, and fasting tames unruly lusts. When the strength of a Fever is abated by physicall meanes, a man is disposed towards health: and when a man hath gotten Moralities (which he may do) and by them made an abatement of his sins and lusts, he is materially disposed to grace, as the ground when plowed is for seed, though the seed be not yet sown.

7. They may do materially what Converts do. There is no act considered in its meer nature and kind, which a true Christian may perform, but one unconverted may perform also, and have many like dispositions unto those they have. They may love God, It's clear, *they loved God, who loved pleasures more than God.* *1 Tim. 3. 4.* They may have Faith: *Simon Magus* believed; they may hate sin in others, if not in themselves. *Abfalom* hated *Ammons* uncleannesse, they may delight in God *2 Sam. 13. 22.* and in his wayes, *Isa. 58. 2.* They may have a zeale for God, and such a

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& ducunt, ex-  
empla trahunt.*

*Paul*



Rom. 10. 2.

a zeale as may prevail more with them than temporall things. The *Jewes* were so zealous of the Law, and for the traditions of the Elders, that they would have ventured their lives for them: so *Paul* before his conversion, how zealous was he? *Acts* 22. 3, 4. *Gal.* 1. 14.

To come more particularly and closely to the question. Though Conversion be wrought in an instant, yet men have some prvious dispositions thereunto, who live under the sound of the Gospel, and obtain such knowledge as worketh in them several things, which I shall shew unto you from *Acts* 2. 37, & 38. v. And when they heard this they were pricked in their heart, and said, men, &c. Many preparative dispositions or qualifications they had unto repentance or conversion, but they had not yet repented; for *Peter* saith, notwithstanding these, *repent*.

1. Men may be convinced of sin as these were, they found they had transgressed the law of God, and were guilty before him, for they were pricked in their hearts. Men may have strong convictions of sin, and not converted from sin.

2. They may mourn for sin, and grieve that they have done such and such things. These men had crucified the Lord Christ, put an innocent person to death, saw themselves in an ill condition, and thereupon mourned and grieved sorely, as the word *pricked* intimates; they had such grief as pained and afflicted their hearts. There's a *How* set upon *Ahabs* humiliation by the Lord himself: *Seest thou how Ahab humbleth himself*, 1 King 21. 29.

3. They may be fil'd with fear, and dread the threatnings and punishments of God due to sin. This was the case here; they had provoked the Lord against their soules, felt their consciences condemning of them, apprehended the judgements of God near unto them, and so were posselt with much fear, lest the Lord should destroy them, and therefore say, *Men and brethren what shall we do?* We know not whither to go, where to hide our selves, or what to do, that we may escape the things we have deserved, and fear.

4. They may confesse their sin, renounce it, and reform much; these Auditors of *Peter* being pricked in their hearts, said, *What shall we do?* We have sinned, and that greatly, we confesse and acknowledge it before God and you, it was a cursed act of ours, & we abhor it, we will never do so hereafter. They were sick of sin, and vomited it up, as they in *Peter*, and would change their minds and manners, & walke in any way the Apostles should direct them. *The Merchant*, Mat. 13. 46. *sold all that he had for the pearls before he bought it.* This selling all is made

ὀξύγαστρον  
acutum animi  
dolorem significat.  
Piscar.

2 Pet. 1. 22.

made by som Interpreters to be his restraint from all inward sin, and his conformity to all outward duties. This was much, and yet not more than unconverted persons may attain unto. *Herod* reformed many things, the foolish Virgins went far, as was said before, they were Virgins free from spot and pollution, they had Lamps, visible professions, *they went forth to meet the Bridegroom*; they had some faith in him, and affection to him, else they would not have gone forth.

5. They may justifie the Law and the Lord; should he condemn them, deal severely with them; what shall we do say these persons? we are guilty, we have broken the Law, which is holy, righteous, and good, and so is God likewise, who is the Author thereof, if therefore we be condemned, and must bear the curse and punishment of the law, we must both justifie the Lord and it. Men may accept the punishment of their iniquity, and justifie the inflictors thereof, man hath no cause to complain of the punishment of his sins. It's brought in by way of obijuration; *Wherefore doth a living man complain for the punishment of his sins?* He may complain of his sins, not of his punishment. Many Malefactors after sentence passed on them, do justifie both Judge and Law. Lam. 3. 39.

6. Men may seriously consider the nature of their sin, what circumstances it is clothed with, what aggravations it admits, what crimson and skarlet is in it; what light, love, mercies, means, engagements it is against. What shall we do say these troubled souls? We have sinned against the light of nature, the Law of *Moses*, our own consciences, the love of God and Christ towards sinners, in that we have crucified Christ a man approved of God, whom we knew had done many miracles, wonders and signes, *Acts* 2. 22. and deserve not death, oh what shall we do, our sins are so dreadful?

It's in mens power to lay to heart what wrong an infinite blessed holy God hath by their sins, what mercies they keep from them, how greatly they defile them, what miseries and mischiefs they bring upon them, what a weight of wrath hangs over their heads for them. They may consider what checks of conscience they have sisted, what motions of the Spirit they have withstood, what precious seasons of grace they have neglected and slighted, what paines they have taken to satisfie a lust, how dear it hath cost them, how carelesse they have been of their soules, what a separation their sins have made between God and them. They may mind and meditate on it, that mans life is short, *the pleasures of sin but for a season*, that there is absolute necessity of turning to God: *Except you repent, you shall all perish*. That turning is ac-



ceptable to God, else he would not call for it, nor make such gracious promises to it, as are in holy Writ.

7. They may come to it, to see no help in themselves or in any creature whatsoever, *What shall we do?* say these wounded men, we cannot help our selves, we have no playsters that will stick, no medicines which will heal; we are wounded in our Consciences, and as our hands, so theirs are too short to help us; its not in humane power to bind up our breaches, *What shall we do?* men may see themselves helpless, that they are without strength, shut up under sin, guilt and unbelief, children of wrath, and in a lost condition, the Law cursing them and sentencing them to suffer.

8. They may arrive to a resolution of doing or suffering any thing to be saved: *What shall we do?* we are resolved if we may find mercy, and live, to do whatever shall be commanded, to suffer whatever shall be imposed. The pride of their spirits was broken, their hearts become teachable and tractable, and their resolutions high for any thing to be done or suffered, so was it with the Jaylor, *Act. 16. 30.* when men are in storms at sea, or on their sick beds at home, they resolve if God will spare them, to do or suffer any thing for God and his ways, and their own salvation.

9. They may conceive fair hopes of mercy. The Lord Christ being held out in the Gospel, and freely offer'd to sinners, this breeds hope in them, a general and preparatory hope: *What shall we do?* you told us that God had raised up that Jesus we crucified, and made him Lord and Christ; and that whosoever should call upon his name should be saved, therefore we hope there is mercy for us. Thus had they a hope kindled in them, and Peter in the two next verses strengthens their hope, saying, *Repent and ye shall receive the gift of the Holy Ghost, and the promise is to you and to your children.*

10. They may thirst after, and pray for the mercy hoped for. Such a qualification was in these men, *What shall we do?* you men of God we are a thirst, and do intreat you to tell us where we may have water to quench our heat, mercy to pardon our sins, balme to cure our wounds. The Publican in *Luke* hath left us his short pithy and affectionate prayer, to imitate being in this case and state, Lord, saith he, *be merciful to me a sinner.* He was sensible of his sin and of his want of righteousness, he had hope of mercy, and thereupon came to the Temple to pray; and pray'd earnestly for mercie, and Conversion is none of the least mercies of God, or least needful for a sinner.

11. Men being come thus far, they are to wait upon God for doing the

the work : when the pots were fil'd with water, the water was not made Wine, till Christ put forth his mighty power ; neither were the men who lay at the pool of *Bethesda* cur'd, till the Angel came down and stirred the waters : so a man in this case is to wait until the Spirit of the Lord come in, & *omnipotentis suavisate*, or *visceris delectatione* overcome his will, and set it for the Lord, and spiritual things : when this is, the work is done, and done without violence to the will ; for its an omnipotent preface prevails with the will, and its immediately made willing in the day of this power.

By these forementioned things men are in a proximity or nextness to Conversion, but not converted. It must be an higher power then our own, which lifts us up into an higher nature or state then we are in at present. Though men may do much upon moral persuasions: yet not so much as to make themselves Converts, or spiritual, of Animal or Natural. Previous actions and preparative dispositions, may make a man a picture of a Convert, not a true or living Convert.

Having shewn what persons can, and may do towards their Conversion, it remains to declare what they ought to do.

The word must or ought, the signification of *δεν* in Greek imports two things.

1. Necessity, there must be Heresies, *1 Cor. 11. 19.* its no mans duty to broach or bring in Heresies, but they must be, its necessary for the discovery of men approved.

2. Duty, God is a Spirit, and must be worshipped in spirit and truth, its mens duty so to do, *Joh. 4. 24.* It was the Pharisees and Scribes duty to pay tythe of Mint, Anise and Cummin, &c. therefore, saith Christ, *These things ought they to have done, &c. Mat. 23. 23.*

Now then what persons can do, they ought to do : First there is a necessity of it, we must do what we can ; else we are sloathful and unfaithful, and our damnation will be just, one thing is necessary, *viz.* to turn unto God that our souls may be saved, here it will hold good, Turn or burn ; if it be necessary to prevent burning in everlasting flames, its necessary to turn, and so to do the utmost we can towards the same.

Secondly, its our duty, Strive to enter in at the strait gate, saith Christ, he commands it and lays this injunction upon all, *δυσκοιλον* strain, be in an agony, as Christ was in the work of mans redemption, so let men be in the works of their Conversion, put forth themselves as they did in the Olympick Games, the Wrestlers and Runners exerted all their might to obtain, and so must men about the work of their Conversion. The Lord who hath no pleasure in the death of a sinner, saith, *Turn yourselves and live.* There is life in turning, and what should not men do to preserve or obtain life ?

The

The Lord hath two great ends in saying thus : *Turn your selves and live yet*, although he know man is not able to do it.

*Quicquid nobis  
precipitur a deo,  
ad illud facien-  
dum sufficien-  
tem potentiam  
habemus.*

*Dixit Pelagius,  
quod homo sili-  
us liberi a bi-  
viii viribus po-  
test perficere dei  
mandata. Brad-  
wardinus de  
causa dei, l. 2.  
c. 4.*

*Ideo dat precep-  
tum ut excites  
desiderium et  
praestet auxili-  
um. Leo.*

1. That we may see how corrupt and impotent our nature is, and so break the strength of humane confidence thereby, and bring us to be sensible of, and thoroughly to bewayl our condition. It is not so as some think and speak, viz. that whatever God commands, man hath power to do: what man ever kept the Law since the fall of *Adam*? and is not the Law given by way of command? if man could keep the Law, we might be justified and have life by it, *Rom. 8. 3. Gal. 3. 21.* but the Law can neither do the one nor the other, and why? because man hath not power or strength to keep it.

2. To put us upon looking out for help from whence the command cometh. Hence is it that what the Lord commandeth us to do in one place, he promiseth to give in another, *Circumcise the foreskin of your heart*, Deut. 10. 16. and God saith, Deut. 30. 6. *The Lord thy God will circumcise thy heart.* In the former verse to the Text, they are commanded to make themselves new hearts and new spirits, which they could not do, therefore in *Ezek. 36. 26.* the Lord promiseth to give and put the same in them : *Repent and turn your selves*, *Ezek. 14. 6.* and chap. 36. 27. *I will put my Spirit into them, and cause them to walk in my ways*, the Spirit God would put in, should turn them from their Idols, and own ways, and cause them to walk in his ways. The Lord doth therefore command such things, that our desires and endeavours being quickned, he may reach forth help unto us.

Therefore let us apply our selves to all these means and ways by which the Lord worketh Conversion. Let us make use of all the ways forenamed, and especially hear the word preach'd and pray, *Turn us, O Lord, and we shall be turned*, and see to it that we use the means in good earnest; we may do more (as hath been shewed) than we do. Its the counsel of him who was wiser than other men, that whatever our hands do find to do, we should do it with our might, *Eccles. 9. 10.* that is, with our whole might; God must have the heart, the whole heart, and the fervency of it, *Be fervent in spirit, serving the Lord*, laziness and luke-warmness will not promote the work, fervour and diligence may further it much, see *Prov. 2. 3, 4, 5, 6.* and remember what the Lord Christ hath said, *Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.*

*Rom. 12. 11.*

How



## How may beloved Lusts be discovered and Mortified.

MAT. 5. 29, 30.

*And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee , that one of thy members should perish , and not that thy whole body should be cast into Hell.*

*And if thy right hand offend thee , cut it off and cast it from thee : for it is profitable for thee that one of thy members should perish , and not that thy whole body should be cast into Hell.*



Y Text is a part of Christs Sermon on the Mount : I shall not hold you long in the Context or portall, but onely passe through unto the words that I have read.

In the verse before our Saviour tells us, that *Who-soever looketh on a woman to lust after her, hath committed Adultery with her already in his heart.* This was spoken in opposition to the Scribes & Pharisees, and may be urged against many carnal Protestants, that have but grosse conceits concerning the Law of God ; and in particular, that the outward act of uncleanness onely is the breach of the seventh Commandement : *Thou shalt not commit adultery.* Now our Saviour corrects this mistake : That *who-soever looketh on a woman to lust after her, hath committed Adultery with*

with her already in his heart; not will do it, but he hath done it already: there is a speedy passage from the eye to the heart: And because the eye and the hand are many times used, as principal incitements to this sin, our Saviour gives his Disciples and us this serious and holy advice in the words that I have read, *If thy right eye offend thee pluck it out, and cast it from thee, &c.*

The words contain a double Exhortation, together with a double Reason and enforcement.

1. A double Exhortation: *if thy right eye offend thee, pluck it out and cast it from thee: if thy right hand offend thee, cut it off and cast it from thee.*

2. A double Reason and Enforcement: *For it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell: and so again, ver. 30.*

In the handling of these words, I shall first speak to them by way of Explication, and then by way of Observation.

1. For the Explication of them, I would entreat you to take into your thoughts these particulars.

1. We must enquire into the meaning of these two expressions, *the right eye*, and *the right hand*: most Expositors by far carry it, that these words are to be expounded improperly and figuratively: and here I shall not acquaint you, how Popish Writers abound in their own sense, concerning these words: there are sweet truths, that kindly and freely, without straining may be deduced from this Scripture; *like the Bee, I would not tear the flower I light on.*

There are two Interpretations given of this place, that I shall take notice of,

1. There are some that by *right eye*, and *right hand* understand our nearest, and dearest comforts which we have in this world, which must be parted with for Christs sake, yet not absolutely, but upon this consideration if they offend; *If thy right eye offend thee pluck it out, and cast it from thee, if thy right hand offend thee, cut it off, and cast it from thee*: Now this is *bona expositio*, a good Exposition, as our Divines distinguish, but not *recta Expositio*, a right Exposition: agreeable to the analogy of faith, but not suitable to the scope, and design of our Saviour in this place. Therefore,

2. There are others, that by *right eye*, and *right hand* understand beloved lusts, as hard to be parted with, as *right hands*, or *right eyes*: our Saviour mentions the *right eye*, and the *right hand*, because they are most prized, as having more then ordinary of spirits and natural heat, and



and so more fit for action; I am sure this may be said concerning the *right hand*.

Indeed I conceive it an hard matter to prove, that by *divine appointment* one hand should be more useful then the other: but as God hath given us two eyes, and two ears, so two hands, to use both *indifferently*, and that if need required the one might supply the loss of the other: if any, methinks the *left hand* should be preferred, because it is neereſt the *heart*, the fountain of life, and activity: but Christ takes them, as he finds them, as he doth in many other cases, and as we have ordered the matter, the *right hand* is more active and strong then the other, and so more precious: but to our purpose.

Some, I say, by the *right eye*, and the *right hand*, understand our beloved lusts; it is the usage of the Spirit of God in the Scriptures, in a *figurative way* to exprels corruption by the parts and members of our bodies: so St. Paul, Rom. 7. 23. *I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members?* and the same Apostle, Col. 3. 5. *Mortifie therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, &c.* as the members of the natural body need castigation, 1 Cor. 9. 27. *I keep under my body, and bring it into subjection*; so the members of the sinful body need mortification: and here in the Text sin is expressed by the *right eye* and the *right hand*. Rom. 7. 23.  
Col. 3. 5.  
1 Cor. 9. 27.

2. *If thy right eye offend thee*, in the Greek it is *εὐαγγελίζῃ σε*, scandalize thee, hinder thee in a way of duty: for you must note, that obedience and holiness is often in Scripture represented unto us, by a way to give you one place for all, Psal. 119. 1. *Blessed are the undefiled in the way, who walk in the law of the Lord*: and men are said to be offended, when something causes them to stumble, or fall in this way. Sin is as it were a block or a stone, at which men stumble and fall: *let him which thinketh he standeth, take heed lest he fall*. Psa. 119. 1.

3. *Pluck it out, and cast it from thee; cut it off and cast it from thee*, a Metaphor taken from *Chirurgeons*, whose manner it is, when the whole body is endangered by any part, to cut it off *ne pars sincera trahatur*: but before I leave these expressions, take notice of the *Emphasis* that is in them, in these particulars.

1. 'Tis not said suffer thy *right eye* to be plucked out, or thy *right hand* to be cut off: but thou thy self, *pluck it out, and cast it from thee, cut it off and cast it from thee*: to note two things.

1. That we our selves must engage in the mortifying of our lusts: *Sinners with their own hands, must pull out their own eyes*. 'Tis not enough

Rom. 8. 13.

to cry unto God for help, and in the mean time, to be careless and idle, as if nothing were to be done on our part: *mortification* is a work incumbent upon us, although we are impowred thereunto by the Spirit: *If ye through the Spirit do mortifie the deeds of the body, ye shall live*, Rom. 8. 13. we must mortifie, although by the Spirit; the duty is ours, though the strength be Gods: so here, *if thy right eye offend thee, thou thy self pluck it out, and cast it from thee.*

2. That we must be a willing people in this, as in all other duties: *a Christian death to sin, is not put to death.*

2. Tis not said if thine eye offend thee, observe it more then ordinary, look narrowly to it, but *pluck it out*. To note, that nothing less is like to do our souls good, then the mortifying, the killing, the cutting off of our corruptions. Let a mans hand be cut off it is a dead member immediately. It is not so with *plants* when they are cut off from their roots, they will grow and sprout again: and so it is with the most inferior sort of *sensitive* creatures, for instance, cut *worms* into several pieces, every part will live, and stir; hence the learned call them *insecta*. When the head of a *fowl* is separated from its body, it will live and flutter for some time: but this cannot be said of the most noble sort of creatures: this is a sure rule in nature, *Unitas & indivisibilitas est comes perfectionis, multitudo, & divisibilitas imperfectiois*. Union is a sign of perfection, divisibility of imperfection: the more perfect any being is, the more united it is to its self, and the less any part of it can live *nisi in toto*, but in the whole. I. so that this phrase is a great elegancy, to note the killing of our beloved lusts, *if thy right eye offend thee, pluck it out, and cast it from thee, &c.*

3. Tis not only said *pluck it out*, but *cast it from thee*, to note, that it is not enough for a man to leave his sin for the present, but he must renounce it for ever. We must not part with sin, as with a friend, with a purpose to see it again, and to have the same familiarly with it, as before, or possibly greater. *Amantium ira amoris redinte gratio est*, the falling out of Lovers is the renewing of love. We must not only shake hands with it, but shake our hands of it, as Paul did shake the Viper off his hand, into the fire! *pluck it out and cast it from thee.*

Thus much for the *Explication* of the words, for I shall have occasion only to deal, with the former part of these two Verses at this time.

2. I am to give you the *Observations*, I shall speak but a few words to some of them, that I may reserve my self, for that which I mainly intend.

## I. Observ.

*That the eye, and the hand are excellent, and useful parts of the body of man.*

You see here our Saviour singles out these, from all other parts, as being very precious, *if thy right eye offend thee, &c. if thy right hand offend thee, &c.*

1. As for the *eye* our Saviour tells us, that it is *the light of the body*: Mat. 6. 22. *the light of the body is the eye*: what is the world without the Sun, but a dark melancholy dungeon? what is a man without eyes? but monstrous and deformed, *monstrum horrendum, informe, culmen ademptum*: the two eyes are two luminaries, that God hath set up in the *Microcosme*, mans little world: when God would express his tender love unto his people, he calls them *the apple of his eye*; he *toucheth you, toucheth the apple of his eye*: and the like phrase St. Paul makes use of, when he speaks of the love of the *Galatians* unto himself, *I bear you record, that if it had been possible, ye would have plucked out your eyes, and have given them to me*: I have read of the Emperour *Adrian*, that with an arrow, by accident, put out one of his servants eyes; he commands him to be brought to him, and bids him ask what he would, that he might make him amends: the poor man was silent: he pressed him again: he told the Emperour, he would ask nothing but he wished that he had the *eye* which he had lost; intimating that an Emperour was not able to make satisfaction for the loss of an *eye*. Zech. 2. 8. Gal. 4. 15.

Oh be very watchful over this excellent part! *make a covenant with your eyes*, Job 31. 1. *Shut your eyes from seeing evil*, Isa. 33. 15. *Set no wicked thing before your eyes*, Psal. 101. 3. as the Apostle saith in another case, *Doth not even nature teach you*: God hath made a covering for the *eye*, that opens and shuts with a great deal of easiness, to teach us, that it is expedient sometimes, that the *eye* be closed, and not holden open to every object.

2. As for the *hand*: it is the prime part for action, *Aristotle* calls it *ὄργανον ὄργάνων*, an instrument of instruments: without this, there could be no Cities, no Towns, no Merchandize, no Husbandry, no Manufacture; without this man would differ but a little from the *beasts* that *perish*: for what would his *reason* stand him in stead, if he had not an hand to improve it? The *Naturalists* observe, that man could neither do nor say, without this useful and necessary part: for if a man did not eat with his hands, he must, as a *brute* feed with his mouth, and by that means the lips would become so thick, that he would not be able to

Jam. 4. 8.

speak with any distinctness, and indeed we find by experience, that they that have thick lips have an imperfection in their speech.

Oh improve this excellent part for God, a good life is expressed in Scripture, by a *clean hand*: *cleanse your hands ye sinners, and purifie your hearts ye double minded*: it is the greatest absurdity imaginable to plead a good heart, as many do, and yet have a foul, and wicked hand: this is as if a man should say, here's a tree that bears ill fruit, but it hath an excellent root.

2. *Obseru.*

That offences are from our selves: or the cause of stumbling and falling is from our selves: some lust or other, some right eye sin, or some right hand sin; if thy right offend thee, &c. sin unmortifi'd will very much endanger a mans falling: truly if you would not have your right eye, or your right hand offend you, you must offend them: *pluck it out and cast it from thee; cut it off and cast it from thee*, if you would see clearly in Gods way, ye must pluck out your right eye, if you would walk evenly in Gods path, you must cut off your right foot.

3. *Obseru.*

That sin is properly and to all intents and purposes our own.

Col. 3. 5.

If thy right eye offend, &c. if thy right hand offend, &c. the Apostle writing to the Colossians, speaks thus, *Mortifie therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, &c. these sins, were their members*: the whole body of sin is ours, and the members of that body are ours; there is a great difference between our natural body, and our sinful body: our natural body is ours *quoad usum*, with reference to our use, but it is Gods, *quoad creationem*, with reference to its creation. The body of man was originally and fundamentally created: now there is a twofold Creation.

1. When a being is made of nothing, this is called by the learned, *creatio immediata*, an immediate creation.

2. When a being is made of something, but that something is *materia inhabilis*, matter altogether indisposed for the producing of that effect, and so is little, if any thing more then nothing, with reference unto that which is made: *materia est aliquid in se, nihil tamen respectu operis*: thus when God made the woman of a Rib, when Christ turned water into wine, when God made man of the dust of the earth, it was a creation, and this is called by the Learned, *creatio mediata*, a mediate creation, and our natural body still in a way of generation is Gods creature, but our sinful body is our creature: hence the Apostle *mortifie your members which are on the earth*, and our Saviour in the Text, *If thy*  
rights

right eye offend thee, &c. so that sin is properly and to all intents and purposes our own.

4. *Observ.*

That although all sins are our own, yet there are some sins that in a more especial manner may be called ours; namely, our right eye sins, and our right hand sins, or if you will: Every man hath his proper, particular iniquity, his beloved sin.

If thy right eye offend thee pluck it out, and cast it from thee: If thy right hand offend thee, cut it off, and cast it from thee: and the handling of this Doctrine will suit the Case, that is my task this morning, viz. How may beloved lusts be discovered and mortified?

In the prosecution of this *Observation*, I shall follow, by Gods assistance this method.

1. I shall enquire why sin is expressed sometimes in Scripture, by the parts, and members of our body, as in this place by the *right eye*, and the *right hand*.

2. I shall shew you, that our *right eye* sins, and our *right hand* sins, our beloved lusts, may in a more especial manner be called ours; or that every man hath his proper, his particular iniquity.

3. I shall enquire how this comes to pass, that particular persons have their proper and particular sins.

4. The Use and Application.

1. I am to enquire, why sin in Scripture is expressed by the parts and members of our body, and particularly here by the *right eye*, and the *right hand*?

1. You must note that the whole mass of corruption in Scripture, is called by the name of the *old man*, and the *body of sin*. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed. Rom. 6. 6. It is called the *old man*! in every young man, there is an old man, and it is called the *body of sin*: now if sin in the lump and bulk be a *body*, then particular sins may fitly be termed the *parts* and *members* of this body.

2. Sin may be thus expressed, because as the natural body makes use of its several parts, for the managing and carrying on of those works that are *natural*, so corruption makes use of several lusts, for the effecting and promoting of those works that are *sinful*.

3. According to their notion, that hold the soul by creation, as I conceive, sinne is conveyed into the soule at first by means of the body. Certainly the soule of man is pure, and undefiled, as it comes out of the hand of God. I do humbly propose to men of learning, whither that



that rule, *corporeum non agit in incorporeū*, or that a body cannot defile a spirit, is not further to be taken into consideration. We find by experience, that as the soule communicates its affections unto the body, the body hath life, and sense, and motion from the soule, that of it self is a liveleſs lump of clay: So the body again hath a very great influence on the soule, and can, and doth communicate its distempers unto it. For instance, those that have *sanguine* bodies are enclined to lust, those that are *choleric*, unto rashness and passion; those that are *melancholy*, unto suspicion; & tenaciousness; those that are *phlegmasick*, unto dulness and cowardize. So that sin may be in the body *dispositivè* before it be enlivened by the soule, though not *formaliter*; my meaning is, the body may have a disposition to defile the soule, before it is united unto the soule; and if so, no wonder if sin be expressed by the parts and members of our body.

4. Corruption looks at, and shews it selfe by the sinfull actions of the *body*, and therefore may have its denomination by the *parts* of it.

Hence it is, that the Apostle, when he had concluded that the *Jew*, and the *Gentile* were both under sin; to make this manifest, he tells the *Romans* how sin discovered it selfe in the outward man: *Their throat is an open sepulchre, with their tongues have they used deceit, the poison of asps is under their lips, &c.* We read in Scripture of the sins of the flesh, as well as of the spirit. Having therefore these promises dearly beloved, let us cleanse our selves from all filthiness of the flesh and spirit: the sinnes of the spirit like so many plague-sores break out into the flesh. Wicked men are all over bespotted, and beleopard with sinne: Lying is a spot in the tongue, pride is a spot in the eye, wrath a spot on the brow, bribery a spot in the hand, Idolatry a spot on the knee, yea they are called *spots and blemishes*, 2 Pet. 2. 13. not *spotted* but *spots*, sin it selfe is a *spot*, and like fire, it turns the subject it hath to deale with, into its own nature. One part of the body in Scripture is called a world of iniquity. *The tongue is a fire, a world of iniquity: How much iniquity is there in the world, when in this little member there is a world of iniquity.*

Thus much shall suffice to have been spoken to the first thing propounded, viz. why sin is expressed sometimes in Scripture, by the *parts* and *members* of our body.

My second worke is to shew you, that our *right-eye* sins, and our *right-hand* sins, our beloved lusts may in a more especiall manner, be called *ours*, or that every man hath his proper, his particular iniquity:

Rom. 3. 13.

&c.

2 Cor. 7. 1.

Jam. 3. 6.

If thy right eye offend thee, &c. If thy right hand offend thee, &c. Look as it is with good men, though they have the seeds of every grace in them, yet some one may be said to be theirs in an eminent manner: *Abraham* was eminent for obedience, *Moses* for meekness, *Job* for patience: Thus it is with wicked men, though they have the seed of every sin in them; yet some one may be said to be theirs in an especiall manner. Wicked men in Scripture are as it were marked out for severall finnes, *calculo nigro*: *Cain* for his murder, *Simcon* and *Levi* for their treachery, *Corah* and his company for their conspiracy, *Nebuchadnezzar* for his pride, *Manasses* for his cruelty, *Balaam* for his covetousness: or look as it is in the naturall body, though every man hath blood, flegme, choler, melancholy, yet some humour or other is predominant, from which a man hath its denomination; so 'tis in the sinful body, some sinfull humour, or other hath the predominancy: most men have some *peccatum in deliciis*, some sweet morsell, that they roll under their tongue, which they will by no means spit out, or part with. It would be no hard matter to shew you, that severall Nations have their proper and peculiar sins, as the *Spaniard* theirs, the *French* theirs, the *Dutch* theirs: Look into the Scripture and you will finde, that the *Corinthians* had their sin, which is thought to be wantonness, and uncleanness; and therefore the *Apostle*, in the *Epistles* that he writes to them, uses so many pressing arguments against this sin. The *Cretians* are branded for *Lyars*, the *Jews* for *Idolaters*: So your *Towns* have their sins, *Villages* theirs, *Cities* theirs; possibly *Londons* sin, may be loathing spiritual Manna, neglect and contempt of the Gospel, a non-improvement of Ordinances.

3. I am to enquire, how this comes to passe, that particular persons have their proper and particular sins.

1. Men have particular *temperaments* and *constitutions* of body, and therefore they have their particular sins futable to their *temperaments* and *constitutions*: You heard before, how particular *temperaments* inclined men severall wayes. Creatures in the generall are naturally delighted with those things, which are fitted, suited and accommodated to the *genius*, and *frame* of their respective natures. As in the same plant, the *Bee* feedeth on the *flower*, the *Bird* on the *seed*, the *Sheep* on the *blade*, the *Swine* on the *root*: the same seeds are not proper for the *sand*, and for the *clay*. Every thing thrives most where it likes best: so tis in this case, that sin is like to thrive most in the soul, that we make most of, that we are most delighted in, that suits best our *complexions* and *constitutions*. We must be carefull here, lest we strein this too far,

far, with some *Physicians* and *Epicureans* that hold the *soule* to be nothing else, but the *temper* of the body: but questionlesse this hath a very great influence on the better part. Hence some have adjudged it not fit, for *illegitimate* persons to be admitted into *Ecclesiastical* orders: and you know under the Law, by the appointment of God himself, a *bastard* was not to enter into the congregation, to the tenth generation.

And I humbly conceive, that a toleration of unclean mixtures is not onely against *Religion*, but against principles of *polity* and government: the children of filthy persons, for the most part proving degenerate, ignoble, lascivious, and by that means become the blemishes, the ulcers, the plague-sores of the body politique, Kingdom, and State whereunto they do belong.

2. There are distinct and peculiar periods of times, *distinct* and *peculiar* ages, that encline to *peculiar sins*; for instance, *childhood* inclines to *lensy* and *inconstancy*, *youth* to *wantonness* and *prodigality*, *manhood* to *pride* and *stateliness*, *old age* to *frowardness*: you know diseases make men fretfull, now *ipsa senectus morbus*, old age it selfe is a disease: If we take not heed, the sinfull body will grow strong, when the naturall body grows weak. I have heard of a good woman, something enclinable to passion, that used to say, I must strive against peevishness when I am young, or else what will become of me when I am old? And so *Covetousness* is a sin, that *old age* is very much addicted to. *Windelin* in his *Moral Philosophy*, cap. 25. discourses learnedly, *Cur senes sint magis avari quam juvenes?* when God is taking people out of the world, they cling fast about it, and cry *losh to depart*, truly this no good signe. You know men that are a sinking, and in a desperate case, lay hold on any thing.

3. Men have distinct and particular callings, that encline them to particular sins: For instance, a *Souldiers* employment puts him upon *rapi-  
pine* and *violence*: And therefore *John the Baptist*, when the *Souldiers* demanded of him, *what shall we do?* tels them, *Do violence to no man, neither accuse any falsely, & be content with your wages.* A *Tradesmans* employment puts him upon *lying*, *deceiving*, *over-reaching* his brother: *Ministers*, upon the account of pleasing the best, as we many times *Catechrestically* call them, or the *greatest* of the *Parish*, are tempted to *flattery*, to *please men*, to *sew willowes* under their peoples elbows. *Magistrates* and *Judges* are tempted to *bribery* and *injustice*, if great care be not taken, their very calling and office may prove a snare upon that account.

Luke 3. 14.

4. Men

4. Men have distinct and particular ways of breeding and education, and upon that account have their particular sins. The child that hears his Father and Mother swear, is like to swear too. That child that hath frequently wine, and strong drink given to it by the Parents, when it is young, 'tis likely may get a smatch of it, and love to it, and so prove intemperate, when it is old. Joseph by living in the Court of Pharaoh, learned to swear the Court Oath. Man is *צור מן הבור* a creature very much given to imitation. Examples have a very great influence on men, both in reference to virtues and vices, especially to the latter, we catch sickness one of another, but we do not catch health: For instance, the Scripture speaking of the sonne of Jeroboam, tells us, *that he did that which was evil in the sight of the Lord, as his fathers had done, he departed not from the sins of Jeroboam the sonne of Nebat, who made Israel to sin.* He writ after his Fathers copy, and therefore the sins of his Father in a particular manner is taken notice of by the Spirit of God in that place, So 2 Sam. 6. 20. you have an account of Michals jeering of David, because he danced before the Arke, and you will find that she is called there not the Wife of David, but the daughter of Saul. And Michal the daughter of Saul came out to meet David, and said, how glorious was the King of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shameth. *lesty uncovereth himself!* Now why is she called there the daughter of Saul? because she had learned this wickedness from her father: We have woful experience of this in our dayes. Formerly people could say, Ps. 44. 1. *We have heard with our ears, O God, our fathers have told us, what works thou didst in their days, in the times of old.* Truly the people of this generation may say, we heard our fathers swear, and curse, and scoffe, and mock at the ways of God, in reason we may expect mens manners to suite their education.

Thus much shall suffice to have been spoken to the third particular propounded to be discussed, that is to say, how it comes to passe, that particular persons have their proper and particular sins, and thus much also for the doctrinall part.

4. The fourth and last thing is the Use and Application of this to our selves.

Use 1.

For Lamentation and Humiliation in the presence of God this day: we trouble our selves about other mens sins, Magistrates sins, Ministers sins, as the Pharisee, *Lord I thank thee, I am not as other men are, an Extortioner, an Adulterer, &c. or as this Publican.*

H

And

And in the mean time, where is the man that considers his own iniquity, his *right eye sin*, or his *right-hand sin*: there are great outcries amongst us, what have others done? but who smites upon his thigh, and says, *what have I done? We search every where, save where our Rachel sits upon her Idol.*

Possibly some poor soul may say, did I know this particular sin, this *right eye sin*, or this *right-hand sin*, the Lord knows, I would quickly *pluck out* the one, and *cut off* the other, and that brings me to

Use 2.

Of Examination; how this sin may be discovered; now to this purpose, take these marks, or rules.

1. It may be known by the *loves* and *tender respects* the sinner bears unto this *sinne*: strong love for the most part, bath but one single object; affections are like the Sun beams in a burning glasse, the more united they are in one point, the more fervent: A wicked man hath a particular affection for his particular lust. As *Abraham* cryed, *Oh that Ismael may live in thy sight!* So, a wicked man; oh that this sin may be spared! This is his *Benjamin*: the soul is ready to say, here is one sin must be plucked out, and here is another sin must be cut off, and must this beloved Lust dye also? all these things are against me. The sinner seems to repent of sin, and to condemn sinne, and himself for sin: but when the time of Execution comes, the man is very tender-hearted; here's a reprieve for this sinne, and there is a pardon for another sin; oh it goes against him to cut the throat of his darling lust! (*'Tis a full case when a man will undertake to pardon his owne sinne*: this is *cruelitas parcens*, *sparing cruelty*); and if it fall out, that his beloved sinne dye a natural death, that is, if the Adulterer for instance, cannot actually engage in bodily uncleanness, as formerly upon the account of old age, he follows it to the grave, as we do our dear friends, and heartily mourns that he and his dear lust must part.

2. It may be known thus; that sin that *distracts* us most in *holy duties*, is our beloved sin: you may know that cold is natural to the water, and that it likes that *quality* best, because let it be made never so hot, it will be still working it selfe to its owne *proper* temper. Soules possibly may sometimes be warmed at an Ordinance, but they quickly cool again, and are still working towards their *proper* lust, the sin they like best. You may take notice in Scripture, that God to speak after the manner of men in an especiall manner, *remembers* the sins of wicked men in the performance of holy duties. *They sacrifice flesh for the sacrifices of mine offering, and eat it, but the Lord accepteth them not.* Now

Will



will he remember their iniquity, and visit their sins; as if a Felon or Murderer convict, should escape out of prison, and afterwards presume to come into the presence of the Judge; this brings his Felony or Murder into remembrance: and herein their punishment is visible sin. They remember their sins in their duties, and so will God. The people of God themselves are tainted with this, Pride was the Disciples master sin; and whilst they were healing Diseases, and casting Devils out of other mens bodies, the proud Devil was stirring in their own souls: and our Saviour gives them a rebuke for that, Luk. 10. 20. In this rejoyce not, that the spirits are subject unto you; but rather rejoyce because your names are written in heaven.

Luk. 10. 20.

3. It may be known by its domination, its commanding power over all other sins: look as there is a kind of government in Hell, such an one as it is: *Beelzabub* is called the Prince of Devils; so in a wicked mans soul one sin or other is still uppermost, and keeps the throne: all other sins do as it were bow the knee to this sin, hold up the train of this sin: are obedient servants to this sin, it says to one go and it goes, and to another come, and it comes: for instance, if covetousness be the beloved sin, lying, and deceiving, and injurious dealing will serve that: If Ambition, temporising and sinful compliance will serve that: If Adultery, sinful waiving of time, and estate, and body will serve that. If Vainglory be the Pharisees great sin, devouring widows houses under pretence of long prayers, will serve that. As it is with a mans body, when it is hurt or maimed, all the ill humours will flow to the part that is ill affected. Hence it is, when a man is first wounded, he feels but a little pain, because he suffers only upon the single account of the division of the part: but after wards the pain is encreased, for then he suffers doubly; upon the account of the division of the part, as also by the conflux of ill humours. When the soule hath received some gash, some hurt more then ordinary by its particular sin, all the sinful humours will make haste to feed that iniquity: so that this is the sin that carries it and bears the sway in the soul. In a word: the sinner hath the curse of *Cham* as it were pronounced upon him: a servant of servants is he, his other sins are servants to his beloved sin, and he himself is a slave to them all.

4. That sin that Conscience in a particular manner, doth chide a man for, that tis likely may be his particular sin, the Greek word for Conscience is *syntesis*; it signifies a joynt knowledge, or knowledge with another. It takes notice of things together with God. Conscience

is Gods deputy, Gods spy, Gods intelligencer, pardon the word, in our bosoms, an exact notary, of whatever we think or do, a co-witness with God, as St Paul is bold to call it, *Rom. 9. 1.* Now wouldst thou know thy beloved sin? hearken to the voyce of Conscience: doth that condemn thee for pride, for passion, for worldliness, for persecuting the ways of God? Oh remember, it is Gods Viceroy, honour it so far as to weigh, and consider thoroughly what it saith, tis likely this may be thy particular sin, that which dishonours God most, if Conscience be any thing tender will trouble thee most: many a man deals with his Conscience, as Felix did with Paul, hearken to it a while, whilst it tels them of their lesser faults, or that they are sinners in the general, but when it rebukes them for their darling lust, though they cannot say, *go thy way*, as Felix to Paul, yet hold thy peace, and when I have a convenient season I will give thee the hearing.

5. It may be known by being impatient of reproof. Herod bears John Baptist gladly, till he preached against his Herodias: this is a *noli me tangere*; touch me not. The Plant-animal, or the sensible Plant so called, when it is touched, shrinks up, and contracts its self; the sinner shrinks when he is touched in the sore place. The eye is a tender part and apt to be offended, if you meddle with it. This is the reason why people are enraged against a powerful, soul-searching, soul-saving Ministry: most men are for Mountebanks, and Quack-salvers, that make use altogether of Lenitives, and healing Plaisters, but as for your faithful Chirurgions that according to Art, will probe and search, and cleanse the Wound, they cannot away with them, *I hate him*, saith Ahab of Michaiiah, *He never prophesies good concerning me, but evil*: only I shall add this, that man, especially that Minister that reproves another for his sins, had need to be blameless as much as may be himself: thus the Apostle intimates, *Thou which teachest another, teachest thou not thy self?* that man that is a teacher of others should teach himself, so much the more, we teach others when we deliver unto them Rules and Precepts, unto which they are to conform, we teach our selves, when we obey those Rules, *Thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery, &c.* that man that hath a beam in his own eye, is not likely to pull out the mote that is in his brothers.

6. It may be known by this: it makes a man notoriously partial in his own case: David could allow himself another mans wife, and could condemn one to death, for taking away another mans Lamb.

7. It may be known, by the *covers*, and cloaks, and *fair pretences*, that the sinner hath for this sin. Uncleaness, and intemperance, are but tricks of youth, and sowing his wild Oats: Luxury is magnificence, covetousness is good husbandry, pride is a piece of nobleness, and grandure of spirit: yea, which is more, tis humility, you have some that disparage themselves in company, and they call this humility, when in truth, it is the height of their spirits; like the Archer, that draws back the arrow, that it may fly so much the higher, and so much the further. Tis strange blindness, or deceit, or both, to call not yellow, or some middle colour, but black white: yet thus it is with many; they shape their darling lust, like those vertues, unto which they are extremely contrary. Every wicked man is sins advocate, and will plead its cause gratis. Oh saith Judas, to what purpose is this waste, *This* Mar. 26. 8. 9. *ointment might have been sold for much and given to the poor:* this he Joh. 12. 6. said, saith another Evangelist, *Not that he cared for the poore, but because he was a thief, & had the bag, and bare what was put therein.* Beware of speaking any thing, towards the justification of your selves in any way of wickedness: you know the malefactor is condemned before he is put to death, & so it is in the case of sin, *cum peccator justificatur, peccatum condemnatur*, when a sinner is justified, his sin is condemned, and after condemnation followeth execution: *Job* vindicates himself in this particular: *If I covered my transgressions as Adam, b, hiding mine iniquities in my bosom, &c.* then let thistles grow instead of wheat: as if he had said, I did not hide mine iniquity as Adam did, I did not cover my transgression, I was open and ingenuous: the Psalmist saith, *Blessed is the man whose iniquity is forgiven, and whose sin is covered*, but then it must be by Gods hand, not ours.

8. If there be any one sin more then other, that the soul doth readily close with, that is its beloved sin: its *right eye* sin, or its *right hand* sin. *Sampson*, when all the world could not take away his strength, is easily perswaded by *Dalilah*. See how *Solomon* expresses the Harlots dealing with the young man: *with much fair speech she caused him to yield, with the flattering of her lips she forced him:* the most she could do was to flatter him, and yet notwithstanding it is said she forced him: sin works altogether by enticement; *Every man is tempted, when he is drawn away of his own lust, and enticed*, yet it is so powerful that it amounts to a force, as the request of a King amounts unto a command.

9. That sin which a man wishes were no sin, is like to be his beloved sin: the case of the young man in the Gospel is considerable to this purpose.

Mat. 19. 21, 22

purpose, saith our Saviour, *If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasures in heaven, and come follow me.* Ver. 22. *When the young man heard that saying, he went away sorrowful;* that is: he was very much troubled, that there was such a truth as this, that the world for Christs sake was to be parted with. So

Psal. 14. 1.

Psal. 14. 1. *The fool hath said in his heart there is no God:* Oh saith the fool, That there was no God, that there was no heaven, that there was no hell, *Atheism* was the beloved sin in that case: first men with there were no Deity, and then they judge so, and say so, Carnal affections after some time settle in opinion and judgement: tis possible for men by ways of unrighteousness, by a constant course of cheating and cozening, so far to shut up and imprison, their natural light, and so to muffle their reason, and understanding; that at length they may cheat, and baffle their own souls, and think it a piece of justice, and righteousness so to do.

Psa. 139. 18.

Cant. 3. 1.

Esay 26. 9.

2 Thes. 2. 8.

10. That sin which we think of *first* in the morning, and *last* in the evening is like to be our beloved sin, God is the chiefest good, the prime object of our love: and therefore as he is *Alpha* and *Omega* in himself, so is he also unto his people, the beginning and the end, the first and the last: they begin the day with him, Psal. 139. 18. *When I awake, I am still with thee:* they end the day with him, thus the Spouse, Cant. 3. 1. *By night on my bed I sought him whom my soul loveth:* you have mention of both these, Esay 26. 9. *With my soul have I desired thee in the night, yea with my spirit within me, will I seek thee early.* Now this sin that I am treating of like that *Evangel*, that lawless person that we read of 2 Thes. 2. 8 *that man of sin*, ver. 3. opposeth and exalteth his self in the soul *above all that is called God*, and sitteth in the *seat of God*. A beloved lust is usually the sinners first and last, he gives it entertainment first in the morning, and takes his leave of it last in the evening: yea this darling sin must be entertained and made much on in the Bed-chamber: the Psalmist speaking of a wicked man, Psal. 36. 4. tells us, he deviseth mischief on his bed, for the most part *that as a very friend, that we admit to our bed-sides.*

Psa. 36. 4.

11. That sin which most infects us, and troubles us in our *solitudes*, and *retirements*, that is our beloved sin, my meaning is when a man is alone, in his Closet, or in the Fields, and his thoughts run a drift: that sin which of themselves they move towards, and close with; that may be his beloved sin; the current of the soul is that way. Oh Christian mark the workings of thy heart in private, and thou mayst possibly make some discoveries. When a man retires himself into some solitary place

place, it is usually absurd to trouble him: tis a friend indeed, that falls in with him, and offers his company in that case; *that sin is more than ordinary beloved by us, that interposes in our privacies.*

12. And lastly, that sin, that we are willing to endure greatest hardships and sufferings for, that is our beloved sin: for instance, suppose Covetousness be the darling sin, what base absurd, unreasonable offices will it put a man upon: how scraping, and niggardly and dunghill-like will that man live, in his Town, or in his Parish; and expose himself to scorn and contempt from every one that knows him. Suppose Ambition be the beloved sin, how will a man in that case, swear and forswear and temporize, and like the Boat-men, look one way and row another: almost any thing for preferment. If Uncleaness be the mans particular sin, how will he destroy his body, disgrace his name; overthrow his estate, for the gratifying of his lust? I dare aver, that the worst and basest drudgery imaginable, to scoure Kettles and Dishes, to tug at the Oar, to dig at the Mine, are honourable employments, in comparison of this.

## Use 3.

Is for Exhortation, and Direction, to press you to the mortification of your beloved sin, and shew you how it may be mortified: let me take up that Scripture again, *mortifie your members, which are upon the earth*, that is, let every sin be mortified; for you must know, as death is to the members of the natural body, so is mortification to the members of the sinful body. Now in death the soul is separated not only from one member, as it is in a paralysis, or numb Palsy, but from all, even from the principal parts of the body as well as others: so tis in spiritual death, there is a separation of the soul not only from this or that sinful member, but from the whole body of sin, from the principal parts and members of this body, as well as others: *the right eye is dead, the right hand is dead*, it must needs be so, the one is pluckt out, and the other is cut off.

Col 3.5:

A Christian must deal by his darling lust, as the Israelites dealt by *Achanibezek*, they cut off his thumbs, and his great toes, so must thou deal with this sin, hack it, maim it, that it may not be able to go nor stand, nor act, nor stir, if it were possible: and for that purpose take these directions.

1. Labour to have your heart steeled, with an holy courage, and resolution against this sin, it is upon the account of baseness and cowardliness



1 Cor. 6. 17.  
Gen. 39. 9.  
Psal. 39. 1.

Dan. 3. 18.

Psal. 51. 4.

Luk. 19. 8.

Prov. 23. 31.

ness of spirit, that people fall by the right hand of their spiritual enemy: shall I give you some instances for this? doth the Devil tempt thee to *uncleanness*, is that thy *right eye* sin, or thy *right hand* sin? take up St Pauls resolution, *Shall I take the members of Christ, and make them the members of an harlot? never.* God forbid? Josephs resolution, *How shall I do this wickedness, and sin against God?* doth the Devil tempt thee to *blasphemy*, or to *perjury*, or to *lying*, or to any other sin of that nature? take up the Psalmists resolution, *I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a birdle, while the wicked are before me.* Art thou tempted to *Idolary*, to deny the truths of Christ, to make shipwrack of faith, and a good Conscience? take up the *three childrens* resolution, *Be it known unto thee, oh King, that we will not serve thy gods, nor worship the golden image, which thou hast set up.* Every man should be a Prince over his lusts, and like Josephs Captains, should put his feet upon the necks of them: here courage, resolution, severity is very successful: and in special exercise your revenge on your beloved lust: *fight not against small, or great comparatively, but against this kingdly, this master sin.*

2. Let your repentance be particular for your particular iniquity: it is not enough to confess your sins, in the lump, in the general, but in prayer, you must take particular notice of your *right eye* sin, your *right hand* sin: thus David was particular in his repentance, *Against thee, thee only have I sinned and done this evil in thy sight:* this evil of murder, and this evil of adultery, pointing as it were with the finger to particular sins, Zacharias makes a particular confession; of that *wrong* and *injustice*, that he had been guilty of: *Behold Lord, the half of my goods I give to the poor, and if I have taken anything from any man, by false accusation, I restore him fourfold:* this particle *if* in that place, may not be a note of doubting, but supposition, *if I have taken,* that is, seeing I have taken from men by false accusation? *si Deus est animus,* seeing God is a Spirit.

3. Beware of those things that may occasion the commission of this sin: for instance, if thou art prone to the sin of lying, *keep a door before thy lips:* if to gluttony and drunkenness, *when thou goest to a feast, put a knife to thy throat.* We use to say proverbially *occasion makes a thief,* this is true also in other cases, occasion makes a liar: occasion makes a drunkard, it is a sign of a naughty heart to dally with occasions to sin, *Look not thou upon the wine,* saith Solomon, *when it is red, when it giveth his colour in the cup, when it moveth it self a right:* it is not simply unlawful to look upon wine in the glass, but if this may occasion intemperance,

perance, here is a law laid upon our looks: that command which forbids a sin, forbids also those things that have a tendency thereunto, as is observed by learned *Commentators* on the *decalogue*, sometimes this is expressed in Scripture, the Commandment that forbids *Adultery*: takes in all causes and occasions thereunto: thus *Solomon* speaking of an Harlot, Prov. 5. 8. *Remove thy way far from her, and come not nigh the door of her house*: Harlots like pestilential diseases, make the houses infectious where they are, and therefore *come not nigh the door of her house*: 1 Thes 5. 22. *Avoid all appearance of evil*: I know there are some that dislike the translation of *avoid* by *appearance*, and rather think it should be expounded *sort or kind*; but whether the word is taken in a *Logical* notion, in the whole book of God is very questionable, & therefore why we should depart from the current and stream of *Expositors*, and the sense of our learned Translators, I know not. When God would forbid the sin of *Injustice*, telling wares by false weights, mark how it is expressed, *Thou shalt not have in thy bag divers weights, a great and a small*. It was a sin not only to sell wares by one sort of weights, & take wares in by another: but to have a great, and small weight in his bag, God would not have us come near the sin of injustice. Hence also is that caution of *St John*, *Little children keep your selves from Idols*; if you would avoid Idolatry, beware of Idols, *he that would not hear the bell, must not meddle with the Rope*.

Deut. 25. 13.

1 Joh. 5. 21.

4. Pray unto God, that thou mayst not fall into such a condition, as may draw forth that corruption, that thou art most prone to: this was that which undid *Judas*, he was naturally enclined to unjust gain, and he had the Office of carrying the bag; and thus his lust was drawn forth. When a man is apt to be high-minded, it is a snare to be in an high place: when a man is passionate, it is sad to converse always or mostly with those, that are kindle-coals: that by provocations and unworthy carriages, are casting fire-balls into a mans soul, and be having a gun-powder nature is in a flame presently. And the nearer the relations in this case the worse. It is sad when my next neighbours house is on fire, but tis worse when mine own is on fire: it is a promise made to the people of God, that all conditions of life, and all passages of providence shall work together for their good; and therefore the contrary, when our conditions and relations make for the worse, especially with reference unto our souls, it must needs be very sad.

5. Learn to suspect things that are delightful, Gen. 3. 6. *The woman saw that the tree was good for food, and that it was pleasant to the eyes*. Carnal pleasures are forbidden fruit, *Agrippina* poisoned her husband

in that meat he loved best : the Devil tempts us with dishes sweetly poysoned. *Love and delight, pari passu ambulans*, walk together, and keep the same pace : many a man hath been undone by riches and honours, and worldly comforts like the Bee that is drowned in its own honey. Christians be careful ; Every one of us hath Eves sweet tooth in our heads.

6. Labour to act that grace in especial manner, which is contrary to thy beloved sin : for instance, if *passion* be thy darling sin labour to act the grace of *meekness*, if *excess* the grace of *temperance*, if *uncleanneſs* the grace of *chastity* : let me tell you, where grace is helped by nature, upon the account of a mans temper and constitution, there a little grace will go far: but when grace is to be employ'd against nature, it had need to be strong and active : your Watermen in some cases take their ease, and their Boats will go of themselves, but when wind and tyde is against them, then they must labour at the Oar, *hic labor, hoc opus*.

Mat. 15:19.

Pla. 78:34,35.

7. Keep a watch over thy heart, Prov. 4. 23. *Keep thy heart with all diligence, for out of it are the issues of life* : so our Saviour, *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemy*. Godliness is but a fanſie till the heart be reformed : we read in the book of Psalmes of *Israels*, turning unto God ; when he slew them, then they sought him, and they returned, and enquired early after God, and they remembred that God was their rock, and the high God their redeemer : but was their conversion right? no, Ver. 36. *They did flatter him with their mouth, and they lyed unto him with their tongue*, and whence was this? Ver. 37. *Their heart was not right with him, neither were they steadfast in his covenant* : therefore mortifie sin in its rise, in its first principle, lay the axe to the root, there is more sap in the root, then in the branches ; there is more sin in the heart then in the life : one stroke at the root of the tree, conduces more to the deadning of it, then many at the body, or the boughs, or any other part whatsoever.

To quicken your industry in this, know, that the motions of original sin, as they are permanent, so they are exceeding violent, and impetuous. I remember the learned *Davenants*, *de justitia habituali & actuali*, cap. 5. gives this difference, between the remission of actual and original sin : when actual sins are forgiven, saith he, *penitus tolluntur, quoad maculam & reatum*, both as to their guilt and filth : but it is not so with original sin, the guilt is done away, but the stain remains ; this is a sin that dwells in us, that abides in us, and abides by us ; we shall not be

be rid of the *body of death*, till the *death of the body*! tin is an ill tenant, it will not out till the houle fall upon its head: now the certainty of the inherence of this sin, is an argument of the more efficaciousness of its operation, *modus operandi, sequitur modum essendi*: Unquenchable fire burns more fervently, then that which may be extinguished; the reason why the *Angels* at this day do the will of God, in a more eminent way, then the *Saints* on earth, is, because they have such a principle of holiness, as cannot be lost to eternity, whereas the *Saints* on earth have a weaker principle of holiness, which may unhappily be abated, though it be recruited again: the reason why the soul of an healthful person, moves and acts with more vivacity, and energy, and power, then the soul of a sick man, is because in the latter, it may be departing, and taking its leave of the body, or at least may be in danger so to do, whereas the former, being a man of an hayle and good constitution of body, the soul may act, inform enliven it many years.

8. Get a respect to all Gods Commandments, *Psa. 119. 6. then shall I not be ashamed, when I have respect unto all thy commandments.* The reason why men indulge any one lust, is, because they pick and cull their duties, and so indeed, serve not the will of God, but their own choice. Oh, how many are there, that answer the Lord with half obedience, like the *Eccho*, which makes not a perfect response of the voyce, but of some part thereof. Many make such a difference amongst the *Tables*, as if onely one side, or one part were of Gods writing: Oh Sirs, this will not do; this will undo, the man that like *Agrippa*, doth but *almost* beleieve, *almost* repent, *almost* conform to the will of God, that man shall be saved proportionably, *almost*. One sin unrepented of will cause you to miscarry to all eternity: one crack in a bell may make it unserviceable, untunable, and till it be new cast it is good for nothing: one wound may kill your bodies and so may one sin your souls. Oh Christians, what had become of you and I? if *Jesus Christ* had satisfied the justice of God for all but one sin? there is a text in *Ezekiel*, that is usually taken for a place of the greatest mercy in the whole book of God, *When the wicked turneth away from his wickedness, that he hath committed, and doth that which is lawfull and right, he shall save his soul alive.* You have to the same purpose, *ver. 21, 22.* of the same Chapter, but pray mark what follows, *ver. 28.* Because he considereth, and turneth away from all his transgression that he hath committed, no mercy to be expected from this Scripture, unless a man turn away from all his transgressions, *2 Tim. 2. 21.* the vessel of honour is distinguished

*Ezek. 18. 27.*

Luke 1. 6.

from the vessel of dishonour, by this character, that it is *sanctified and prepared for every good work*: and this is the commendation of *Zachary, and Elizabeth, they were both righteous before God, walking in all the commandments, and ordinances of the Lord blameless*. Halting in Religion is a troublesome, deformed dangerous gesture; and there is no cure for this, like *cutting off the right foot*.

Rom. 8. 13;

Deut. 30. 6.

Col. 2. 11.

9. Lay hold on *Gods strength* for the mortifying of thy beloved sin: surely this is no easie work; see how it is expressed in Scripture, sometime it is called the *mortification of our members*; is to mortifie a part of the body an easie work? Sometimes the *circumcising of the foreskin of our hearts*, Deut. 10. 16. did the *Sichemites* count circumcision an easie work? by *crucifying of the affections, and lusts*, Gal. 5. 24. was crucifixion an easie death? and here in the text, it is called a *plucking out the right eye*, and *cutting off the right hand*: the Apostle *Paul* in the forementioned place, tells the Romans, *if ye through the Spirit do mortifie the deeds of the body, you shall live*. He who is the fountain of spiritual life, is also the principle of this spiritual death: this is a work to be done by us, but *through the Spirit*. Hence in Scripture God is said to do this: *The Lord thy God will circumcise thy heart, and the heart of thy seed*: and the Apostle expresses this by *circumcision made without hands*: intimating that it is not a work of mans hands, but Gods.

Q. If any aske me, but how shall we lay hold on Gods strength?

R. By *faith*, great things are attributed unto this grace, because it lays hold on God, and sets God at work, 1 Joh. 5. 4. *This is the victory that overcometh the world, even our faith*: it overcomes not onely the honours, and riches and pleasures of the world, but the lusts of the world; of which you have mention, 1 Job. 2. 16. *faith* is a self-emptying grace, a poor beggarly hand, rich only in receiving from another: something like *Dauids* sling and stone against *Goliath* lusts: but in the name of the Lord of Hosts, and by his strength, even a babe in Christ through faith shall overcome the world: I must tell you that *Hannibal*, and *Alexander*, and all the glorious Victors that we read of, were but fresh-water Souldiers, in comparison of one that is born of God.

I shall only to what I have said, add a few Motives, to quicken you to your duty, and so commend all to Gods blessing.

#### Motive I.

*Right-eye* sins, and *right-hand* sins are the greatest hinderances of the souls.



souls closing with Christ. When you flea any creature, the skin comes off with ease, till it comes to the head, and there it sticks, more then ordinary skill is required to get it thence. Now I must tell you the sin that I am dissuading you against, is, not only the *eye* sin, and the *hand* sin. but the *head* sin, and here conversion sucks. The sinner forbears many sins, and performs many duties: but when it comes to this, *Oh master*, saith flesh and blood, *pitty thy selfe*, beware what thou dost; what, be thine own Executioner? *plucke out thy right eye? cut off thy right hand?* A mans sin is himself; to deny ungodlinesse, is to deny selfe this is a kind of *dislogia*, self-murther: *No man ever yet hated his owne flesh*. Is there no getting to heaven, unlesse a man leave himself behind? this is *durus sermo*, an hard saying: As *Naaman the Syrian*, 2 Reg. 5. 18. *When my master goeth into the house of Rimmon, to worship there, and he leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord pardon thy servant in this thing*: So the sinner, the Lord pardon thy servant in this thing. The young man in the Gospel Mark 10. 20, 21. tells Christ, *that he had kept all the commandments from his youth*: but when Christ said to him; *One thing thou lack'st, goe thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasures in heaven, and come and take up thy crosse and follow me*: here he sticks, verse 22. *he was sad at that saying, and went away grieved, for he had great possessions*, or his great possessions had him; Alas, this poor young man little thought, that notwithstanding his forwardnesse to keep the Commandements, he was under the power of worldly lusts. Oh first there is great strength in a river, when it runs smoothly, and without noise. *Motive 2.*

As these sins are the greatest hindrances of the souls closing with Christ, so they prove the greatest trouble to the soul afterwards. Your *Eye-sin* will prove your *eye-fore*, yea and your *heart-fore*: My meaning is, your conscience will suffer most upon the account of this sin all your dayes. Thus *Job*, cap. 13. 26. *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth*. When a mans conscience is disquieted and tormented for the sins of his youth, then he may be said to possesse them: yea it may occasion not only griefe, but guilt. Of all sins, this is many times most unmortified even after Mortification: Soldiers that have received wounds and bruises when young, have smarted by them when they have been old. *There are many good souls, that after cure have gone to heaven, halting on the old main.*

*Motive 3.*

The mortifying of our *darling* lust, our *right-eye* sin, and our *right-hand*.

A&amp;S 19. 19.

band sin is a choise evidence of *regeneration*: truth of grace hath as much as any way been declared thus. Paul after conversion, becomes a Preacher of that name, which he before blasphemed. Those of *Ephesus* that were given to witchcraft, and sorcery, after their conversion, *brought their books together, and burned them before all men*: and many other instances of the like nature are urged by Divines to this purpose. *Cranmer* that had subscribed the Popish Articles with his right hand, afterwards as a piece of revenge, put that hand first into the flames. A true Convert, of all sins, will be revenged most upon that, by which he hath most dishonoured God. His *right eye*, and his *right hand* shall smart for it; the one must be *plucked out*, and the other must be *cut off*, as we say of hunger, he will kill that, which otherwise would have killed him; I speak much of *mortification* and *death* to you this morning: Christians be not afraid: to dye thus doth not argue imperfection: there is *corruptio perfectior*, a corruption that tends to perfection: *I was alive* saith Paul, *without the Law once*: but when the Commandement came, *sinne revived, and I dyed*. This is expiring unto life, just as an Embrio expires after it becomes a child.

Rom. 7. 9.

Here I would add two *Cautions* under this head.

1. The *forbearing* of any outward act of sin whatsoever, is no evidence of *Mortification*, or *Conversion*: Sin may be restrained when it is not mortified, a chained Lyon is a Lyon still, a Swine washed, is a Swine still. In some sense you may be said to be a *new man*, and yet you may not be a *new creature*. This may come to passe partly from the sense of temporall inconveniences, partly from the clamours of naturall conscience, or from fear of wrath. Such principles as these are not strong enough to kill sin, or to heal the Soul, but are like those odours which we use, to raise men out of a fit of the Falling sickness, but doth not at all cure them of the disease.

2 The mortifying of our *darling sin* is joyned with an universal hatred of *all sin*: A true Convert *hates every false way*, as the *Psalmist* phrases it, sin is often exprest in Script. by *abomination*: it is so to God, it should be so to man; anger is only with reference to *particulars*, but hatred is *נפש לא יאון* against the kind; a godly man hates sin as sin, and therefore he hates every sin; the Devil hates goodnesse, as goodnesse, and therefore he hates all goodnesse, *a quatenus, ad omne valet consequentia*, a man may be angry with sin, and not kill sin: but as he that *hates his brother is a murderer*, so he that *hates sin is a mortifier*. When the *right eye is plucked out, and the right hand is cut off*, the whole body off sin hath its death wound. The man that keeps himself from his iniquity

quity, will keep himself from every iniquity : *the heart with one hole reserved for sin is not sound.*

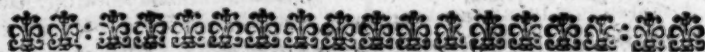
*Motive 4.*

*Mortification* is a duty becoming the *best* of Saints whilest they are in this world. I told you in the beginning of this discourse, that the Text was part of Christs Sermon upon the Mount; and if you consult the first and second verses of this Chapter, you shall find that it was preached to Christs own Disciples, *Vir bonus & pius, non est qui carnem non habet, sed qui carnem suam mortificat* : a good man is not one that hath no flesh, but he that hath crucified the flesh with the affections and lusts, Gal. 5. 24.

It is with our sinfull body, as with our natural body : If you cut a Wenn or any Excrecence of that nature, it will grow again, and again, and it will be an hard matter to be rid of it all your dayes : So though every day we be paring away our lusts, yet they grow again.

To close all, *Go on and persevere* in the subduing and killing of thy beloved Lust : Mortification is a worke once done, and yet in this life it is always a doing : There are some things that consist of an *iteration* of multiplied acts; as in Wedlock, persons are actually married at once, the Husband surrenders himself unto the Wife, and the Wife surrenders her self unto her Husband, and yet if they live together, sutable to that neer relation, marriage is as it were renewed every day : there is a continuall surrender of themselves each to other : So 'tis here, when the soul is first converted, the beloved sin is mortified, and yet there is a continuall mortification of it : this is a duty that consists not in any one act, though never so good, never so vigorous : but 'tis a continued act of the whole life. 'Tis not killing sin at one blow; the strength of sin decays by degrees, it begins in the weakning of sin, and ends in the destroying of sin. *Sin dies a lingring death*, therefore let us go on in this great and necessary work. You know Sampson deny'd, and deny'd *Dalilah* for some time, and would not discover where his strength lay : but not holding out, he lost his strength and his life to boot : beware of Apostacy. *Crabs that go backward are reckoned amongst unclean creatures*, Lev. 11. 10. *Factum non dicitur, quod non perseverat* is a maxime, a Will not finished, is no Will : a Deed, unlesse it be signed, sealed, and delivered, is no Deed. The Sacrifice that was offered up unto God, was not to want so much as the tayle, Lev. 3. 6. True Christians hate sin so perfectly, that they cannot be quiet till it be utterly abolished. First, they go to God for Justification *ne damnetur* : then for sanctification, *ne regnet*, then for glorification, *ne sit*. Let us be faithfull as to this spiritual death, that we may receive a crown of life. Amen.

WHAT



## What Relapses are inconsistent with Grace?

HEB. 6. 4, 5, 6.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; And have tasted the good word of God, and the powers of the world to come: If they shall fall away, to renew them again to repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame.



Dan. 4 19.

Could say (Beloved) of the Interpretation and Application of this Scripture, before I begin to open it (containing the Doom and sad Sentence pronounced against *Apostates and Relapsarians*) as once *Daniel* did to the King, before he opened his mouth to give the sense of his *Ominous Dream*, *The Dream be to them that hate thee, and the Interpretation, to thine enemies*; yet shall I not wish so much ill to our worst enemies; but the Text, be to them that hate God and the Interpretation, only to the enemies and despisers, or despisers of his grace.

It is one of the most startling Scriptures in all the Bible, and one of the most Terrible flying fiery Routes in all the Book of God, utterly con-

consuming the house of the hypocrite Apostate *with the timber thereof and the stones thereof*, and dreadfully affrighting his truly Religious neighbour who trembleth at Gods Word.

The Novatians or Cathari abused this place of old, to shut the Church-doors and gate of grace, upon such as had fallen after their profession of Christianity. And many poor souls and troubled consciences have as often quite perverted, or misunderstood it to the shutting up the *gate of heaven*, and door of hope against themselves, after their bitterly bewail'd falls or slips: but both unjustly.

But as Josephs Interpretation once of the same nights dream, when rightly applied, did rid the Butler, out of his misapprehended fears, and onely left the *more secure Baker* under that execution which the other apprehended, but himself never dreamt of, so neither this nor any other Scripture speaks a word of terror to any *sin-troubled* soul, that trembles at Gods threats. But all the Prophets Prophecie good with one consent to these, and my word shall be like one of theirs.

It was indeed once a joyfull sight which Jacob beheld at *Bezel*, Gen 28. 12. *A ladder whose foot stood on the earth and the top reached to heaven, and Angels ascending and descending upon it.*

But here we see a Ladder whose top spires toward heaven, but the foot resteth in *hell*, where (seeming) Angels of light ascend, or such new strange Gods ascend as the Witch once law out of the earth) but black Apostate Angels descend, *Intrat Angelus, Exit damon.* 1 Sam. 28. 13.

I am to speak of the Case of *Relapses*, and my Text is the fairest glass to discover so foul a sight as I know.

Here we have the rise and fall, the first and the last, the better and worse part of an *Apostate-hypocrite* described.

1. The former, his Rise, his first and Better part set out in five Particulars. 1. *Enlightening*. 2. *Tasting the heavenly gift*, as of some common faith, or repentance, or the like. 3. *Partaking of the Holy Ghost* (which is not to be understood of the sanctifying graces of the Holy Ghost, but the common, or extraordinary gifts, as of Tongues, &c. of the sanctifying Spirit) 4. *Tasting the good word of God*, 5. *And the powers of the life to come*. Had they had to these five steps two other more, *sincerity* at the bottom of the Ladder, and *perseverance* at the top, they had been safe.

2. The later, his fall, his last and worse part, is set out in four Things.

1. His fall is a *break-neck*, fatal down-fall. *They fall away*] It is not an ordinary slip, or stumble, but a down-right, not fair fall, but a soul given

He saith not  
captivum  
lat, or magi-  
Galvarum, but  
moxa res vult,  
ut cum edific-  
um male factum  
provisum certis.  
given Parce, in loc,



given them by Satan, such a fall as his own was at first.

2. The *irrecoverableness* of that fall, they are *past* grace; and grace and mercy hath done with them; *They cannot be renewed to repentance*, as is said of *Esau*, there is no place for their repentance, though he sought for the blessing with tears, *Heb. 12. 17.*

3. The *certainty* of that *irrecoverableness*, in that it is said to be *impossible*, &c. he doth not say, it is *hard*, or *unlikely* or *seldom* seen, but is absolutely impossible *ad idcirco* 38, it was never seen or ever shall be. Impossible not so much *ex natura rei*, as some things are utterly impossible which imply a *contradiction*, as that *true* should be *false*, *good* *evil*, *light* *darkness*; these impossible because *inconsistent* with the *nature* of the things themselves. But impossible *ex instituto Dei*, because *inconsistent* with *Gods* decree and declared will, as impossible as we say, An *elect*; or *true* believer should perish, or an *impenitent* person be saved, so we mean impossible by reason of *Gods* irreversible decree concerning such.

4. The *cause* that makes all this *dead-sure* and seals the stone of this certainty. Seeing they crucifie to themselves *afresh* the *Son of God*, and put him to open shame, and make no account of the blood of Christ, and the grace and promise of the Gospel, and of the comfort of the Holy Ghost, and are therefore said to *sin against the Holy Ghost*, because they directly slight, resist and oppose the gracious office and workings of the holy Spirit.

But I must stay no longer upon the words, by reason of that brevity expected in this Exercise.

De 3.

Our Observation is: It is the most fearful and dangerous condition in the world, to begin in the Spirit, and end in the Flesh, to rise and fall in Religion, to decay and Apostatize from grace. To have had some work of the Spirit, and the Word upon their hearts, so as to have light, and love, and taste, and gifts, and favour, and seriousness, and hopes, and fears, and after all to cool and give over: Oh how desperate is such a case!

To go to hell with so much of heaven, Oh what a hell is that! *Heb. 10. 26, 27.* For if we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin. But a certain fearful looking for of judgment, &c. *2 Pet 2. 20, 21, 22.* For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them then the beginning; for it had been better for them not to have known the way of righteousness, then after they have known

known to turn from the holy commandments delivered unto them, &c.

Such a thing there may be; possibly the Text supposeth it that such may fall, and fall away, totally and finally, only pronounce an impossibility of their rising again.

Some are said to fall from grace, *Gal. 5. 4.* the stony and thorny ground did so in a parable. *Demas, Judas, Saul, Hymeneus* did so in good earnest. A great Apostacy was foretold in the first days to let in Antichrist, *2 Thes. 2. 3.* And in the reign of Antichrist more. *1 Tim. 4. 1.* all are warned, *Let him that standeth take heed lest he fall.* *1 Cor. 10. 12.* *Heb. 12. 15.* Look diligently lest any fall of, or fall from the grace of God. Some of *Johns* hearers after a while left him, *Joh. 5. 35.* Many of our Saviours hearers quite left him, *Joh. 6. 66.* Many of *Pauls* supposed converts were turned away, all they of *Asia*, *2 Tim. 1. 15.*

Some have left their Love, *Rev. 2. 3.* Some left the Faith, *1 Tim. 5. 12.* Some have turned after the world as *Demas*, *2 Tim. 4. 10.* Some have turned aside after Satan. And would to God there were no Example to be given in our age and observation, it is that which the professors of a true Religion are more subject to, than those of a false, *Jer. 21. 1.* *Hash a nation changed their gods which yet are no gods: but my people have changed their glory for that which doth not profit.*

*1 Tim. 5. 15.*

Now there are three falls to which men are subject.

1. Some fall as wood or Cork into the water sink at first, but get up again, being helped by the hand of divine grace, as *Peter*, or brought off by a miracle of mercy, as *Paul* and his company after all hopes of safety were quite taken away. *Mat. 14. 31.* *Act. 27. 20.* and *44.*

This the fall of the godly.

2. Some fall as lead or stone into the bottom of hell, as *Pharaohs* host into the bottom of the sea, and never rise again, having neither promise of God, nor seed of God to raise them up again, but make a final shipwreck of faith and conscience, and of their souls together. *Exod. 15.* *1 Tim. 1. 19.*

This the fall of the wicked.

3. There is a mixt fall common to both, which is like the falling into an Epidemical Disease whereof many dye, and as many recover, of which in their order.

There are four kinds or degrees of falling, which the people of God are subject to; And four kinds or degrees to which the wicked are subject; and each latter is worse then other in them both.

1. The first and lightest fall of the godly, is that in their daily combat between flesh and spirit, set out *Rom. 7.* at large, and *Gal. 5. 17.* Godly.

*We cannot do what we would, but fail or fall short after our best endeavours. Our duties are imperfect, graces defective, our gold and silver drossy, our wine mixt with water. Sin deceiveth, surprizeth, captiveth, slayeth, yet reigneth not all this while. It is not I, but sin that dwells in me. I consent to the Law, I delight in the law of God, even in my inner man, &c.*

*Velimus, noli-  
mus Irruunt in  
nos Egyptiorum  
muscae. Et ob-  
streperant Rana  
in Cubilibus  
Regiis.  
Prov. 24. 16.*

These falls or slips are unavoydable & involuntary, there is no Saint but complains of them, no duty but is stained with them. In our clearest Sun-shine we see a world of such Moats which yet hinder not the light and comfort of our Justification, and destroy not Sanctification. True grace consists with these, yea is not separated from the assaults and induelling of such motions. *Will we, Nill we*, said Bernard, *We are pesterd with swarms of these Egyptian flies, and have these frogs in our inmost chambers.*

We are none of us *Supralapsarians* in this sense, but *Sub-lapsarians* all, yea and *Relapsarians* too. *The just falleth seven times a day, by this infirmity and riseth again*, and taketh no harm, but is kept humble and depending thereby. Every son and daughter of Abraham is kept bound under this spirit of infirmity, to their dying day.

This first fall is but like the fall of a mist in a winter morning, the Sun gets up and it is a fair day after.

This is the first fall: The second is worse, which is

2. An actual & visible stumble as to offence of others; yet occasioned by some surreptitious surprize of temptation, for want of that due consideration which we should always have, this *Gal. 6. 1.* the Apostle calls a mans being overtaken with a fault, who is to be restored with a spirit of meekness, considering we also may be tempted: Such falls (or slips rather) all or most are subject to *πολλὰ ὁ Ἰσραηλινὸς ἁμαρτάνει*, *1am. 3. 2.* *In many things we offend all.* We sometimes trip, or slip, or misse our hold, so the word signifies, and so down we come, but not out of choice. Thus did Peter slip or halt, *Gal. 2. 14.* when he did Judaize, out of too much compliance with the Jewes, whom therefore Paul did rebuke and restore. Thus the Disciples slipt, when they in zeale to Christ would have fire fetcht down from heaven upon those that would not receive them, whom Christ set right with a spirit of meekness.

*Luk. 9. 54, 55.*

These slips or falls are like those of him whose foot is wrenched, or out of joynt, whence he halts till it be set right. Thus Peter is said to halt; he did not *παρῆλθεν*, only not, *ὑποπόδισεν*: but when Paul had set his wrenched foot, he went upright ever after. Hence that word *καταστήσει*, *Gal. 6. 1. restore*] is a Chirurgeons word, to set him right,

*Gal. 2. 14.*

as a bone out of joynt. He that shall be censorious and severe against these two first kind of falls incident to most, let him as *Constantine* said to *Acefus* the *Novatian* Bishop, *Get himsefe a ladder, and climbe up to heaven by himsefe*, he should have but a few come there else. *Socr. l. 1. c. 7.*

3. The third fall is much worie, a fall from the third loft, whence like *Entichus* they are taken up dead for the present, but they come to themselves again. These are falls into grosser and more scandalous sins which do *Vastare conscientiam*, set the stacks or Corn-fields of Conscience on fire, whereas the other two forenamed (especially the former) are such as *Tertullian* calls *Quotidiana Incurfionis*, these are very dangerous, and befall not all Professors (they had not need) but now and then one falls into some scandalous sin, but they not usually again into the same sin after sense and repentance of it. Thus fell *David* and *Peter* into foul flagitiousness, but not *deliberately*, nor *totaly*, nor *finally*, nor *reiteratedly*. Sin raged indeed, and seemed to reign for the present, *Moses* hands grew weak, and the hand of *Amaleck* prevailed for the present: But a seed of God was in them, and they could not sin unto death, but were renewed to repentance, and their sins are blotted out. *1 John 3. 9.*

This fall is like the fall of the *Leafe* in *Autumn*; life remains safe; a Spring in due time follows, though many a cold blast first.

4. There is yet one worse fall than these former incident to a child of God too, to be of the decaying hand, and to remit and lose his former fervour and livenesse.

And it may be he never comes (as the second Temple) up to the former pitch and glory. Thus *Solomons* zeale and love was abated in his old age, as his father *Dauids* naturall heat was in his age, that he needed an *Abisbag* to lye in his bosome, so was *Solomons* spirituall heat cooled by the many *Abisbags* that lay in his bosome: and though he was beloved of his God, his Sun set in a cloud, his last was not like his first. Thus *Sampson*, after many triumphs over the *Philistims*, was at length circumvented and betrayed into their hands, who bound him, put out his eyes, made sport with him, who though his hair and strength grew again, and he dyed in the Quarrell, and dyed a Victor, yet never did he regain his sight or liberty to his dying day. These kind of decays are dangerous, and make the people of God go mourning to their dying day, and they are saved as by fire. But are not inconsistent with grace. *Ezra 3. 12; 1 King. 11. 4, 9, 10.*

This is like the fall of the *haire* in aged persons, life yet remains, but strength, native heat, and radicall moistness decay, and the hair never grows alike thick again. *Incepit melius quem desinit, Ultima primis cedunt, dissimilis h'c fuer, ille senex.*

These

These are the fallings of the children of God, and there are four worse than these follow, of the unregenerate, and each worse than other.

The 4 falls of  
the ungene-  
rate.

1 Sam 4. 18.

1. The first whereof is a *small fall* (but not a *Total* at first) but *insensible* by degrees, *sensim sine sensu*, grow worse and worse, as the *Thorny ground*, choaked with cares, or drowned with the pleasures of the world. This proves like *Elies* fall, they fall *backward*, break their *necks*, and dye of it, and may with him be much lamented and pittied, but they are dead and lost.

Mark 4. 17.

2. Some fall *totally* and *finally*, but not *premeditatedly* and *voluntarily* at first, but are driven back by the lyon of Persecution and Tribulation in the way, and they retreat. *These endure for a season*, as the stony ground; and leaving God, they are for ever left and forsaken of him. 1 Chron. 28. 9.

This is like the fall of *Sisera* at the feet of *Jael*, Judg. 5. 27. *At her feet he bowed, he fell, he lay downe: at her feet he bowed, he fell; where he bowed, he fell and lay down dead.*

1 Sam. 16. 14:

3. Some more fearfully, *Totally*, *finally*, *voluntarily*, *deliberately*, but not yet *maliciously*. Thus *Demas* is supposed to fall, who of a forward Disciple or Teacher, is said to have become after an Idol Priest at *Thessalonica* (so *Dorotheus* reports of him.) Thus fell *Saul*, who having rejected the Word of the Lord, the Lord rejected him, and the spirit of God departed from him, and an evil spirit from the Lord troubled him.

Of these three last I may say as *Elisba* to *Hazael* of *Benhadad*, 2 King. 8. 10. *These may certainly recover, howbeit, saith he; the Lord hath shewed me that he shall surely dye.* These have not yet crucified the Son of God afresh, nor done despite to the Spirit of grace, therefore it is not impossible they should be renewed again to repentance.

These are like *Sardis*, Rev. 3. 1. 2. 3. may have a name to live, but are dead: Their works not perfect before God, ready to dye, yet are called once again to Repentance, otherwise certain destruction threatened.

Esh. 6. 13.

But this is like the fall of *Haman*, whose doom was read by his wife and best friends. If once thou beginnest to fall, thou shalt not recover, but shalt certainly fall irrecoverably.

And these end fearfully usually, and unpittied spectacles of Gods wrath, to astonish and warn others as *Spiras* once.

Rev. 6. 8.

4. The fourth and last fall follows, which is like the opening of the fourth Seal, and the fourth horse appears, a pale horse, and he that sat



on him is called *Death*, and *Hell* followed with him. When men fall *Totally*, *finally*, *voluntarily*, and *maliciously*: Thus *Simon Magus*, *Julian* the *Apostate*, *Hymeneus* and *Alexander*, whose names are in Gods black book. Here the *Gulf* is *fixed*, and there is a *nulla retrorsum* hence. These are not to be renewed by repentance.

This fall is like that of *Jerichos* walls, they fell down flat with a *curse* Josh. 6. 20. annexed, or as *Babylons* walls, with a *Vengeance*, both without hope of Jer. 51. 18. repairing. Or like the fall of *Lucifer* the first *Apostate* without offer, or hope of offer of grace any more for ever; or like the fall of *Judas*, who falling headlong burst asunder in the midst, and all his bowels gushed out. Acts 1. 18.

There is also another kind of fall of a *mixt* or middle nature, and to which side of the two, *Godly* or *Reprobate*, I should cast it is not so easie The mixt fall to determine. A *reiterated* fall into some foule act or curse of sinne, and herein I must proceed as warily as the *Priest* of old in a doubtfull case of *Leprosie*, whether to pronounce *Clean* or *Unclean*, and by his rule Lev. 13. 4, 5, 6, 1 shall go. He was to shut him up seven dayes, and look upon him better ere he could give his *Definitive* sentence. If therefore &c.

1. I see the sore be but *skin deep*,] *Lev.* 13. 4. & 34. and have not corrupted the blood.

2. If it stand as a *stain* and spread not further ] *v.* 5. 6. So also *v.* 23. 28. 34. 37.

3. If all become *white*] by repentance and mortification I shall pronounce him *clean*. It is a *scab*, it is but a *scab*, *vers.* 6. or a *scall*, *v.* 34 It is no deadly *Leprosie*.

But on the other side, 1. If it be *deeper then the skin*] (having taken the heart with the love and liking of it) *v.* 20. 25. 30.

2. If it spread further and further ] by renewed acts, *vers.* 8. 27. 36.

3. If there be *proud raw flesh* in the rising, *vers.* 10. 14, 15. and the man presumptuously live in it, and plead for it, I shall pronounce him *unclean*, it is an old *Leprosie*, *vers.* 11. It is not the spot of Gods children. Deut. 35. 5.

Concerning Relapses, I shall desire you to take notice of these eight observations.

1. It is very observable that the holy Ghost is very sparing in setting down in the Scriptures instances in this kind, well foreseeing how apt *flesh* and *bloud* is to abuse and pervert such Examples to their own destruction: Such examples are as *Simeon* said of *Christ*, set for the fall Luk. 2. 34. and rising again of many; and are a *signe* sporen against. How have *Davids* and *Peters* falls emboldned many to fall and live in sin. There is

not one instance in all Scripture of any Saint that laid violent hands upon himself, lest any should presume to do the like. But one Example of late Repentance accepted, lest many should presume, yet one lest any should despair. Those falls are not set as *Land-marks* to guide you, but as *Sea-marks* to warn you.

2. It is certain *Paul* returned not to persecute the Church after his Conversion, or *Manasses* to re-erect Idolatry, or *Matthew* to the Re-  
 ceit of Custome after he was called thence.

3. Nor did *David* and *Peter* fall again into the same foul act of sinne after they had truly repented.

4. They were only wicked ones as *Ahab*, *Pharaoh*, *Saul*, *Jeroboam*, who persist and return to sinful courses, from drunkenness to thirst, from thirst to drunkenness. Of *Jeroboam* it is said; *After this* (the Prophets warning, his Arme smitten, his prayer thereupon, the recovery upon the Prophets prayer) *Did he return again, and made of the lowest of the people Priests of his high places, &c.* Neither warning, nor judgements, nor mercies could work any amendment in him.

1 King. 13. 33.

1 John. 3. 9.

1 John 5. 19.

5. It is as certain that *he who is born of God* doth not commit sin, so as to make a trade of it, returning to his Vomit: But *he that is born of God* keepeth himselfe, and the wicked one toucheth him not. He hath paid too dear for such a miscarriage, it was not so light a matter to lye under Gods wrath, lose his former peace, nor was his comfort so soon restored, and Gods favour regained, that he should hazard all anew, and buy Repentance at so dear a rate.

Deut. 29. 18,  
19, 20.

6. Very dreadfull is that threat of God: *If there be among you man or woman—or a root that beareth gall and wormwood: And it come to passe, when he heareth the words of this Curse, that he blesse himselfe in his heart, saying, I shall have peace, though I walke in the imagination of my heart, adding drunkenness to thirst. The Lord will not spare him, but the Anger of the Lord and his jealousie shall smoke against that man, and all the curses that are written in this Book shall lye upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate (and single him out) unto evill, &c.*

7. *Obs.* Relapses into sin are like *Relapses* into a *Disease* after hopes and beginning of recovery, if by taking cold, or want of heed taking or other disorder the disease return, and the man down again, this is worle than the first ill fit, and long ere such recover. But if as soon as he get a little strength he fall into a new Relapse, we reckon his case very doubtful, if not desperate.

8. Yet it is not to be denied, but there are some sins of *humane infirmity*

firmity which though repented of, a godly person may be again overtaken with and foyled, yet not his last end worse then his beginning. Thus was *Jonah* overtaken with his passion a second time, *Abraham* with his excusatory lye, the Disciples after a former rebuke a second time contending for superiority.

Mat. 20. 25.  
with Luk. 22.  
25.

The first fall in this kind I should liken to a sad and dangerous fall, by which one hath broken a bone in his leg or arm, which though it put him to much pain is well set again, and he becomes as strong as before, but more wary while he lives, *David* speaks of his fall into sin, that it was as a breaking of his bones. But a second fall, is like the breaking of the bone the second time, which is more hardly set, and put to more pain, and it may be the man feels it at times to his dying day. Psal. 51.

But a third or more frequent relapse, is like the putting of an arm out of joynt, again and again, not being well bound and looked to in time, becomes habitually loose and never keeps the place: so it is here, *Crebros* and frequent acts of sin beget an habit, and custom in sin, and then as soon may the *Ethiopian* change his skin, and the *Leopard* his spots, as one accustomed to do evil, ever learn to do well. Jer. 13. 23.

*Bernard* describes the steps of sin, how it comes to its height. First time it is importable, next time heavy, no more importable, then easie, then light, then sweet, at last necessary; and what was at first importable to be committed, is now impossible to be omitted. And *St. Austin* confirms this by a story of his own Mother, who by sipping of the Cup at first when she filled the Wine, learnt at last to take almost whole Cups, *Qui modica non spernis paulatim decidit*, is his good note upon it, he that makes a small matter of small sins, is in the ready way to fall into the greatest. Every new relapse into a former sin, is like the adding of a new figure to the first cypher, which raiseth the sinners account ten or an hundred times more.

*Prima importabile, processu temporis grave, paulo post leve, postea placet & suave est, ad extremum, quod erat importabile ad faciendum, est impossibile, ad continendum, Bern. de Conf. Ex voluntate perversa facta est consuetudo, & dum consuetudini non resistitur facta est necessitas, Aug. conf. l. 8. Ad illud modicum, quotidiana modica addendo in eam consuetudinem lapsa erat, ut prope eam plenus nero caliculos inbianter hauriret. Conf. l. 9.*

Therefore if thou hast been overtaken once, stop and be humbled, and say once *I have spoken* or done amiss, but *I will not answer* to plead for my self; waver the second time, the second fall, as the second blow makes the fray: but if a second time, say you twice, but *I will proceed* no further: but be sure thou take heed of drawing sin with a threefold cord, or cart-ropes: this threefold cord is not easily broken, take heed of a third act; fear and the pit, and the snare are before thee: Oh bold and presumptuous sinner: if thou escape the fear (of the first act) thou

Job. 40. 4. 5.  
Esay 5. 18.  
Eccl. 4. 12.  
Esay 24. 17. 18

Psa. 11. 6.

Judg. 16. 20.

mayst perish in the *pit* (for the *second*) but if thou escape the *pit*, thou wilt be taken in the *snare* (the *third* time) upon the *ungodly*, God raineth *snarcs*, God gives once to a reprobate mind, and they are gone. Think not after a third or fourth act of presumptuous sin, to go and *shake thy self* (by prayer and repentance) as *Sampson* once, and that thy strength may return to thee to be delivered from these *Philistines* which lye in wait for thee, he did so *but wist not* (till he found it by woful experience) *thus the Lord was departed from him*; so may it be with thee, therefore be warned.

Use 1.

This 1. informs us that possible it is for men (yea so ordinary) to fall from grace: the Text supposeth it, and in another place, *Heb. 12. 15.* the Apostle *Items* us to look diligently lest any fall from the grace of God, the Angels did so at first, and Adam soon after, and that which was *Morbus Angelicus* then, is *Morbus Anglicus* now. The Lord may complain of us, as justly as ever he did of Israel, *My people are bent to backsliding from me*, *Hos. 11. 7.* and *Isay 1. 5.* *Why should ye be smitten any more, ye will revolt more and more*; and *Jer. 8. 5.* *Why is this people slidden back by perpetual backslidings? they hold fast deceit, they refuse to return.* This is, and of late hath been the case and Epidemical Disease of England. It is no new thing to see the sons of fallen man to fall, and fall away. *Saul, Joash, Amaziah, Judas, Demas, Alexander* fell away of old. Of all Israel that came out of Egypt with *Moses* and *Aaron* only two, *Caleb* and *Joshua* followed God fully, *Numb. 14. 24.* Of the four grounds in the Parable only one held out. Many of *John Baptists* hearers left him and fell away, *Joh. 5. 35.* Many of *Christs* hearers and disciples, *Joh. 6. 65.* Many of *Peters*, *2 Pet. 2. 20.* Many of *Pauls*, *2 Tim. 1. 15.* and *1 Tim. 5. 15.* Many of *John the Evangelists* hearers, *1 Joh. 2. 19.* *They went out from us, because they were not of us, for had they been of us, they would no doubt have continued with us: but they went out that they might be made manifest, that they were not all of us.* But none of these were ever sincere Christians and found at the heart.

We wonder not to see an house built on the sand to fall, or seed not having root wither, or trees in the parched Wilderness decay, *Jer. 17. 6.* or Meteors vanish, or Blazing-stars fall, or Clouds without rain blown about, or Wells without springs dried up. So for Hypocrites to prove Apostates no strange thing, and utterly to fall away. There are four *will's* some have observed. 1. The Divine will never alters or turns. 2. The Angels will hath turned, never returns. 3. The will of man fallen turned, and in conversion returns. 4. The will of Apostates after

after that grace received and abused *turns* away and never *returns*; but becomes like the fallen Angels.

2. Even Godly and gracious persons are subject to fall, and therefore must not be secure, they *must work out their salvation with fear and trembling*, Phil. 2. 12. they are bidden to *fear lest they should fall short*, Heb. 4. 1. *Stand fast*, 1 Cor. 16. 13. *Take heed lest they fall*, 1 Cor. 10. 12. *Look diligently lest any fail of* (or *fall from*, so is the other reading) *the grace of God*, Heb. 12. 15. *Take the whole armour of God that they may be able to stand*, Eph. 6. 12.

Even the very Elect have this root of bitterness and seeds of Apostasy within them. Even Peter had *sunk* if Christ had not put forth his hand to save him from the water, *Mat. 14. 31.* and had been *winnowed as chaff*, if Christ had not pray'd for him that his *faith should not fail*.

Luk 22.31,32

Let not him therefore that puts on his harness boast, as he that puts it off, 1 King. 20. 11.

3. Yet a truly regenerate soul, a plant of Gods planting by the waters side; a plant or grasse grafted into Christ, and rooted in Christ can never fall away totally or finally: Peter could not when Christ pray'd for him. The Elect cannot, *Mat. 24. 24.* In the general Apostasy of the Christian world, and the greatest persecutions under *Rome-pagan* and *Rome-pseudo-christian* (Antichristian both times) when all the world *wandered after the Dragon and the Beast*: they who had their names written in the Lambs book held out, and warped not, *Rev. 13. 8.* and *17. 8.* The elect are as Mount *Sion* that cannot be moved, and are as fixed stars that fall not. The house on the Rock stands firm in all weathers. The Tree by the waters side, *Jer. 17. 8.* Seed in good ground, *Mat. 13.* They who have *a seed of God in them cannot so sin*, 1 Joh. 3. 9 And they that *are born of God*, 1 Joh. 5. 18. They who are in the hand of Christ, *none can pluck them out*, Joh. 10. 28.

Yet as to the fallings of the Elect (not presuming to tell you the *minimum* or *sumum quod sic*) we shall make those concessions, or observations.

1. We grant that the godly, as well as others, are subject to this *falling-sickness*, having seeds of Apostasy in them; and would certainly fall irrecoverably, if left to themselves. By *strength* (his own) *In te stas & non stas*, Aug. *no man shall prevail* or stand, 1 Sam. 29.

2. Grace received truly sanctifying is not for his measure so great, or for its nature so immutable and invincible, but might be overborn and would if not divinely supported and continually supplied; as the

2. *Posit.*



Gen. 49. 22, 23,  
24:

Gratia gratiam  
postulat.

in xciens: 18. 8re  
vau 12u1, 1 Cor.

15. 10.  
3: Post.

2 Sam. 3. 1.  
3 King. 14. 30.

4. Post.

Micah 7. 8.

5. Post.

6. Post.

Joh. 10. 25.  
Act. 12. 6, 7.

Widows oyl kept from decay, fed by a spring of *Auxiliary* grace; as *Joseph* how abode in strength by the arm of God, and his bough green and fruitful, fed by a well of living water: so that it is not the grace in us; but the grace with us: grace supervening, and additional which keeps us from falling. Even the good ground were it not for the influence of the Sun and Rain, would prove as the stony and Thorny Ground.

3. There is no such state of consistency in the effectually called. But there is a daily combat, and oftentimes a great inequality in his Pulse; sometimes *Amalek*, sometimes *Israel* prevails, and this war lasts not as that between the house of *Saul* and *David* for certain years: but as that between *Rehoboam* and *Jeroboam* all their days.

*Paul* sometimes as in the third heaven, cries out, We are more then Conquerors, who shall separate us from the love of God, &c. sometimes as *under foot*, cries out, Oh wretched man that I am, who shall deliver me from this body of death.

4. Even godly persons may fall for once, very foully as *Peter*; yea, lye long as *David*: it is hard to say how low they may fall, and how long they may lye, yet sin not unto death, as the Sun is for many months absent from some Climates, yet returns again; so that they may then say with the Church, *Rejoyce not against me, O mine enemy, when I fall I shall arise, when I sit in darkness, the Lord shall be a light unto me.*

5. There may also possibly be a relapse, or falling a new into the same act of sin through humane infirmity, as *Abraham* twice denying his wife, the *Disciples* twice contending for supremacy. And as I will not say how oft thy brother trespassing, and repenting is to be forgiven, not to seven, but to seventy times seven: so I cannot say how oft through infirmity a sinner trespassing, and returning with repentance may be forgiven, Gods mercies and thoughts being so far above mans.

6. The Christian may as to his own sense be reduced to a very sad and low state. 1. He is poor in spirit, he mourns, he hungers, thirsts, pants, doubts, dislikes all. 2. He judgeth of himself as (under present prevailency of corruption) *Carnal, sold under sin, a forced slave to it, Rom. 7. 14.* 3. As if nothing had been done yet, and all was to do, he begs, O God, *create a new heart in me, Psal. 51.* 4. He may be apt to conclude against himself, I never did yet truly believe or repent; and which is worse with *Thomas*, I never shall believe. 5. In this case he lies bound as *Peter*, and can't help himself till the Angel comes and strikes

strikes off the bands, and opens the *iron-gate*. 6. And as to comfort he may be at an utter loss, *walk in darkness*, Elay 50. 10. judge himself cut off, Ezek. 37. 11. *his hope perished*, Lam. 3. 18. God hiding his face, Satan shewing his teeth, casting forth a floud, and shooting in a peal of *fiery darts*, *Curse God and dye*. Thou art mine as sure as death, as sure of damnation, as I my self. Then how doth a poor soul mourn! I am forsaken and quite cast out of sight, I am as a bottle in the smoak (of hell) like a broken vessel, or fire-band reserved for hell, as possible for this *Venice-glass* laid that distressed Gentlewoman Mrs. Henrywood, not to be broken when it falls on the ground, as for me to escape the damnation of hell. God can do much saith he, but doth he *show wonders among the dead*, Psal. 88. 10. Then pray he would, but cannot, hope he would but cannot, believe he would but dare not, fear he would not, but must, resolve he would to cast himself upon God, but he sees his resolution set another way, and he cannot he thinks change it, therefore doth he not go about it. To God he saith, *I am cast out of thy sight*, Psal. 31. 22. To Satan *Vicisti Satana*, *Hast thou found me, O mine enemy?* to despair I yield, but call not for quarter, nor beg I mercy, to affliction he saith I am in the belly of hell, the weeds and chains of hell wrap me about, to Ministers and other friends he saith, *Stand away, go not about to comfort me*, Elay 22. 4. To promises and experience he saith in his haste, All are Lyars.

Yet may the tide turn, and the Sun of Righteousness arise after a long winter, and continual night as in those remote Climates, who sit in the region and shadow of death, and come *with healing under his wings*; and he may cry out, Rejoyce with me, I have found him whom my soul loveth; the lost sheep is found by the good shepherd, the lost Saviour is found, Luk. 2. the lost star seen againe, Mat. 2. And the utterly despairing hopes of salvation are disappointed by a safe, though hazardous coming to land, Acts 27. 20. and 44.

For Gods election stands firm, and his love is unchangeable, and his gifts without repentance; and the undertaking of Christ is to keep his to the end, that none shall pluck them out of his hand; and whom he gives himself for, he presents them spotless and blameless before his Father.

• Therefore are the Godly as firm and safe from utter falling away, as Mount *Sion* from being removed, or an house on a rock from being subverted.

Here follows an Use of Terror, and speaks to four Sorts.

1. This Suff. Brn.

*Gratia nec tota-  
liter intermit-  
tur, nec finaliter  
amittitur. An-  
dus omittitur,  
habitu non a-  
mittitur; alio  
pervertitur, fi-  
des non subver-  
titur; concuti-  
tur, non excuti-  
tur, defluit fra-  
ctus, later suc-  
cum; jus ad reg-  
num amittunt  
demeritorie, non  
effeſſive. Prid.  
Effeſſus justifi-  
cationis suspen-  
ditur, at status  
justificati non  
dissolvitur,*

2. Use of  
Terror.

*Hic videmus  
quanta sit Apo-  
stasia atrocitas,  
nihil ad eam  
homicidia, adul-  
teria, furta, &c.  
Par. in lo.*

1. This Text is thunder and lightning against Apostates. Awake you drowsie Professors. There is no sin like Apostacy: Adulteries, Man-slaughter, Theft, Idolatries, &c. nothing to this, No impossible written over them, they have been renewed to repentance, 1 Cor. 6. 10, 11. *Mary Magdalens* seven unclean spirits; and *Manasses* ten or more, not so bad as the unclean spirit going out, and a return with an *Ogdeas malorum spirituum*, as *Irenaus* calls it, with seven other spirits more besides it self. Thou art in the high-way to perdition, to the sin against the Holy Ghost. Sins and judgements meet together in this sin. The Cataracts of upper and neather springs, all the *windows of heaven and fountains of the great deep*, (as in that great deluge, *Gen. 11.*) are broken up to drown thee in perdition. Thy sins making way for more judgements, and this judgement making way for more sins, till between these two seas thy soul (as that vessel, *Act. 27. 41.*) is eternally shipwrack.

If thou art not altogether past feeling, crucifying the Son of God afresh, and treading his Blood and Covenant under foot. I found this Trumpet to warn thee or to deliver my own soul, *Remember whence thou art fallen, and repent, and do thy first works.* Rev. 2. 5. *Be watchful and strengthen what is ready to dye,* Rev. 3. 2. *Haste, escape for thy life, look not behind thee,* as was said to *Lot*, or as *Jonathan* in another case, *Away, make speed, haste, stay not.*

1 Sam. 20. 38.

2. This speaks terror to Professors fallen, or lying in scandalous sins, you can't sin at so easie a rate as others, you know your *Masters will and do it not, therefore shall be beaten with more stripes.* You are as a *City* set on an hill, your fault can't be hid, no more than an Eclipse of the Sun, when the Moon or other Stars totally Ecclipsed, no notice is taken of them. You make the enemies of Religion blaspheme, or deride godliness, you make the Lords people to transgress, your sins are more infectious then others, your repentance had need be extraordinary not only for pardon which you haply may obtain, but for the scandal which others may take which you can't possibly prevent.

Luk. 12. 48.

2 Sam. 12. 14.

1 Sam. 2. 24.

3. Terror to such as after conviction and engagements under affliction and distress, after some prayers, vows, and a begun, or resolved reformation return to former courses, as they after what they promised in their distress, *Jer. 34. 15, 16.* Returned when delivered and started aside like a broken bow. The new broom of affliction swept the house clean for the present, but afterwards the unclean spirit returns, and this washed Sowe is wallowing in the the myre again.

4. Such as lapse and relapse into the same sin again, as *Pharaoh*, *Je-  
reboam*,

roboam, and those Antichristian brood, *Rev.* 9. 20, 21. which repented not, notwithstanding all judgements, convictions, confessions, promises go from evil to worse; from affliction to sin; from sin to duty, and from duty to sin; repent and sin, sin and repent; and from repenting of sin in distress, go to repent of their repentance when delivered, *Jer.* 9. 3. *Pharash* unsaith all he had said, and saith his repentance backward; as the door turneth and returneth on the hinges, is sometimes shut, by and by open again; so these in no constant posture, their goodness like a morning dew, a little devotion in a morning, for all companies till night comes, then a little evening dew again; *Amphibia* that live in both Elements, *Modo Ecclesiæ, modo theatra replentes*, now you see them at a Sermon, anon at a Play-house, as *Solemnus* Harlot sacrificing in the morning, prostituting her self to all filthiness at night, or as *Solomons* drunken beast, that hath had knocks and blows, yet being besotted with his drink, or company, saith, *They have stricken me and beaten me, but I felt it not, when I awake I shall seek it again*; or as *Esaies* debauched watchmen, who having drunk sufficiently one day, say they will do as much to morrow, and more too, and so had their drinking matches and rantings from day to day.

The third Use is of Discrimination, to discover who is clean and who unclean in respect of falls and relapses; and to put a difference between the *holy and prophane*, which is the proper work of a faithful Prophet: to some we are to open the door of hope, to some to shut it: every sin is not a *sin to death*; every disease not the *Plague*; every Ulcer not a *Leprosie*. *Prov.* 7. 14, 15. *Pro.* 23. 25. *Esa.* 56. 12.

3. Use.

1. There are some who have fallen into foule sins, and they think their case desperate, because of the greatness of their sins; but their sin is not the sin against the *Holy Ghost*, because not committed after *light, taste, partaking of the Holy Ghost*, &c. but in the days of their ignorance, as *Paul* once, some fall foully after conversion, as *Peter*, but not deliberately, maliciously, and both these may be the spots of children, they see the *plague in their heart*, feel the smart, these have foul scabs, but they go to *Jordan* and wash, go to the fountain opened for sin and uncleanness, and then though their sins be as scarlet, they shall be as white as snow, though red like crimson, they shall be as white as wool. *1 Kings* 7. *Esa.* 1.

2. There be some Relapses through humane infirmity, which are truly bewailed, this is not the sin against the Holy Ghost neither. Come into the Camp, I pronounce such clean: For 1. there is no raw flesh of pride and presumption in them. 2. All is turned white, by true repentance:

Lev. 13. 4, 5, 6, 14. penitance : it is a *scab*, and but a *scab*. 3. It is but *skin-deep*, the heart was not tainted. 4. It standeth at a *stay*. These four signs shew it to be no Plague of Leprosie : such are not to be shut up, or put out of the Camp. And God as he pardoneth iniquity, transgression and sin, so he promiseth to heal and pardon *their backslidings*, Hof. 14. 4. Jer. 3. 22.

3. But there are others that make a trade of sin, *drink up iniquity like water*, that add *Drunkenness to thirst*, and fall and rise, and rise and fall : they lapse and relapse, and slide away as water, shall I say such shall have peace ? No, what peace to such so long as their sins remain, the wrath of the Lord, and his jealousy shall smoke against that man, and he shall blot out his name from under heaven.

Deut. 24. 19, 20. — Call not this a *Scab*, this is the Plague of Leprosie, this is more then *skin-deep*, this doth not stand at a *stay*, here is proud *raw flesh*, this is an *old sore*, thou must out of the Camp, thou art unclean. God will wound the head of his enemies, and the hairy scalp of him that goeth on still in his trespasses.

Lev. 13. 10, 11, 14, 15. I shall to conclude give a few short Directions, to prevent Falls and Relapses, but cannot now enlarge upon them.

Mat. 26. 41. 1. Watch and pray that ye enter not into temptation. This is the old and great receipt, and daily experimented with every ordinary Saint, *probatum est*, watch in prayer, watch after, watch when alone, watch when in company, especially against ill Company and all occasions of sin.

2. Keep conscience tender, and shun the first motions, and occasions of sin, if thou find thy self given to appetite, put a knife to thy throat, is the wise mans counsel, if to wine look not on the glass ; if to wantonness, come not neer her corner : the consecrated *Nazarite* must not only forbear the wine, but the grape ; and not only the juyce, but the husk and kernel of it.

Num. 6. 4. 3. Take heed of having slight thoughts of sin, as to say, as long as it is no worse, it is the first time, it is but now and then, a great chance, when I meet with such company, and many have such foolish pleas, and so play at the mouth of the Cockatrice Den till they are stung to death.

Deut. 29. 19. 4. Of having light thoughts of Gods mercy, *I shall have peace, I shall have mercy when I do but ask, At what time soever, will save me : we can't out sin the mercy of God, when sin abounds grace superabounds &c.* The Lord saith he will not spare such, nor be merciful to the m.

5. Take



5. Take heed of reasoning from Gods temporal forbearance, to eternal forgiveness. *Because sentence is not speedily executed against an evil doer, his heart is fully yet in him to do evil: but though a sinner do evil an hundred times, and his days be prolonged, &c. yet it shall not be well with the wicked at last.* Eccles. 8. 11, 12.

6. Take heed of presuming of thy own strength, I can, and I mean to repent, I can when I will, and I will when time serves: I trust I am not so bad, that God hath not given me over; many have gone further then I, why may I not repent at last hour? *Qui promittit penitenti veniam, non promittit peccanti penitentiam.*

7. Take heed of a mock-repentance, saying, I cry God mercy, God forgive me, I sin daily and repent daily, when I have sworn or been drunk, I am heartily sorry. Is not this repentance? I answer no, Repentance is quite another thing: the burnt child, we say, *dreads the fire.* Thou hast smarted for suretiship and hast repented of it: thy friend comes again and desires thee to be bound with him once again, thou replyst, I have paid dear for suretiship already, I have repented of my folly, I have resolved to come into bonds again no more, no not for the best friend I have, thou art importuned by many arguments, but, peremptorily refusest: urge me no more, I have vowed and resolved against, and have made an oath, I would never be taken in that fault again. Now I believe thee, that thou hast truly repented of suretiship, why dost thou not thus, when thou art enticed unto sin again? why dost thou not say? I have smarted, confessed, bewailed, been heartily sorry for my former folly: now speak no more of it, *I have sworn and will perform it, to keep Gods commandments.* Away from me ye wicked, I must keep the Commandments of my God. This would be somewhat like true repentance. But take heed of a mock-repentance, lest as true repentance meets with a true pardon, thy mock-repentance should be answered with a mock-pardon, as *Tertullian* excellently saith, There be some that say (saith he) their heart is good, they fear God, grieve for sin, though yet they fall into sin, they can, *salva fide & metu peccare, &c. sic & ipsi salva venia in gehennam delinquentur, dum salvo metu peccant.* They can live in sin nevertheless notwithstanding their faith and repentance, and God can damn them nevertheless notwithstanding his mercies and promises and pardoning grace. True repentance among other companions is alway attended with these three, *what carefulness, what indignation, what fear hath it wrought in you?*

8. Consider sin reiterated riseth high, addes another figure to increase thy account, *Is the sin of Peor too little for you (old sins in ignorance) but that you must this day again turn away a new.* The Lord

keeps an account how often and how often, thou halt committed such and such a sin, at length saith for *three transgressions, and for four I will not turn away their punishment*: when Israel had seen Gods works forty years, and tempted him ten times, he sware they should not enter into his rest. In the Law if an Oxe did gore a man, and the Master knew not of it, the Oxe should dye not the owner: but if the Oxe was wont to push with his horn, and the Master was told of it, Oxe and Master were both to dye.

Josh. 22. 27, 28  
Am. 1. and 2.  
chap.  
Num. 14. 22.

Exo. 21. 28, 29

Lastly, though I will not say to thee, who art a frequent Relapsarian, it is impossible, as to the malicious relapser, yet I say, Remember that every time the bone is broken the more danger; and though thou mayst possibly after a second breaking have it well set, yet thou mayst at times against weather, specially when in years feel it to thy dying day, thy sins will lye down with thee in thy grave; and in sickness and trouble thou wilt possess the sins of thy youth. I conclude all as St. Jude concludes his Epistle, *Now to him that is able to keep you from (all) falling (and relapses) and to present you faultless before his presence with exceeding joy: to the only wise God our Saviour, be glory and majesty, dominion and power, now and for ever, Amen.*

Job 13. 26.

How



## How may we be so Spiritual, as to check Sin in the first risings of it?

Gal. 5, 16.

*Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.*



The Case of Conscience to be discussed this Morning from these words, is—How a Christian may be able to check sin in the first risings of it?

*And without controversy great is this Myſte- of godlineſſe, and if any other, of inestimable uſe and moment in the practice of Chriſtiani- ty. As the title which Solomon inſcribes on the Frontiſe-piece of that divine Poem of his, the Canticles, is, שיר וחסידים, the Song of Songs, and as Aristotle calls the Hand the Instrument of Instruments, and the Mind the Form of Forms: so may we with as just a reason style this holy skill, of arresting, and intercepting sin in its earliest motions and overtures, the Art of Arts. Could the Chymists ever compass their grand Elixir, it were but a poor and cheap trifle, in comparison of this grand Secret of the School of Christ. So that the Case of Conscience before us, (like Diana of the Ephesians) is great and illustrious amidst it's fellows.*

My Text presents us with it resolved in this excellent Rule of sanctification, Walk in the Spirit, &c.

Wherein we have, 1. The principle and root of sin and evil, the flesh

*flesh* with its *lusts*. 2. The opposite principle and root of life and righteousness, *the Divine Spirit*. 3. The terms and bounds of a Christians conquest, how far he may hope for victory — *Ye shall not fill the lusts of the flesh*: 4. the method and way of conquering — *Walk in the Spirit*, of each a word.

1. The principle and root of sin and evil, the flesh with its lusts. The Apostle meaneth (pardon the phrase) a spiritual flesh, not that of the body, but the minde. The immortal souls of men, through their Apostasie from God, the blessed source, and original of all goodness, are become carnal, *Rom. 4. 7* There is a principle of evil radicated in the very nature, interwoven in the very frame and births and constitution of all men; a byass that turns us off in large and wide aberrations from the paths of life and happiness, but with notorious partiality seduceth us into the ways of sin and death. This the Scripture calls the *old man*, *the law of sin in our members*, and the *body of death*, &c.

*a Eph. 4. 22.*

*b Rom. 7. 23,*

*24.*

*Plut. in Sympo-  
sion.*

The wiser Heathen, felt by the very dictate of Reason, that humane nature was not either as it should be, or as they, could have wish it, what meaneth else that *ἀνθρώπου*, or *ἀνθρώπων* that hanging, & flagging of the souls wings, that drooping of her noblest faculties & that fatal unwieldiness, and untractableness of the will to vertue, which the *Platonists* so much complain of? and what meaneth that *ἀνθρώπου πάλιν τὸ δυνάμει*, *ἀνθρώπου*, *ἀνθρώπου*, that reluctance to the *divine life*, and that impetuous hurry and propension wherewith they felt themselves driven head-long towards folly, and sensuality?

This *flesh* in man, this corrupt and depraved nature, is perpetually fly-blown with evil lustings. This body of death, like a rotten carcass, is constantly breeding vermine, as a filthy quag-mire, a noisom *Mephitis* or *Camarina*, lends out stench and unsavouriness. This Region of the *lesser World* (like *Africa* in the greater) swarms with monsters, it is the valley of the shadow of death, a *habitation for dragons*, and a *Court for Owls*, where dwells the *Cormorant* and the *Bittern*, the *Raven* the *Screech-owl*, and the *Satyre*, if I may allude to that of the Prophet, *Isa. 34. 11, 12, 13, 14.* The Apostle sets down elegantly the whole pedigree and lineage of evil, *Jam. 1. 15.* *Then when lust hath conceived, it brings forth sin, and sin when it is finished, bringeth forth death.* Lust is the root of bitterneels, fruitful in all the unfruitful works darkness, and these like the Apples of *Sodom* and Clusters of *Gomorrhah* if you gather them, crumble into the dust and ashes, of death, they are fruits nigh unto a curse, and whose end is to be burnt. That is the first. The *old Adam*, the flesh with it's lusts.

*Heb. 6. 8.*

2 We

2. We have here the *second Adam* who is a quickning Spirit, 1 Cor. 15. 45. There is in good and holy souls an immortal seed, a principle of life and righteousness, an antidote to the former poison, for the law of the Spirit of life which is in Jesus Christ hath made us free from the law of sin and death, Rom. 8. 2. *Philo* the Jew, or whoever was the Author of that noble tract in the *Apocrypha*, called the *Wisdom of Solomon*, styles it — *The unspotted Mirror of the power of God, and a pure influence flowing from the glory of the Almighty.* Every one that is in Christ is <sup>a</sup> a new creature, <sup>b</sup> born again, <sup>c</sup> and made partaker of the divine nature, for it is the royalty of that King of Saints — <sup>d</sup> Behold I make all things new. The divine Spirit that great and heavenly Arch-enemy is busie in holy souls, that mighty principle of life, is counter-working the flesh, and its lusts. So that now the weapons of a Christians warfare are mighty through God, for the pulling down of strong holds, and the captivating every imagination, yea bringing every thought into the obedience of Christ, 2 Cor. 10. 4, 5, 17.

Wisd. 7. 6.

a 1 Cor. 5. 17.

b Joh. 3. 3, 4, 5, 6.

c 2 Pet. 1. 4.

d Rev. 21. 5.

3 Here are the terms and bounds of the Spirits conquests in this present life, at which a Christians hopes and endeavours must take aim, not the extirpating, but subduing, not the not having, but the not fullfilling the lusts of the flesh; the flesh will be lusting, that accursed womb will be conceiving in the regenerate themselves. But here is the Christians privilege, that while he walks in the Spirit, those conceptions shall prove abortive.

4. The words entirely, and in sum, present us with the method and way of conquering, with the art of circumventing sin in the first avenues, and approaches of it. *Walk in the Spirit*, &c. this is the *Ulysses*, the great and *Achilles* Stratagem against the powers of darkness, the true and only course we are to take, if we would strangle the brats of night and hell in their very birth, and crush the *Cockatrice's* egge, whilst it is hatching, and before it excludes the *Serpent*.

So that in fine the Observation which resulteth, is this :

*The best expedient in the world not to fulfill the lusts of the flesh, is to* *Dectr.*  
*walk in the Spirit*, which what it imports, I come now to shew.

1. *Walk in the Spirit*, i.e. in obedience to Gods Commandments which are the *Oracles of the Spirit*; that this is excellently preventive of fulfilling the motions to sin, appeareth *Psa.* 119. 1, 2, 3. Blessed are the *undefiled* in the way, who *walk in the law of the Lord*: Blessed are they that *keep his testimonies*, they also *do no iniquity*, again a little lower, ver. 9. *Where will shall a young man cleanse his way?* by taking heed thereto according to thy word. *Aristotle* that great Dicta-

tor



b Cereus in vi-  
tium flebi mo-  
nitoribus asper  
Hor. ar. Poet.

tor in Philosophy, despaired of atchieving so great an enterprise, as the rendering a *young man* capable of his *indaxequum*, his grave and severe lectures of morality; for that age is light and foolish, yet <sup>b</sup> head-strong and untractable. Now, take a *young man* all in the heat and boyling of his blood, in the highest fermentation of his youthful lusts, and at all these disadvantages, let him enter that great School of the holy Spirit, the divine Scripture, and permit himself to the conduct of those blessed Oracles; and he shall effectually be convinced, by his own experience, of the incredible vertue, the vast and mighty power of Gods word, in the success it hath upon him, and in his daily progressions, & advances in heavenly wisdom. Let me invite you then this day, in the Prophets words, Isa. 2. 5. *O house of Jacob come ye, and let us walk in the light of the Lord*, and what that is David tells us, Psal. 119. 105. *Thy words are a light to my feet, and a lamp to my paths*, and Hof. 6. 5. *His judgements are as a light that goeth forth*. Order thy steps by his word, and thou shalt not tread awry, let the Law of thy God be in thine heart, and sin which is the transgression of the Law, shall not come nigh thee: walk in this broad day-light of the Sun of Righteousness shining in the Scriptures, and thou shalt have no fellowship with the unfruitful works of darkness. This was the practise, and experience too of the man after Gods own heart, *I have hid thy word in my heart, that I might not sin against thee*, Psal. 119. 11. It is good writing after the copy of so great a Master, Go thou and do likewise.

metuenda non  
est animi ymo.

2. *Walk in the Spirit*, i. e. as becometh those in whom Gods Spirit dwells, as if the Apostle had said, the part which ye are now to act, O ye Christian Galatians, it is that of *new creatures*: see that ye keep the *Decorum*. Demean your selves like the *children of God*, who are led of the Spirit of God, Rom. 8. 14. Be true to your part fill it up, adorn it, and then sure enough, ye shall not fulfill the lusts of the flesh, for that were to act the part just contrary to what you sustain: as he that is to represent upon the stage some generous and heroique person, cannot do the least base and fordid thing, but he breaks his part, and digresseth into the garb, and posture of a vile and abject person: whilst he is true to his part, he cannot possibly do any thing that is absurd, and misbecoming.

Some of the *Nethinim* stood continually Porters at the door of the Temple, to keep out whatsoever was unclean, and hereunto the Apostle palpably alludeth, 1 Cor. 3. 16. 17. *Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you: now if any*

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man defile the Temple of God, him will God destroy; for the Temple of God is holy, which Temple ye are. So then that which the Rule amounts to by this interpretation is, *Walke in th spirit*, \* i. e. *Walke as becomes* the Temples of the holy Ghost, and ye shall not fulfill the lusts of the flesh.

\* That a good mans soule is a Temple which God inhabit,

the Philosophers acknowledge; and that the honour and worship rendred to him in a pur: and holy mind, is incomparably more worthy and acceptable, then all the costliest sacrifices & offerings in Temples made with ha ds, how magnificent soever. Μὴ γὰρ οὐδὲ τιμὴν ὁ πεποιημένος ἐστίν, ἐαυτὸν προσάγειν ὑμᾶς λαμβάνειν ἱκανῶν πλῆθους ψυχῶν καὶ σαρκὸς ὑποδύχην τῷ θεῷ ὡς πρὸς τὸν αὐτὸν προσκολληζόμενον ψυχῆς διὰ τοῦ σώματος τόπον διακρίνουσαν ὅτι γὰρ, θεὸς ἐν ἡμῖν οὐκ ἐστὶ καὶ ὁ πύθων συμφορῆται λίγων. - Ἄνυσθισιν δὲ βροτῶν γαίμασι θύον ὅτι οὐκ ἔστιν. Hierocl. in i ythag. sur. carn. p. 18.

8. *Walke in the Spirit*, i. e. Fulfill the counsels and advices of the Spirit, and you shall not fulfill the lusts of the flesh. Every renewed soul is the Sceam and Stage, wherein the two mightiest Contraries in the world, the Spirit and the Flesh, i. e. light and darknesse, life and death, heaven and hell, good and evil, *Michael* and his Angels, and the Dragon with his, are perpetually combating hand to hand. And well is it for a Christian that the holy Spirit is lusting in him against the flesh, *ἀγῶν δ' ἔσθις ἡ δὲ θρῆσκει*, God take: thy part, Christian, the spirit of the Lord of Hosts is with thee, if thou dost not sinne and grieve him away. Follow but thy Leader, be prompt and ready to start at the Divine signall, when the holy Ghost displays his Ensigns, then *μὴ ἰχνη βάνεις θεῷ*, March presently forth under those mighty and victorious banners, and thou shalt become *Invincible*. \* When a Christian goeth out thus to warfare, following the Almighty conduct of his God, he must needs proceed conquering and to conquer. *My soul followeth hard after thee* (saith David) *thy right hand upholds me*, Psal. 63. 8. The Original is נַפְשִׁי אַחֲרֶיךָ רַבְּקָה אֶמְרִי, *My soul cleaves after thee*: As if he had said, Go, lead on my God, behold I follow as neer, as close as I can, *vestigio*, I would not leave any distance, but pursue thy footsteps, step by step, leaning upon thine everlasting arms, that are underneath me, and following thy maunduction. *Let* had almost perisht in *Sodom*, for lingering when his God hastned him away, Gen. 19. 16. But *Sampson* (till then invincible) awoke too late from the bosome of his *Delilah*, when the *Philistines* had shaved his seven locks: *And he thought to go out and shake off their cords wherewith they bound him, as at other times, but the Lord was departed from him, and they took him and put out both his eyes*, Judg. 16. 20, 21. A Christian is more then a man when he acts in concurrence with his God, 1 *sal.* 27. 1. *The Lord is my light and my salvation, whom shall I feare, the Lord*

ἀπλῶς μὴδὲν ἄλλο θίλει ἢ ὁ θεὸς θέλωνται ἡ, σε καλύψει, τίς ἀναρχεσθῆναι ἢ μάλλον ἢ τον Δία ἰππὶ ἰππὶ τον ἔχης ἡγμονα, ἡγροῦτω συνθέλεις ἡ συ. ἡγν, &c. Arrian in E-pistlet. l. 2. c. 17.

is the strength of my life, of whom shall I be afraid? But if he resists the holy Ghost, he doth not only grieve him, but will if he go on resisting, quench him, and then he is all alone, & becomes heir to the curse of *Reuben*, *Gen.* 49. 3, 4. he who was a while since, the excellency of dignity, & the excellency of power, is now weak as water, and cannot excell.

The proverb tells us πολλὸς καιρὸς χρόνος, There is a great deale of Time in a little opportunity. It is good striking while the Iron is hot, and lanching out whilst wind and tide serve. Open all thy Sailes to every breath, and gale of Gods good spirit. Welcome every suggestion, reverence every dictate, cherish every illaple of this blessed *Moni'or*, let every inspiration find thee, as the Seal doth the Waxe, or the spark the tinder, and then (as the Spouse tels her beloved) or ever thou art aware thy Soul will make thee as the Charet of *Aminadab*. Step into the pool, when the Angel stirs the water, *John* 5. 4. Keep touch with the motions of the spirit, and all is well.

But if these three Rules are too generall, and remote, I shall now lay down some more particular, and exact directions for checking the beginnings of sinne, and these are of two sorts (as Physicians have their *Prophylactiques* and their *Therapeutiques*) Some for prevention of the fit and paroxysme; others for the cure, and removall, when the symptoms of it are upon thee

I Before the Paroxysme cometh, prepare and antidote thy Soul against these lusts of the flesh by observing these advices.

The first is that noble counsell of *Eliphaz* to *Job*, cap. 22. vers. 21. Acquaint thy selfe now with God, and be at peace. Get thy heart fixed where thy treasure is; have thy conversation in heaven, and thy fellowship with the father, and with his sonne *Jesus Christ*: Flee to thy God to hide thee. He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty. Surely he shall deliver thee from the snare of the fowler. He shall cover thee with his feathers, and under his wings shalt thou trust, his truth shall be thy shield and buckler, *Psal.* 91. 1, 3, 4. Arise with thine arisen Lord, and seek the things that are above: Set thine affections there; where *Christ* sits at the right hand of God. if the Soul is not where it animates, but where it loves, awaken thine, and kindle it into holy passionate Extasies of love, that thou mayest live in heaven all day long, and (which is the priviledge of the upright, *Psal.* 140. 13.) dwell in the presence of that God whom thy soul delighteth in. The Tempter cannot reach thee there.

Be much in converse with God, and the Devil will have little converse with thee; or if he have, it will be to little purpose. How was the

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a free, and  
willing peo-  
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1 Rule.

the Majesty of King *Ahasuerus* incensed at that affront of *Haman*, when he threw himself upon *Queen Esther* bed: *what will he force the Queen in our presence?* *Esth* 7. 8. Keep but in the presence of thy Lord; thy King, thy Husband; and the Ravisher will not offer to force thee there; or if he do, it will be but in vain. How secure is that Soul that lives under the deep, and warme, and constant sense of Gods being it's all in all? What a munition of rocks is this against all assaults and incursions of the Tempters. They are our tame and common Poultry, whose wings sweep the ground as they fly, and raise a dust: but the generous Eagle soon mounts above this smoaky lower Region of the Aire, till she makes the clouds a pillow for her head. Put on, Christian, thy Eagles wings (which are the same with those Doves wings which *David* pray's for, *Psal* 55. 6.) and fly away, that thou maist be at rest. They that wait on the Lord shall renew their strength, they shall mount up with wings as Eagles, &c. *Isa* 40. 31. When the soul is once but upon the wing heaven-ward, O how easily then doth it soare away above this region of smoak and dust; above this Atmosphere of carnality, and fleshly lustings, into the pure & free *Aethereal* aire, the blessed serenity and rest of Gods life and kingdome, which is righteousness, and peace, and joy in the holy Ghost, *Rom* 14. 17. It is cold iron that shews its rusty scales, they disappear when it is red hot. Get but thine heart on fire heaven-ward, be but ascending thither *Elish*-like, in a flaming Chariot of holy longings and paintngs after God; and the lustings of the flesh shall no more appear to deform thy beauty, then the rust of iron appears, when the metal is *Candent*, i. e. all over of a light and glowing ardour. The Rule then is, Be sick of love to thy dear Master, and Lord, and thou shalt not be sick of sin. Stir up spiritual and holy lustings in thy soul after the love and savour, the grace and image of thy God; and thou shalt not fulfill the lustings of the flesh.

Study thoroughly the unchangeable natures, the eternal laws and differences of moral good and evil. To open this; There are some things of a middle and indifferent nature, neither good nor evil in themselves: But if God commands or forbids any of these, they are then good or evil indeed, but only because or whilst he doth so. The Ceremonial Law of the Old Testament stood in these things, and is now abolished by the same Divine authority which enacted it. And it is now the glory of Christian Religion, that (excepting the two Sacraments, and a very few other positive institutions for great and weighty causes reserved) the Evangelical Law of the New Testament

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consists of such precepts as carry their own *Credentia*l letters, and are built upon morall grounds of everlasting equity and righteousness. Wherefore the *Romanists* deserve very ill of Christian Religion; nor are the *Lutheran Churches* to be excused, who of their owne heads impose so many indifferent things now in the service of God under the Gospel, and that for no other reason, but because they will; consequently rendering that yoke a *hard one* which Christ left *easy*, and that burthen a *heavy one*, which he would have *light*.

But now morall Good and Evil are not only such because God commands the one, and forbids the other, but because the things themselves are so, essentially and unalterably. As *Mathematical* truths and proportions are not such only because God will have them so, but because the nature of the things cannot be otherwise. Almighty power it selfe (revelently be it spoken) cannot make two *parallel lines* or *surfaces* meet, though extended infinitely; or the three *angles* of any *straight-lined triangle*, amount to any lesse or more then *two right angles* in *Geometry*, or in *Arithmeticks* alter the proportions between *two* and *four*, to any other then that of *double* and *half*, or between *three* and *nine*, then that of a *root* and *square*, or (to name no more) is it possible that a *Seventh* in *Musique* should ever become a *Concord*, or a *Unison*, fifth, or eighth, a *Discord*, for these things are in their very nature fixed, and unchangeable, they must be what they are, or not be at all. Thus there is an eternal Reason, why that which is good should be so, and commanded, and why that which is evil should be so, and forbidden, which depends not so much on Gods will, as on his nature. For if God could will, that good should be evil, and evil good, he could deny himself, and change his own unchangeable Divinity which is impossible. And therefore I look upon that opinion of a modern *Dutch Author* (though I would be so charitable, as to believe he knew not, and therefore meant not what he said) as overthrowing all Religion: The thing is this, That God may if he please out of the vast sovereignty of his Will, command all that wickedness which he hath forbidden, and make it our duty; also forbid all that holiness which he hath commanded, and make it become sin to us.

¶ *Ziglovin.*

For my part, I would choose rather to be an Atheist, than to believe there is such a God as *this* in the world. But I am sure the *holy One* of *Israell* cannot do so, not through any defect, but through infinite plenitude, and redundancy of all perfection. Ex. Gr. There is an eternal fitnessse and comeliness that a reasonable creature should love, and honour,





Joven 1.

this — *De mens in sebeten as desdeners, nemo.* Dare to unlock thy bosom, to ransack every corner of thy heart, let thy Spirit accomplish a diligent search. Feel the pulse of thy soul, visit it often, ask it how it doth. Survive thy self, and blush not leave any *terra incognita*, any region of thy mind undiscovered. God hath charged and entrusted every man with his own soul, and what folly is it to be busy in what doth not concern thee, and neglect what chiefly doth so, the affairs of thy own mind? is anything nearer thee, or of such consequence to thee as thy self? O let thy charity then begin at home. Thou wilt this duty to thy self to take an exact account daily of the posture, and order of thy inward man. With how great confusion doth the Spouse acknowledge this neglect, Cant. 5. 6. *They made me the keeper of the vineyards, but my own vineyard have I not kept.* If ever thou wouldst be dextrous in suppressing the first risings of sin, enquire, what advantages the tempter hath against thee? where that *nequitia quid reherens* *et mille*, dieth in thy soul (as *Cicero* calls it) against which temptation plants its chiefest battery, and artillery? what thine own iniquity is, *Psalm* 18. 23. which is that *compunctio* *aperta*, the sin that doth so easily beset thee, *Heb.* 12. 1. See what grace is principally wanting in thee, which is weakest? in what instances thy greatest *faillure* betrays it self, in which of thy passions and affections thou art most *propense*, and what lustings of the flesh they are, which give thee the frequentest *alarm*, and threaten the greatest dangers? be making these researches and explorations daily, compare thy heart with the Law of the eternal God, and with the dictates and maxims of thine own conscience. See, where thy greatest discrepancy, and non-conformity to these from time to time ariseth, and this (like *Pathology*) of understanding the disease, and the constitution of the patient will happily minister and conduce to the exact method of Physick, either for prevention, or for cure.

4. Rule.

Get and keep a tender Conscience. Be sensible of the least sin. As the apple of the eye (the fittest Emblem in the world of a tender conscience) is not only offended, with a blow or wound, but if so much as a little dust or smock get in, it weeps them out. Some mens consciences are like the stomach of the Estrich which digesteth iron, they can swallow and concoct the most notorious sins, swearing, drunkenness, &c. without regret, *their consciences are scar'd as with an hot iron*, as the Apostle pleureth it, *1 Tim.* 4. 2. they have so injured their souls to the grossest wickedness as the *Phylis* a people of *Africa* whom *Platarch* mentions, had their bodies to the eating poysons that is become,

as it were natural. But a good conscience hath a delicate sense, it is the most tender thing in the whole world, it feels the least touch of known sin, and grieves at the grieving of Gods good Spirit, not only for *quenching*, or *resisting*, or *rebelling against the Holy Ghost*, but even for *grieving the holy Spirit of promise* whereby it is sealed to the day of redemption, *Eph. 4.30*. The most tender hearted Christian, he is the stoutest and most valiant Christian. *Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief*, *Prov. 28.14*, it is the truest magnanimity, and heroique courage in our spiritual warfar to tremble at the least iniquity. A Christian is never sicker to *endure hardness as a faithful souldier of Jesus Christ*, then when his conscience is most tender. To be such a coward as not to dare to break any one of Gods Commandments, is to be the valiantest person in the world, for such a one will chuse the greatest evil of suffering, before the least of sinning; and however the *jeering Ishmaels* of the world, be ready to reproach, and laugh one to scorn, for this niceness, and preciseness, scrupulosity (as they term it) yet the choice (if God be but wiser then vain man) is a very wise one.

2 Tim. 2.3.

Keep an exact guard upon thy heart, *Prov. 4. 23*, let the eyes of thy soul be open and awake, upon all the stirrings of thy thoughts & affections. Bid them stand at their first appearance. As soon as ever thou discernst any of them in motion, summon them before thy souls tribunal; let them not pass till thou knowest perfectly, whence they come, whither they go. Ask their errand.

5. Rule.

*Stat viri, qua causa via? quive effis in armis.* Virg.

Is it grief, or is it joy, or hope, or fear, or love, &c. that is now up on the march; demand the Word of it, ask whether it have a Pass from God, and conscience. Catechize it, examine it, search it, speak to it in the Centinel's and Watchman's phrase, *Suspectus morbum*, shew me your Ticker. Tell me my desire, my love, my fear, my anger by whose authority art thou now up, and in motion? if they are able to produce a good warrant, from Gods Commandments, or from the dictate of reason, and conscience, let them go on in Gods name; they are about their business. But if they cannot, arrest them as idle vagrants, pay as enemies to thy souls peace, and charge them upon their allegiance to their superiors, that they stir no further.

6. Rule.

Be daily training and exercising all thy graces. Have them always in battel-array, be in a military posture both defensive, and offensive. Stand constantly to thine arms, for thou hast to do with two enemies that

that will never give thee any *truce*, or respite, the *πρῶτον* and the *ἑξῆς* (as the Jews call them) the flesh within thee, *Jer. 17* 9. and the *Tempter*, that destroying Angel of the bottomless pit, without thee, *1 Pet. 5. 8.* the Christian warfare is *ἀσκήσιον*, a war never to be altered, it admits of no peace, no cessation. The Soldier of Christ must never lay down his arms, but expect to be upon continual duty, and travel, till the great Lord of Hosts, under whose banner he now fights, is pleased to remove his Quarters from that Army Militant here on Earth, to that blessed and triumphant in the Heavens.

## 7. Rule.

Be well skilled in the *Elenchs* of *Temptation*. I mean in unmasking the Sophistry and Mystery of iniquity, in defeating the *Wiles*, and *Stratagems* of the Tempter, and in detecting, and frustrating the cheats and finesses of the flesh with its deceitful lusts, *Eph. 4. 22.* *2 Cor. 2. 11.* No small part of spiritual wisdom lies in the blessed art of discovering and refuting sins fallacies and impostures. If ever thou wouldst prove famous, and victorious and worthy honour and reverence, in thy spiritual warfare, be well seen in the skill of fencing, know all thy wards for every attack. Provide thy self with answers and retorts beforehand, against the subtle insinuations, and delusions of thine enemy, *Ex. gr.* If Satan tels thee (as he often will) that the sin is pleasant, ask whether the gripings of conscience be so too, whether it be such a pleasant thing to be in hell, to be under the wrath of an Almighty Judge. If he tels thee, no body sees, thou mayst commit it safely; ask whether he can put out Gods all-seeing eye, whether he can find a place empty of the divine presence for thee to sin in, or whether he can blot out the *Items* out of the Book of Gods Remembrance. If he tels thee it is a little one, ask whether the Majesty of the great *Jehovah*, be a little one, whether there be a little hell, or no. If he talks of profits and earthly advantages that will accrue, ask what account it will turn to at the last day, and what profit there is, if one should gain the whole world and lose his own soul, or what one should give in exchange for his soul. When sin like *Jael*, invites thee into her Tent, with the *lure* and *deceit* of a lordly treatment, think of the nail and hammer which fastened *Sifera* dead to the ground. Be not caught with chaff, lay by thee such *memoires*, such answers and *reparties* as these, wherewith thou mayst reply upon the Tempter: that the God of truth hath other manner of pleasures, profits, honours to court thy love, and reward thy service with, then the father of lies, viz. true and real, solid and eternal ones; what are the pleasures, that

are

|| τίς οὐ πολὺ  
πλεονέκτημα ἐστὶν  
ἐν τῇ αἰσχρονομίᾳ καὶ  
ἀδίδου, Μυστ.

Mat. 16. 26.

Judg 4. 13, 21.  
Ec 5. 25, 16

sin for a season, to be compared with the rivers of Gods pleasure, that are for evermore at his right hand? and what is a little wealth, that thieves can steal, a despicable heap of riches, which like a flock of birds a lighting, a little while in thy yard, will take wing presently and fly away, to be named, with the unsearchable riches of Christ, or that inheritance of the Saints in light? or what is the painted bubble the fading, though beauteous Rainbow, of earthly honour and grandeur, to a weight of glory, to an incorruptible crown of righteousness, that fadeth not away, to a Kingdom, which it is the Fathers good pleasure to reserve in the highest heavens for every sheep, and every lamb of his little flock, and (to name these Considerations by cluster) remember, that the greatest wisdom is to do, not what in some poor few regards is, but what is absolutely lovely and desirable; that what is best of all, is best for thee to love, and mind and prosecute; that a good conscience is a continual feast, that God alone is enough, and without him, nothing for thy happiness: that thy soul is worthier thy care, then thy carcase, and the life to come, then this, that eternity is more valuable then time; that not the opinions of men lulled asleep in voluptuousness and sensuality, but Gods estimate, but the sentiments of the holiest, best and wisest men, or (if you needs will) of the worst and vilest, when conscience is awakned, when they come to lie a dying, and when they shall stand before God at the last day, are to be preferred as the wisest. That everlasting happiness cannot be bought too dear, but repentance and shame, may easily. That the hardest *doings* or *sufferings* for Christ, are infinitely easier then everlasting misery. That heaven, and glory, will more then recompence all thy self-denials, and mortifications, all thy watchings, fastings, &c. and in the mean time, the very hope of it, besides the peace of God, which passeth all understanding, and his love and grace, and the comforts of his Spirit, will certainly sweeten all the tediousness of thy way to heaven, with inexpressible redundancy of satisfaction, yea sometimes with joy unutterable and full of glory. In sum, that God is a good Master, and his service perfect freedom, for besides the glorious recompence to come; thy work, Christian, is even now it's own reward. If thou believest strongly such Aphorisms as these (and he is madder then any in *Bedlam* that doth not believe them) it will be no hard matter, by Gods blessing and assistance, in their strength to put to flight the armies of the aliens, at least to shield thy self against the volleys of fiery darts, which at any time the Tempter shall pour upon thee.

Withdraw thy self if possible from the occasions of sin. It is good 8. Rule.  
standing.

— μὴ π  
ἐν τῷ ὄντι  
μὴ π  
τοῦ πᾶσι  
ἐν τῷ πᾶσι  
thag. carn.



standing out of harms way: do not gaze upon temptations, but pray with David, *Lord turn away mine eyes from beholding vanity*, Psal. 119. 37. If thou perceivest thy *sins* are almost gone, *thy steps had well nigh slipped*; it is surely high time for thee if thou canst to run away: nor will it be reckoned thy cowardize; but thy valour in the day of thine account; thus to retreat from the enemy. It is a very wise mans counsel concerning the haunts and converses of the profane. *Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it; and pass away*. Provi. 4. 14, 15. again concerning the strange woman, *Remove thy way far from her; and come not nigh the door of her house*, chap. 5. 8. and again concerning occasions of intemperance, *be not among wine bibbers, amongst riotous eaters of flesh*, chap. 23. 20. and ver. 31. *Look not on the wine when it is red, when it giveth it's colour in the cup; when it moveth it self aright*, i. e. when it sparkles and vapours in the glass, when it laughs in thy face, and invites thy lip, then shut thy eyes, lest sin steal in upon thee. Do not imitate the silly Lark which by the pleasing contemplation of the little piece of glass, that glisters in the Sun; while the Fowler twirls it about, is enticed neerer and neerer, forgetting or overseeing the net, which ere long overwhelms it. Vouchsafe not to admit the Tempter to a *Parley*; the Poets fable *Ulysses* to have stoppt his ears at the enchanting voices of the *Syrens*. Be thou as the deaf Adder to that great *Charmer*: the best entertainment thou canst give him, is — *Get thee behind me Satan*. 9. Rule. Bind thy self beforehand with the severest of thy resolutions: not to trust thy own judgement; when the Temptation begins to get within thee: a man in passion, is not himself, *Pecius judicium cum res transsit in affectum*. One disordered with the *morbus arcuatus*, the jaundise, black or yellow, is apt to impute the colour his eye is vitiated with, to every object; who would trust such a judge of colour? or the palate of one in a Feavour, to distinguish of Tastes? it is a good rule under the disorder of temptation. *Memento mori*. Never credit thy own apprehensions at such a time. If thou takest thy self yielding in the least, start back with abhorrence, and chide thy rashness, appealing from thy present distracted, to thy ancient and wiser self; from thy self asleep and disordered, to thy self awake and sober, at other times. *Jonah's* judgement was weak and childish (though a Prophet) when he was under that temptation of impatient anger, Jon. 4. 9. *I do well to be angry*, a fauncy and bold answer to his God: he should not have trusted his present sentiments, for he was not himself. As one that bespeaks

an awaking, will over night desire his friend, not to give ear to him, though (saith he) I plead earnestly to sleep a little longer, yet do not regard that, for I tell you of it before on purpose, and I shall thank you when once I am up, for not letting me have my will. Thus tell thy self beforehand, that though under a drowiness, & slumber of spirit, thou art ready to plead for the flesh, and to feel some inclinations to fulfil it's lusts, and art very loath to let them go unsatisfied, yet, if thou art but resolute, not to comply with thy own foolish and unreasonable desires, thou will heartily thank thy self. I mean be entirely glad, when thy eyes are open, that thou hast overcome thy self, and that Wisdom and Reason, and Conscience have got the day. Resolve to remember this when temptation comes the next time to assault thee, and play the man.

Having laid down these directions, by way of prevention against the time of conflict, to prepare the soul beforehand, that in the assault it may not be vanquished, I come now to a Christians behaviour in the fit, and *paroxysm* it selfe, when the lusts of the flesh are Rirring, and the great Rule to be observed here, is this:

*As soon as ever thou perceivest thine affections, and lusts begin to grow inordinate, and thy inferior appetites to rebel, take thy self to task forthwith, and resist them with all thy might.* Do not stay a moment, delay is unutterably, dangerous: who but a mad man that sees the Stable or Barn hard by his dwelling-house just beginning to catch fire, would stand still, & say let it alone a little, I would see what will come of it; wo or three minutes indulgence to the flame, will embolden it without expecting his leave or permission any longer, to devour, and rage, and consume, and carry all before it in despite of his mightiest resistances; when a little at first might have saved that vast damage, which his folly and loytering hath occasioned. How contemptible were those fires at first, that in few hours have triumpht over stately Palaces, and turn'd sometimes vast Cities into heaps of dust and ashes? how small an infirmity and distemper neglected hath ushered in the most fatal sickness? and how often hath a trifling bruise or strain, bin preface to a *Gangrene*, and the pick of a pin, or thorne not lookt after time enough, enforced the cutting off a leg, or arm, nay proved mortal, and incurable? advantages to good, like *Arithmetical progressions* rise slowly, in fair and even intervals, but advantages to ill, like *Geometrical*, grow up presently from little to vast excesses.

— *Facilis descensus Avern.*

*Sed revocare gradum superasq; evadere ad antras*  
Hic labor, &c. Virg. Æn. 6.

O

Mo-

*Galileo*, and after him *Gassendus*, and others, have demonstrated, that heavy bodies in their descent, do in equal times transmit unequal spaces, continually increasing according to the progression of odd numbers, Ex. gr. If in one pulse, a Bullet fall perpendicularly, one inch, in the next it will three inches, in the 3d 5. in the 4th 7 &c. till the swiftness grow immense and unutterable.

Motion to *ill* is downwards, and like the descent of heavy bodies, collects a new *impetus*, and moveth every step, with a swiftness perpetually increasing, and (if not stopt early) soon irresistible. Mischief springs apace, grows tall and large, and adult suddenly, as *Jonah's gourd* did, in a night. Our passage in *lin* is with wind and tide increasing; but in holiness, with both against us. To seek the things above is a supernatural motion, and therefore difficult, but the contrary, is natural and therefore easie, *ἡδονὴν τὴν κατὰ φύσιν, τὴν δὲ θείαν λυσιτελεῖν*, as the Philosopher well determines, evil is now a kin to us since our degeneracy, and hath vast advantages on its side, if once it gets an allowed harbour, and entertainment in our breast.

The Enquiry then before us, is by what Methods a Christian ought to address himself to battle, in this spiritual warfare, how he may forbid defiance to his enemies, as to daunt and vanquish them. Let these Rules therefore be observed for resisting and quelling thy lusts, and inordinate affections in their first Salleys, and in the commencement of the insurrection.

#### 1<sup>st</sup> Rule.

Awe them with the authority of thy Reason, and understanding; it is infinitely unbecoming a man, that his lower appetites should grow mutinous and untractable, that the *πῶλον καὶ φρενὶς καὶ θυμὸς*, the inferior and brutish faculties of our souls, should rebel against the *ἐννοία*, that sovereign faculty of Reason; the Scythians are reported when their slaves took arms, to have dashed the sneaking rebels presently out of countenance, by shewing their whips, that well known weapon. How soon doth the presence of a grave Magistrate allay a popular tumult if he comes in soon enough, in the beginning of the Riot.

*Ille regit dictis, animos & pectora mulcet.* Virg. *Æn.* 1.

God hath made Reason, the Magistrate of the little world, he hath given it a commission to keep the peace in our souls. And so far as our minds are illustrated, and governed by right reason, so far do they partake of the image of God, of whose glorious mind one of the best and clearest conceptions, we can have is, that it is *infinite and eternal Reason*. Do thy passions begin to rise in arms? do they grow disorderd?

dered and unruly? let thy *reason* come out to them, and ask whether they know their *Master*? And let thy soul blush, with infinite scorn, that ever these base slaves should usurpe the throne of their *rightful Lord*, and unman thee, by deposing *Reason* which is all thou halt to shew, that thou art not a beast. What an extreme silly thing is a man in passion? nothing can be more ridiculous and contemptible. Out of love and pity to thy self, O man, do not affront and disgrace thine immortal soul any more, by suffering any malapert and sawcy passion to outrage and assassinate thy Reason, that was a generous Rule of *Pythagoras*—*πρόσωπὸν δὲ μὴ δὲ ἀνδραγαθὸν σκεψάμεν*, let a man use great reverence and manners to himself. Be ashamed (friend) to do any vile or dishonest action before thy self, though no body be conscious, yet thy soul is, and thou canst not run away from that, what good will it do thee to contradict the dictates of thine own mind? is it possible for thee to be at peace, when thou fallst out with thy self? thou justifyest all the injuries in the world that others do thee, for thou dost thy self daily injuries ten millions of times greater, then the greatest others can do to thee. Whoever thou art that despisest thy own Reason, and permittest every silly lust to abuse thee, by scorning that, thou art a false Traytor, to thy own soul. There are but a very few men that are in their wits, the far greatest part of mankind, in the greatest matters, in the highest concernments of a *man*, are besides themselves; for a mans own self, must be a *reasonable creature*, and therefore not to govern ones own mind, and affections by Reason, is to be mad and distracted; if he that looks not to his family is worse then an infidel, what then is he that looks not to his *mind*? what confused *Chaos* are most mens minds, ——— *rudis indigestaque moles*? a man makes a fool of himself as oft as he prefers his passion before his reason; the Philosopher gives us the sum of this Rule excellently, *μὴδ' ἀλογιστὸς σκεψάμεν ἑαυτὸν ὡς καὶ μὴδ' ἐν ἄλλοις*. Accustom thy self to act every where like a *reasonable creature*.

Pyth. in Carm.

Ovid.

Carm Pythag.

If thy distempered affections, and lusts, slight the authority of thy Reason, as thou art a man; bid thy conscience do it's office, as thou art a Christian. Try to awe them with Gods written word, thus our Saviour thrice repulst the Tempter, *Mat. 4. 4, 6. 10.* by producing Scripture to confront him, *It is written*, &c. Ask thy heart if it knows that hand, whether it dares rebel against the expresse commands, statutes, and ordinances of the living God. Bring out of the Register of conscience, the Laws of him that made thee, oppose some clear text of holy writ, that comes into thy mind, against that very lust that is now

2. Rule.

Mat. 13. 52.

Terence.

3<sup>d</sup> Rule.

1 Sam. 2. 3.

4<sup>th</sup> Rule.

rising Ex. gr. if it be carnall fear, *Isa.* 51. 12. If love of the world, *1 John* 2. 15. If revenge, *Rom.* 12. 19. If impatience under affliction, *Jam.* 1. 12. If diffidence in Gods promises, *Numb.* 23. 19. If immoderate anger, *Ephes.* 4. 26. If pride and arrogance, and self-assuming, *Matth.* 5. 3. & 11. 29. &c. Happy is the man that hath his quiver full of such artillery! whose conscience is rich in these Memoirs! Store thy mind with this sacred treasure, that as a Scribe instructed for the Kingdome of heaven, thou mayest (upon all occasions) bring forth out of thy treasure things new and old. Hold such Scriptures as are point-blank contrary to the Temptation, before thy conscience, if it would turn away, compell it to look upon them, and think, I am Gods creature, I must obey him. Did ever any rebell against him and prosper, *cine ego ut adverser*? Is it wisely done of me, to resist my Maker? to try which is strongest, a poor worme, or the Almighty God? And if the love of Gods commands will not constrain thee, let the terrors, the thunders, and lightnings of his threats perswade thee, which are all levelled against wilfull sinners. And it is not safe standing (surely) in the very Canons mouth. Peruse those two Scriptures, and tremble to venture on any known breach of the Law of thy God, *Dent.* 28. 58 & *Isa.* 45. 9.

If all this effect nothing, then draw the Curtain, take off the vaile from before thy heart, and let it behold the God that searcheth it, *Jer.* 17. 10. *Heb.* 4. 13. Shew it the Majesty of the Lord, see how that is described, *Isa.* 6. 1, 2, 3. Ask thy soul whether it sees the living God, that seeth it? Whether it is aware whose eye looks on, *Gen.* 16. 13, 14. Whether it hath no respect for God himself, who stands by, and whose pure and glorious eyes, *Hab.* 1. 13 pierce through and through thee. Tell thy heart again and again, that God will not be mocked; that he is a God of knowledge, and by him actions are weighed; that he is a jealous God too, and will by no means clear the guilty. Bid it consider well and look to it self, for God will bring to light every hidden thing of dishonesty; he that now sees, will judge it. Speak to thy unruly lusts as the Town-Clerk of *Ephesus* wisely did to the mutinous Citizens, *Acts* 19. 40. *Sirs, we are in danger to be called in question for this dayes uproar, there being no cause whereby we may give an account of this tumult.*

If these great reall arguments be slighted, try whether an argument *ad hominem*, drawn from sense, will prevail. Awe thy lusts then with the bitteresse of thine own experience. Consider how often thou hast rued their disorders; what dismall consequences have followed upon their



their transports, and how dearly thou hast paid heretofore for thy connivance at them. Bethink thy self on such a fashion as this. T'other day I was angry, and behaved my self uncomely, put the whole company, or family out of order, disoblighed such a dear and faithful friend, by my rashness and folly, in uttering hasty words before I weighed them. O how did I repent me afterwards ? how shamed, and abashed, and confounded was I, when I came to my self ? So at another time thus and thus I miscarried my self, and these are the fruits and cursed effects of my *yielding to the beginnings of sinne*, and shall I go now and repeat my madnesse ? Had I not smart enough for my folly before ; but must I needs play the *fool* and the *beast* again ? Ask thy self what thou ailest to forget all the sighes and groans, and bitter tears that thy lust hath already cost thee ? and yet would the impudent sin be committed once more ? *πῶς τις ὀφείλει ἐκκατανοῆσαι* : where are thy wits, man, if thou goest about it. *Sic notus Ulysses* ? Was it so sweet a thing to lye under the horror and agony of a wounded conscience, and under Gods rebukes in secret the last time, that thou must needs venture again ? Why, wilt thou hurt thy soule, and become a Devil to thy self ? Why wilt thou needs break thy peace, by consenting to sin, and not only so, but torment thy self, and kindle a hell in thine own bosome ? and all this in despite of all thy warnings ? *Iesus Piscator sapit*, the burnt child dreads the fire : But it seems thou art in love with misery, and weary of thy joy and comfort. Thou hast a mind to be cursed, wretchedness and woe and death are it seemeth grown so amiable in thine eyes, as to become thy deliberate choise. Thus upbraid thy self, and do it so long and loud till thou fetchest thy squal again to it self, out of that swoon and lethargy which besotteth it. Give not over chiding and reproaching thy self, till thou makest thy heart sensible and considerate.

Theoret. in  
Cyclop.

Labour to cure thy lustings and affections in the first beginning of their disorders, by Revulsion, by drawing the stream and tide another way. As Physicians stop an an *Hæmorrhagic* or bleeding at the Nose by breathing the *basilique* vein in the arm, or opening the *Saphena* in the foot, so may we check our carnal affections, by turning them into spiritual ones, and those ether,

5. Rule.

I Of the *same nature*, Ex. gr. Catch thy worldly sorrow at the rise, and turn thy mourning into godly sorrow. If thou must needs weep, weep for some-what that deserves it. Be the occasion of thy grief what it will, losse of estate, relations, &c. I am sure thy sins are a juster occasion, for they brought that occasion of mourning upon thee, be it what it will, that thou art now in tears for. Art thou troubled at any

any danger, full of fears, heart-aking, and confusion? O forget not the *Merber-evill*, sinne, let that have but it's due share, and there will not be much left to spare of these affections for other things.

Is thy desire, thy love, thy joy too busy about some earthly trifle, some temporall good thing? Pray them to look up a little, and behold thy God, who is altogether lovely, *in whose presence is fulnesse of joy, and at whose right hand are pleasures for evermore*, Psal. 16. 11. and let everlasting shame stop thy mouth, if thou darest affirme any thing in this wretched world worthy to be named once with the living God for Rivalship, and competition in thy heart, a sure I am he is the fountain and measure of all goodnesse. Let but the first and soveraign Good, have its due of thy love and desire, thy delight and joy, and the remainder will be little enough for thy creature-comforts. Oh how great a folly is it to dote on husks, and overlook the bread in thy fathers house, *Jer. 2. 12, 13.*

2 Turn thy carnall affections into spirituall ones of a contrary nature. *Ex. gr.* Allay thy worldly sorrow by spiritual joy. Try whether there be not enough in *Alisufficiency* it self, to compensate the loss of any outward enjoyment, whether there wilbe any great mis or want of a broken Cistern. when thou art at the fountain head of living waters, whether the light of the Sun cannot make amends for the expiring of a candle. Chastise thy carnall fears by hope in God. Set on work the grace contrary to the lust that is stirring, if it be pride and vain-glory in the applause of men, think how ridiculous it were for a criminall to please himself in the esteem, and honour his fellow-prisoners render him, forgetting how guilty he is before his Judge. If thou beginnest to be powred loosely out, and as it were dissolved in frolick mirth and jovialty, correct that vainnesse and gayety of spirit by the grave and sober thoughts of death, and judgement, and eternity.

Rule 6.

If this avail not, fall instantly to prayer, and indeed all along the whole encounter with thy lusts; *Pray continually*, lift up thy heart to God with sighs and groans unutterable: *Oh that thou wouldst rend the heavens and come down!* Tell him thy lusts are his enemies, as well as thine, tell him they are too strong for thee; beg of him that he would interpose, and make bare his arme, and get himself a glorious name. *Awake, awake, put on strength, O arme of the Lord, awake as in the ancient dayes, in the generations of old. Art not thou it that hath cut Rahab, and wounded the Dragon?* Intreat him, of all love, to pity thee, even by his very bowels, and not to let the enemy triumph over thee.

Ni. 51. 9.

ἡ δὲ πόλις ἐστὶν  
κατὰ τὴν ἰσχυρίαν  
καὶ τὴν δύναμιν  
καὶ τὴν ἐξουσίαν  
καὶ τὴν δόξαν  
καὶ τὴν ἀρχὴν  
καὶ τὴν δαυδαίαν  
καὶ τὴν ἐξουσίαν  
Max. Tyr. dis-  
sect. 1.

thee. Tell him thou knowest not what to do, but thy eyes are towards him. Bemoan thy self before him, and plead his glory with him, and his truth and faithfulness. Spread his own gracious promises in his eyes. *Psal. 27. 14. Isa. 40. 28, 29, 30, 31. Psal. 55. 22. 1 Pet. 5. 7.*

Such Ejaculations or Meditations as these are mighty usefull, Gods children find them so in the very paroxisme and assault. But if the Temptation continue, get into thy Closet, and humble thy self greatly before thy God, throw thy self at his feet, tell him thou wilt not rise till he hath given thee a token for good, no, thou art resolved there to lye hanging on him, and not to let him go untill he blest thee. O how welcome is every honest heart to the father of Spirits, when it comes on such an errand, and in such a manner to the throne of grace ! God cannot chuse but melt in pity and tendernesse over his poor desolate ones, when he sees the anguish of their souls. *How can I give thee up O Ephraim, my bowels are troubled for thee, they will not give me leave to forget thee. Is Ephraim my dear son, I do earnestly remember him, I will surely have mercy upon him, saith the Lord. Give not over wrestling like Jacob, Gen. 32. 26, 27, 28. till thou risest Israel, one who hast power with God and prevailest. And it is worth observing, that the Lord takes pleasure to be called the mighty God of Jacob, and the Lord God of Israel, as if he reckoned it an honour, that once the worne Jacob wrestled with his omnipotence, and overcame him, he seems to glory in his being conquered, and chuseth that for his name, and for his memoriall throughout generations which is an everlasting monument, that a poor frail man got the day of him. So much doth the effectuall fervent prayer of the righteous prevail.*

*Jer. 31. 20.  
Isa. 49. 14.*

Perhaps sometime it may be requisite to joyne secret fasting with thy prayer. It may be the Devil that tempts thee is of that kind, that will not go out but by prayer and fasting, *Mat. 17. 21.* Thus Daniel lay prostrate at Gods feet, *till a hand touched him, and set him upon his knees, and the voice said to him, O Daniel greatly beloved, &c. Dan. cap. 10. vers. 2, 3, compared with 10, 11. & with 18, 19. verses.*

When thou hast done this, Rise up, and buckle on the shield of faith, which is able to quench the fiery darts of the wicked one, *Ephes. 6. 16.* Cloath thy soul with an heroick confidence, in the power and faithfulness of thy God, and in the name and majesty of the Lord of hosts, bid battle to thy lusts, and to all the powers of darknesse. Take heed of going out in thy own single strength, for lust hath cast down many strong men wounded. While thou art keeping thine owne heart with all diligence, forget not by faith to bring the great keeper of Israel.

*Rule 7.*

*Prov. 7. 26.*

Virg. *Æneid.*

Ila. 40. 11.

נחש Serpens  
hebr.

Use.

I Informati-  
on.

rael in. If any other man could have kept his own heart, sure the man after Gods own heart could have done it. -- *Si Pergama dextra, Defendi possent etiam hac defensa fuissent.* But the matter of *Uriah* and *Rahab* stands on record to all posterity to the contrary: For except the Lord keep the City, the watchman waketh but in vain, Psalm. 127. 1. Do not venture to grapple with the roaring Lyon, but in the strength of the Lyon of the Tribe of Judah, who is also the Lamb of God, and the great shepherd of Israel, that carries his lambs in his bosome, and whether should the pursued Lamb betake it self, but into that shepherds arms? In time of trouble (spirituall as well as other) he will hide thee in the secret of his Tabernacle, in his pavilion will he hide thee, and set thee as upon a rock, Psal. 27. 5. He never fails the eyes of them that look up to him, nor makes his people ashamed of their hope. What time thou art afraid trust in him. His name is a strong tower. Cast thy care upon him, and expect the same pity from thy God, which the men of *Tabesh-Gilead* found from *Saul*, when *Nabab* (the barbarous Ammonite) would have put out their right eyes, To morrow ere the Sun be hot ye shall have help, 1 Sam. 11. 9. If the King of Israels bowels yerned over those poor men, shall not the bowels of the God of Israel over those that fear him? Yes, upon his honour, truth and faithfulness, he will not suffer that cruell *Nabab* (to allude to the signification of the word) that old Serpent, to have his will upon them: if he doth not come to day, he will to morrow ere the Sun be hot. Lift up your heads therefore O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle, Psal. 24. 7, 8. Thus was *Joseph* rescued from the Archers, that shot at him, and sorely grieved him. His bow abode in strength, and the arms of his bands were made strong by the arms of the mighty God of Jacob, Gen. 49. 23, 24.

I come at length to the Use.

We are to learn hence, That our souls are not as they came out of the father of Spirits hands, they appear as it were wrong risen in the world, and begin to tread awry the very first steps they measure on the stage of Earth. All the symptoms of degeneracy are upon them. The best of men that ever yet blest the earth with their Residence upon it (except that Son of man who was only so by the mothers side, being by the Fathers the only begotten Son of the eternall God) had flesh lustling in them unto sin. Which is as convincing an Argument, that humane nature is blemished, and infected, that it hath received a *μάρμαρ* a stain

a stain and venome, as the *leucodermis* are of a pestilential disease, whose breakings out, display the contagion within. If the *Carbuncle* and the *Tokens* proclaim the *Plague*? or the spots discover a pestilential fever? or the *Variola* (those pustulous efflorescencies, which we commonly name the *Small Pox*) argue the præcipation of the blood, by some latent malignity? Certainly the lustrings of the flesh in all men, demonstrate that the very nature of man on Earth is now blasted, and corrupted.

Methinks the *Divine perfection*, and our *own imperfection* are the two greatest Sensibles in the world, both of them equally, that is, immensely clear, and discernable. For, the *former* is no lesse illustriously undeniable, then is the being, light, and beauty of the Sun in the Firmament at noon-day: And the *later* is no lesse evident and conspicuous than the obscurity and horreur of Midnight-darknesse. Nor to see the one is to be *adieu* without God in the world, and not to feel the other (for it is like the Egyptian darknesse, *Exod. 10. 21.* that may be felt by all that are not past feeling) is to be without or besides ones self.

Now since all the reason in the world consents to the truth of that Aphorisme of the Philosopher *αὐτὸν τὸν θεὸν εἶναι ζῶντα* that the best and most excellent mind is the parent of the Universe, and an Almighty everliving goodnesse is the Source, and root of all things, since heaven and earth say *Amen*, and again *Amen*, *Hallelujah* to that Oracle of the Psalmist, *The worke of God is honourable and glorious*, *Psal. 111. 3.* And all that God made was very good, *Gen. 1. 31.* No wonder if it puzzled all philosophy *ἡδὴ τὸ πᾶν*; Whence humane nature came to be thus viciated and debauched? What are the fountains of this great Deep of sinne within us, which like the troubled Sea, is perpetually thus casting out mire and dirt? Sure enough so universall an effect as this calamity of mankind, must have a cause as universal.

The *Sicinians* here and others will have us believe that we all are born, as innocent as *Adam* in Paradise; that is (say they) in an *equilibrium* and perfect indifferency to good and evill, assigning no other cause of the generall corruption of mens lives and manners, but the infection of example, and evill custome, which is methinks as wise a guesse, as to affirm the Wolf and Vulture to be bred and hatcht with as sweet and harmlesse a nature, as the innocent Lamb, or loving Turtle, but only the naughty behaviour, and ill example of their ancestors, and companions have debauched them into ravenousnesse, and ill manners.

The *Manichees* (as *St. Austin* tells us, who was himselfe for severall years before his conversion of that heresie) thought that all the evill in the world sprang from an Almighty and an eternall principle of evill,

*Hierocles* most divinely concludes,  
*ἡδὴ μὲν αὖτις ἐκ τῆς οὐσίας τοῦ θεοῦ καὶ τοῦ κόσμου, ἀλλὰ οὐκ ἐκ τῆς οὐσίας τοῦ κακοῦ, ἀλλὰ ἐκ τῆς οὐσίας τοῦ καλοῦ.*  
 in *Carm.*  
 lib. 37. 20.



counter-working, and over-bearing God; whom they held the opposite eternal principle of goodness. But since the very formall notion of God, involveth infinite perfection, and that of sin, meer imperfection, it is a perfect contradiction, that evil should be infinite, if good be so; it were to make imperfection perfect; and meer impotency Omnipotent. Therefore there can be but one God, who is Almighty goodness. And as possible it is, that the Sun should darken the world by shining, as Almighty goodness should do any hurt in the world, or make any evil. God is the Author of all the good in the world, but sin and misery are of our making, *Hof. 13. 9.*

Much wiser than either of the two former, was the conjecture of the *Pythagoreans* and *Platonists*, though Heathens, who having nothing else to consult (as wanting the divine Revelation of holy Scripture) but their own *faculties* embraced the conceit, that all humane souls were created in the beginning *upright*, and placed by God in happier mansions, in purer and higher regions of the Universe, untill at length they did *αποβήσανται από τῆς δόξης*, *ἡ δὲ δὴ φύσις* as *Hierocles* phraseth it, i. e. till they fell from the *divine life*, and became inhabitants of earthly Tabernacles, bringing their fallen and degenerate natures along with them. This opinion had of old the generall consent of the *Jews*, as appeareth *Jo. 9. 2.* and yet hath, as *Men. Ben Israel* in his Book *De Resurrectione mortuorum*, witnesseth. Among the Christians *Origen* is in the number of it's Sectaries, in his books *αὐτὸς ὁ Χρῆς*, and some few of the Ancients.

But as much as is necessary for us to know about this great enquiry, God hath (blessed be his goodness) sufficiently revealed in the three first Chapters of *Genesis*, compared with *Psal. 51. 5. Eccles. 7. 29. Rom. 12. 5.* &c. And he is as wise as he need be in so great a point, that knows how to understand these Scriptures according to the Analogy of Faith, and consistently with the Divine perfections, and that so believeth them, as to put that and no other sense and interpretation upon them, which is worthy of the glorious attributes, and excellent Majesty of the living God: Although some difficulties will remain perhaps insuperable to us, in this our present estate on earth.

I have already in some measure discovered the Mysteries and secrets of this blessed art of checking sin in the beginnings of it. Let me now perswade the practise of these holy Rules, let us resolve in the strength of Christ to resist these lustings of the flesh. Take the exhortation of the Apostle, *watch ye, stand fast in the faith, quit your selves like men,* *1 Cor. 16. 13.*

Let me press this with a few considerations.

1. The

Use 2.  
Exhortat.

Ἄνθρωποι ὡς ἄνθρωποι  
ἀντὶ τοῦ σώματος  
ἀντὶ τοῦ σώματος  
ἀντὶ τοῦ σώματος

1. The more thou yeeldeſt the more thou mayeſt. Sin is unſatiabſe, it will never ſay *it is enough*. Give it an inch, it will take an ell: See the ſad example of *Peter* denying his Lord, *Matth* 26. 1. He was only timorous, he follows aſar off, *verſ* 58. 2. At the next ſtep he denies his Lord openly before them all, *verſ* 70. 3. He adds an oath to it, *verſ* 72. And laſtly, *verſ* 74. he falls a curſing and ſwearing as if he meant to out-ſin the vileſt there. It is no wiſdome to try con- cluſions between fire and Gun-powder in the heap. Who but a fool would unlock the door of his houſe, when it is beſet with Thieves, and excuſe it, he did but turn the key, that was all. Why, he need do no more, to undo himſelf, they will eaſily do all the reſt.

2. It is the quarrel of the Lord of Hoſts, in which thou fighteſt, let *Cafarem* <sup>*vehis*</sup> thy courage riſe in proportion to the goodneſſe of thy cauſe, and the honour of that great Prince & Captain under whoſe banner thou ſerveſt. Upon thy good behaviour and addreſs in Arms, depends much of the renown and honour of Chriſtianity. A cowardly Souldier is the reproach of his Commanders. Thou haſt a noble General, O Chriſtian, that hath done, and finiſhed perfectly what ever concerns thy Redemption from the powers of darkneſs. *To him that overcometh will he give to ſit on his throne, even as he overcame, and is ſet downe on his fathers throne*, *Rev* 3. 23. Do valiantly and worthily. Follow thy victorious Leader, let all that know thee, ſee that Religion is no mean and feeble thing, that the School of Chriſt breeds the excellent of the earth, that the Divine life is the moſt powerfull principle in the world, that the Spirit of God in thee, and his grace, is ſtronger then all thy luſts and corruptions. Not he that talks moſt, or profeſſeth moſt, but he that acts and lives moſt as a Chriſtian, ſhall be the *man whom the King delights to honour*. <sup>*de fortanum caſaris.*</sup>

3. The luſts of the fleſh are thy greateſt enemies, as well as Gods, *they warre againſt thy ſoul*, 1 *Pet* 2. 11. To reſiſt them feeblely, is to do, not only the work of the Lord, but of thy Soul negligently.

4ly. It is eaſie vanquiſhing at firſt in compariſon, a fire newly kindled is ſoon quenched, and a young thorn or bramble eaſily pulled up. The fierce Lyon may be tamed, when a whelp: but if thou ſtay a little, there will be no dealing with a Luſt any more, than with a ſavage Beaſt of prey. Grace will loſe, and corruption get ſtrength continually by delaying.

Fiſtly, If thou reſiſteſt, the victory is thine, *James* 4. 7. And in my Text, *Walke, &c.* and ye ſhall not fulfill the luſts of the fleſh. Thou canſt never be conquered, if thou wilt not yield. Stand but to it, and thou art invincible, while thou art unwilling, all the Devils in hell

cannot force thee to sin. Temptation puts on it's strength, as the will is. Cease but to love the sin, and the temptation is answered. Indeed if thou chusest to be a slave, thou shalt be one. Nothing but thy owne choice can undo thee.

1 Sam. 15. 23.  
Heb. 6. 6.

Sixthly, Consider what thou dost, if thou fulfillest the lusts of the flesh, thou provokest thy Heavenly Father, rebellest against him, and *Rebellion is as witchcraft, and stubbornesse as idolatry*. Thou crucifiest Jesus Christ afresh, and puttest him to open shames. Is this thy love, and thanks to thy Lord, to whom thou art so infinitely beholding? Canst thou find in thy heart to put thy Spear again in his side? Hath he not suffered yet enough? Is his bloody passion nothing? must he bleed again? Ah monster of ingratitude! ah perfidious Traytor as thou art, thus to requite thy Master! Again, thou grieveest thy Comforter, and is that wisely done? Who shall comfort thee, if he depart from thee grieved? Or is it ingenuous, thus unworthily to treat that noble Guest, to affront Gods sacred Spirit to his very face? and in despight, and mockery of him to side with his Enemy, the flesh? Is this thy kindnesse to thy best Friend, thy faithfull Counsellour, thy infallible Guide, thy Minister, and Oracle, thy sweet and only Comforter? What need I add, that thou breakest thy peace, woundest thy conscience, forfeitest the losse of Gods countenance, and makest a gap in the divine protection for all evill to rush in at.

7ly. And lastly, Consider the invaluable benefit of resisting; of not fulfilling the lusts of the flesh in two great instances.

First, Unutterable joy and pleasure will be shed abroad in thy Soul, as often as thou gettest the day. I know no greater triumph then that of a Christian, when *he is more then conquerour through Christ that loveth him*. O the peace, the joy, and holy glorying in the Lord, and in the power of his might, that a good man is even ravish'd, and caught up into the third Heavens with, when the Lord covers his head in the day of Battell, and lifts it up above his spiritual enemies. To vanquish ones self, is a nobler exploit than to subdue a City, *Pro. 16. 32*. Nay, a vaster Conquest, then if one could, with that great *Macedonian* Captain, atchieve the empty title of the vanquisher of the world.

2. Every Conquest will encrease thy strength and dexterity against the next assault: So that when the vanquish'd lust recruits it's forces, thou wilt be able to outvie thy self, and become more dextrous every time.

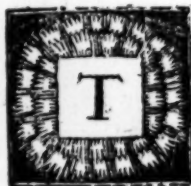
Nay, the mortifying of one earthly member (like the cutting off a limb from the naturall body) will make the whole body of sin tremble, all the rest of thy Lusts will fare the worse, and by consent languish. So that every victory over any one corruption, weakens that, and all the rest, and breaks the way for future Conquests. HOW



## How Ministers or Christian Friends may, and ought to apply them- selves to Sick Persons, for their Good, and the discharge of their own Conscience ?

JOB 33. 23, 24.

*If there be a messenger with him, an interpreter, one among a thousand. to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down into the pit, I have found a ransom.*



These words are part of *Elihu's* discourse uttered by way of Reprehension and Conviction to *Job*, and by way of Vindication and Apology for God in his dealings with men; and although he premiseth this, that God giveth no account of his matters, *ver. 13.* yet he doth *ex abundanti*, give an account for God; and makes a defence, or gives a *rationale* of Gods proceedings with men, &c. where he shews that it is not mans torment or ruine that God desires, but his reformation and amendment: and that it may appear how sincerely and fervently he desires it, he shews that there are several ways and means which God useth, which are most powerful and likely to produce it.

1. He speaks to men in dreams, *ver. 15, &c.*
2. (When that will not do) by afflictions, *ver. 19, &c.*

3. To make those afflictions more intelligible and more effectual, he sends a messenger, &c. this is the business of the Text, *if there be with him*, &c. wherein you may observe two parts.

1. A supposition, ver. 23. *If there be a messenger with him, an interpreter, &c.* 2. A position, ver. 24. *Then he is gracious to him, &c.* the words may be called the sick mans cordial, or his restorative, wherein you may observe: 1. The patient expressed in the word *him*. 2. The disease, his danger, and misery — *he is going down to the pit*. 3. The Physician who is described: 1. *Ab officio*, by his Office, a messenger. 2. *Ab opere*, by his work, an interpreter. 3. *A praestantia*, a rare man, *one of a thousand*. — *multis e millibus unus*. 4. The Physick, *to shew unto a man his uprightness*. 5. The cure, *then he is gracious, &c.* where are considerable:

1. The quality of it, the kind of the cure, deliver him from going down to the pit, *i. e.* from mortal sickness.

2. The spring of it, Gods grace, he is gracious.

3. The meritorious cause of it, I have found a ransom.

4. The declaration of it, he saith, &c.

The difficulties are neither many nor great, yet some things there are which need explication, *If a messenger*] an Angel, *i. e.* by office, not by nature, for so the word is oft used in Scripture, both in the Old Testament, Mal. 3. 1. *Behold I will send my messenger*, Heb. מלאך my Angel, which the infallible interpreter, the Lord Jesus, tells us was meant of John the Baptist, Mat. 11. 10. *This is he of whom it is written, Behold I send a messenger, &c.* and in the New Testament. Rev. 2. and 3. where the Pastors of the several Churches are called Angels, and so it is most fitly understood here, both because, God did then and still doth most generally use the Ministry of men rather than Angels in counselling and comforting afflicted men, and because he is called one of a thousand, a phrase which implies as his excellency and fitness for that work, so the insufficiency of most of the same kind for it, which must not be charged upon the meanest of Gods elect Angels.

*An interpreter*] viz. of the mind and will of God; Christ is the great interpreter, Joh. 1. 18. but he when he ascended on high gave forth this gift, and lett us interpreters in his stead, Eph. 4. 11, &c.

*To shew unto a man his righteousness*] *i. e.* mans own righteousness (to say nothing of the other senses) for, it is the sin and unrighteousness of a man which causeth his disease, and the sense of that sin which makes his disease bitter and formidable: sin is the sting of every affliction.



tion: now then *omnia curatio fit per contraria*, all cures are wrought by contraries, when therefore a faithful Messenger or Minister of Christ having made the sick man sensible of his sin, and afterwards of the pardon of it, and when he comes to discover to him his righteousness, uprightness, holiness, then God is gracious, &c. although it is not at all impossible that here may be a reference to Christs righteousness, for Job is no stranger to that, and the word ransom carries an evident relation thither. So that both may be conjoynd.

*Then he (i. e. God) is gracious*: God is always gracious in himself, in his own nature, but he is gracious to none, but in his own way and upon his own terms, God is not gracious to unrighteous & unholy persons: but when men return from their sins, &c. *God is gracious, and saith, i. e. God saith, Deliver him,* — he saith so to his Minister, he gives him commission to deliver him, i. e. to declare him to be delivered, God delivers men *authoritative & realiter*, Ministers only *Ministerialiter & declarative*: it is an usual phrase Ministers are said to do, that which they declare God will do, Jer. 1. 10. *I have set thee over kingdoms and nations* (saith God to Jeremiah) *to root out, to pull down, and to destroy, i. e. to declare that I will do it.*

*I have found a ransom* — I have received satisfaction, i. e. in the death of my Son, which was a ransom satisfactory for the sins of his people. And farther it is by vertue of this ransom that Gods people are delivered, not only from hell, but from any other miserie. Indeed as Divines distinguish of the resurrection of the godly, and the wicked, so the temporal deliverances which wicked men receive they are the effects of common providence; but those which Christs members receive, they have as the fruits of Christs purchase. And well saith God, *I have found a ransom*: for it was beyond the wit of men or Angels to find out such an admirable way for mans salvation: Thus you have had the coherence, division, and sense of the words.

There are several Doctrines which these words would afford, but I shall forbear the very mention of them, and only speak of this one, which falls to my share.

*Doff.* That the seasonable instruction of sick and languishing persons, is a work as of great advantage, so of great skill and difficulty.

I need not spend much time in the proof, yet something must be said of it: there are two branches,

1. It is of great advantage. . 2. It is of great difficulty.

1. That it is a work of great advantage. It is convenient to say something of this, because I take it to be a common mistake of many per-

per-

persons, they are apt to think, that sick-bed applications are in a manner useless and ineffectual: it may be a discouragement which the Devil proposeth to Ministers or others, to make them neglect this work, or be formal in it, especially when the persons are ignorant or profane: the Devil may suggest the invalidity of a sick-bed repentance, the customariness and hypocrisy of sick-bed desires, &c. now to obviate such suggestions, consider these things.

1. That the instruction of sick persons is Gods institution, so you see in the Text — *a messenger*, i.e. one sent of God, to this purpose: now Gods institutions are not in vain: every institution of God carries a promise in its bowels to him that doth not *ponere obicem*, that doth rightly use it: Ministers or Christian friends may go about it with much comfort, for it is Gods work, as he said, *Have not I commanded you*, &c. it is one of those ways (as you see in the Chapter) which God ordained to reclaim sinners: and when you attempt it, you may expect Gods concurrence. You may pray in faith for Gods assistance in his Ordinance.

2. Gods mercy is proposed by himself, and may be offered by Ministers, even to languishing persons: it is true, it must be done cautiously (as you shall hear) but it may be done, God doth indefinitely tender his mercy to all, and we must not limit where God limits not. Ministers may safely follow Gods example; and whereas it may be thought that such men only come to God as driven by necessity, You must know that God is so gracious, that he receives even such whom meer necessity drives to him, and indeed all true converts are first persuaded to come to God by the sense of their own necessities, though afterwards they are elevated to a more noble disposition: God never rejected any upon this ground: how many came to Christ meekly in sense of their bodily maladies, and were sent away with spiritual cure: Christ received her that came not to him, till she had in vain tried all other Physicians. So in that parable of the Prodigal (wherein God is pleased to represent the methods of his grace in the conversion and salvation of sinners) you shall find that God doth not reject that poor prodigal, because he was forced home by that, *Durum, telum necessitas*, by insuperable straits and difficulties.

3. Sick-bed repentance is not wholly impossible (though it be hard) sickness is one means that God useth to work repentance, God can work repentance even upon a sick bed, and it is God that must do it, even in health; and to speak truly and strictly, although the means of repentance be more probable, and the truth of repentance more discernable in health than in sickness, yet the practise of repentance is

as hard a work in health as in sickness, seeing in both cases it is the great work of the omnipotent God, who hath ever challenged it as his royal prerogative to give repentance? whatever those *hostes gratie Christi* (as *Austin* calls them) say to the contrary, so that in short, with men, repentance is always impossible, *can the Ethiopian change his skin or the Leopard his spots?* then may ye also do good that are accustomed to do evil, Jer. 13. 23. but with God it is always possible. And yet to prevent the abuse of this, by a presumptuous putting off repentance to the time of sickness, and death upon this pretence, I must add, that such as put off repentance on such a pretext do seldom meet with it. God doth seldom give repentance to such persons: and it is a general observation of all serious Divines; that late repentance is seldom true, though true repentance is never late, it being the just judgement of God, that they that intend to mock God by putting off repentance should deceive themselves, and die without repentance.

2. That it is a work of great difficulty might easily be demonstrated, but that will appear in the further prosecution of it all along, only there are two Arguments which the Text suggests.

1. That it is a work which God hath put into the hands of his chief Officers, his Ministers, who ought to be the most accomplished persons of all others, &c. this is one of those works for which God hath vouchsafed such singular gifts unto his Messengers.

2. That it is not every Minister neither who is fit for this work, and therefore here it is required, that he be one of a thousand.

But this I shall pass over, and come to that which is allotted to me, the resolution of this great and important case of Conscience: *How Ministers or Christian friends may and ought so apply themselves to sick persons for their good, and the discharge of their own consciences.* I take it to be one of the hardest parts of the Ministerial works to make reasonable applications to such persons. I shall therefore endeavour to answer it, though not so fully as the point deserves, yet so far as the brevity of this Exercise will permit, in these eight Propositions or Directions.

1. Endeavour must be used to understand the state of the sick person; As Physicians do by sick persons, they enquire into the manner of their life, diet, &c. it is a great step to the cure to know the Patients temper, because as bodily so spiritual Physick must be suited to the temper, and disposition, and condition of the Patient. And as Physicians take pains in this by conference with friends. and by examining the Patient, so should Ministers by discourse with religious acquaintance, and by searching conference with the sick person, endeavour to find out the

truth, for why should not men be as accurate in healing mens souls, as their bodies? since the very Heathen could say, That all our care should be translated from the things of the body, to the soul, so *Epistetus* in his 6<sup>th</sup> Chapter, *Ἀγὰρ οὐκ ὁρῶμεν ἡμῶν τὸν νοῦν ἐν τῷ σώματι*, &c. and as for the body men prize those Physicians most that best know their temper, &c. so should sick persons prefer (*ceteris paribus*) that faithful Minister that hath most knowledge of them, &c.

2. The great business is to bring the sick man to a true sight of his state and condition: indeed this is an happy thing, whatever his condition be, if his conscience be sound and good, then it is an happiness to know it, that he may have the comfort of it, if it be bad, yet it is an happiness to know it, that a man may be capable of counsel, and put into the way to amend it: it is true, evil men, like persons much in debt, care not to look into their books, and understand their debts, but they must be brought to it. And the worse thy condition is the more art thou concerned to discover it, for to be ignorant of thy condition, if it be good, only hinders thee from comfort, but if it be bad, it hinders thee from salvation: you and they must both consider, that as the heart is always deceitful, so then especially for three reasons amongst others.

1. Then men are impotent and unable to examine themselves, their natural parts are weakened, the eyes of their mind clouded: their mind is diverted by bodily paines that it cannot attend, and so may sooner be cheated. 2. Then men are sloathful and listless as to all spiritual exercises: if even good men are sloathful in their most healthful times, how much more evil men in times of sickness? the listlessness of the body generally makes an answerable impression upon the faculties of the soul, that being a received truth amongst Physicians and Philosophers, & ratified by daily experience that *mores animi sequuntur temperamentum corporis*. 3. In times of sickness men are greedy of comfort, and so will catch even at a shadow, &c. upon all these grounds there needs the more caution, to set before his eyes the folly and misery of self-deceit, especially in everlasting matters.

3. Ministers and others must take great heed lest while they avoid one extrem, they run upon another, which is a common error in practise, some for the prevention of despair, have made such unreasonable applications of comfort, as have begotten presumptuous hopes. Others again to prevent presumption have so indiscreetly aggravated things as to render them hopeless, and so careless, &c. there must therefore be a prudent contemperation of things together: as the wise Physician mixeth several ingredients, he puts in indeed things of a sharpe and corroding nature, which may eat out or remove the noxious hu-

mours, but addeth to them things of a more gentle temperature which by their lenity may correct the acrimony of the former: God himself sets us a copy by the mouth of *Samuel*, 1 Sam. 12. 20. *You have done all this wickedness*; there is the corollions, he faithfully discovers that, and doth not dawbe with them, yet, lest the disease should rather be exasperated then removed, he addes this healing counsell, *yet turn not a side from following the Lord*, & this Cordial v 22. *The Lord will not forsake his people*: and *Ezra* follows it, *Ezra* 10. 2. *We have trespassed against God, and have taken strange wives, yet now there is hope in Israel concerning this, now therefore let us make a covenant with God.*

4. The same methods are not to be used to all sick persons: you might as well give the same pill to all diseased persons, whereas that which would cure one, will kill another; you may as well make one fuit for all bodies: discreet Physicians diversifie their applications, according to the difference of the Patients disposition and condition; so here, and there are many differences to be eyed here.

1. Difference of tempers: whether tender, or rough & stubborn, as you read it is the husbandmans discretion that the fitches are not threshed with a threshing instrument, neither is the cart-wheel turned upon the cummine, but the fitches are beaten out with a staff and the cummine with a rod, *Isa.* 28. 27. so it must be the discretion of a Minister, to have respect to the different tempers of men; in his applications to them: it is said of Christ he taught the Disciples as they were able to bear.

2. Difference of education and conversation, some have been nozzled in ignorance, others brought up in the knowledge of the truth, not considering of this, occasions much mischief: Discourse to an ignorant person of the necessity of faith and repentance, you lose your labour oft times; he conceits he hath believed and repented; for he takes faith to be a believing, though without any grounds; that God hath pardoned him, and repentance a crying God mercy, &c. one must consider where foundations must be laid—and where we need only raise superstructions: some have had a loose and profane education; others civil and religious; the former require more terour, the latter more caution, lest they deceive themselves.

3. Difference of guilt. Great difference is to be made in the handling of sinners of a smaller size, and inveterate sinners: as God expects, so Ministers must endeavour that sorrow may bear some proportion with the sin. *Peter* having sinned grievously wept bitterly *Mat.* 27. last.

5. It is a very bad guide to follow the counsels or desires of sick persons.



persons, or their carnal friends. It fares with faithfull Ministers, as with honest and able Physicians, that are many times ill thought of by the sick man and foolish friends, when they put him to pain, or trouble, they charge him with cruelty and delighting to torment the poor man unnecessarily, & it may be think of discharging him, and getting a Physician that will deal more gently with him: whereas indeed he is the sick mans best friend; and many times should he not pain him, he would kill him: so is it here, Come to a sick man, he cries, Comfort for Gods sake; so say his friends, and they think all is done, if they can get comfort: why you shall have it, but in due time, you shall have ease, health, &c. but you must be contented to wait for it, and expect it in due order, first you must be sick, oft times; that physick is the best; which makes you sickest; you shall be healed; but, if you would proceed regularly, and work a true cure, you must first have your wound searched, and then healed, else you have only a palliative cure, and the wound will fester inwardly: and it is an horrible mistake of sick persons they think comfort is all they are to look after; I tell you, it is not present comfort, but everlasting happiness, you must make your business to get: it is not *Augustus* his *indignitas*, to die quietly, like a Lamb (as the vulgar phrase it) but a Scripture *indignitas*, to die the death of the righteous: it is not so much a calm, and sweet, and easie passage (the fishes have that, when they swim down the sweet stream of *Jordan*, into the dead-sea, where they perish) but a safe harbour one may go to heaven in a storm, and to hell in a calm; and which is better, judge you: those wretches in *Psal. 73.* have no bands in their death, and yet death hath dominion over them. Comfort is not the great business you need.

6. The same course for substance is to be taken for the conversion of sick and healthful persons, &c. there is but one way to heaven, for all persons; and therefore consider with your selves what you would do, if they were in health, and what were necessary then, why that same course you must take now; and if it be more troublesome to sick persons, they may thank themselves for it; who neglected the time of their health, &c. indeed sick men are apt to favour themselves, and to think God will accept of less from them; then others, whereas, if possible, they have need to do more then others; and to make the more haste, having the less time for their Work.

7. The greatest care must be to keep sick persons from those errors whereby such persons commonly miscarry, such as these,

1. Insensibleness of their danger; whereas the first step to a cure is

to know ones malady. It is a dreadfull thing to see poor ignorant & unconverted sinners, at the very brink of the pit, ready to drop into hell, and not at all affected with it, &c. If ever you mean to do them any good, you must awaken them out of that mortall sleep or lethargy lighten their eyes with a conviction of their danger, lest they sleep the sleep of death.

2. Willingness to be deluded. You may know it thus: If a dawbling Minister, or friend offers comfort, how greedily they catch it: They will receive comfort upon any grounds, nay upon no grounds, but upon the bare words, it may be of a time-serving and man-pleasing Minister. But let a serious and faithfull Minister come to them, and shew them their sad, and sinfull, and hazardous condition, and demonstrate it by irrefragable arguments, they will not yield to it. But as *St. Peter* speaks, *2 Pet. 3. 5.* *Λαλόμεν αὐτοῖς ὡς τοῖς ἀνθρώποις*, this they willingly are ignorant of. You must possess them with the folly of such a temper, the unavoidable misery of self-deluding persons, &c. and the dread of disappointment when too late.

3. Carelessness and listlessness; This is the temper of many, knowing the difficulty of believing, repenting, &c. and remembering their own guilt, they cast off the care of that, which they think will be to no purpose, &c. You must therefore possess them with the necessity of Christian carefulness; what madness it is to be careless now, which is the only season of caring to any purpose; &c. What folly it is to free themselves from the care of a few dayes, to ascertain to themselves everlasting care and torment, &c. Also you must possess them with the benefit of this care, and laying it to heart, &c. That it is Gods course in opening the heart, to stir up this care.

4. Reeking in generals. *Dolosus versatur in generalibus.* This deceives many into Hell: You may discourse excellently against sin in the generall, and raise in them some passion against it, yet not profit them at all, &c. For true repentance takes notice of particular sins, &c. And as generals have no existence, but in the particulars according to principles of Philosophy: So it is sin in particular, which doth primarily affect the heart of a true penitent.

5. The concealment of some hidden way of wickednesse, I believe, hath sent many to Hell, they would never make their disease known, through fear of shame, &c. As some persons have died of those diseases which they have smother'd. It is true, a man is not bound to make confession of all his sins to a Minister, as we rightly assert against Papists: but yet all Divines grant, that in many cases it is both expedient

dient and necessary to acknowledge thy wickedness to men, and to say nothing of those cases wherein it is sometimes necessary, nor of many reasons which make it frequently expedient. I shall only instance in one, which is sufficient of it self many times; that the Physician knowing more exactly thy malady, may more effectually proportion his remedy. Possess them with this in such cases, How infinitely better it is to have some shame before a friend, who will cover your shame, and hate to reproach you with it, then before all the world. Convince them, what folly it is to be unfaithful to themselves, &c.

8. Take heed of healing the souls of sick persons slightly, this we are very apt to. 1. From the sick mans greedy desire of comfort. 2. From the expectation and desire of carnall friends. 3. From our own careless hearts, that love not to put our selves to any trouble or reproach (which we shall meet with, if we be faithfull in this case) howevertake heed of it: *Ier. 8. 11. They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* This is the case: A soul (whether in sickness or in health) must first be wounded, then healed. There must be sorrow and travel ere the Man child be brought forth. There must be true repentance and godly sorrow — deep sorrow (They dawb, that tell you otherwise, and make God a liar!) Great heaviness of heart, &c. Repentance is neither a short, nor a superficial work. — Perswade them to wait Gods leasure, and in Gods way for the cure, not to precipitate your work: Perswade them not to be afraid of sorrows, troubles, &c. but rather to fear the want of it; for here is a common and a fatal mistake, most men are afraid of sorrow, and labour to drive away sorrow: Whereas indeed sorrow is the midwife of all true joy. Tears of penitential sorrow, are the streams that lead us to the Rivers of pleasure, which are at Gods right hand: It is none other then the gate of heaven, the fountain of comfort: And on the contrary, to be a stranger to godly sorrow, is one of the dreadfullest signes of a lost soul. The laughter of such a person, is a *Risus sardonicus*, a deadly joy. Labour more to work a solid, than a sudden cure.

There are other directions I thought to have given, but these may suffice, and I will conclude all with two or three Uses, first to Ministers, then to people.

I To Ministers. Hence we may learn the great difficulty of the Ministeriall work, we see one reason why *Paul* said, *Who is sufficient for these things?* O what a sinne and shame is it to see what persons venture upon this work? that such undertake to be shepherds of Christs Flock, that are hardly fit to be set with the dogs of the flock?

flock? *Father forgive them, they know not what they do.* Many act, as if they thought this were all the worke of a Minister to make a few Sermons, read some Prayers, &c. No, no, a Minister must be thoroughly furnished to every good worke, He must be apt and able for every worke: This, among others. O what Angelical abilities doth it require! Acutenesse to discern the sick mans temper, knowledge to understand the nature of all Spirituall Diseases, the Symptomes, the Prognosticks, as also the Antidotes and Remedies. Willdome to make suitable, speedy Applications. O how hard a case is it! Many sick-men can neither endure *morbum*, nor *remedium*, neither the disease of their soules, nor their remedy, &c. A Minister had need know all things, understand all persons, discern the subtilties of mens hearts, and not be ignorant of the wiles of the Devill.

How many knots must he be able speedily to untye? How many cases must hee be able to give speedy resolution too? And hee must be supposed to have layd up with great industry, because he must bring forth out of his Treasure, *things both new and old.* O the difficulty! It is a sad thing to consider, that many souls do perish not onely *vi morbi*, by the force of their Disease, but also *errore medici*, by the error of their Physitian, by the mistakes of their Ministers: And as *Galen* speaks of physick for the body, it is also true of the physick of the Soul: *In medicina nihil exiguum*, In physick nothing is little, a small errour there, may occasion fearful mischiefs: So a small mistake in soules concernments, may occasion a soules everlasting ruine.

2. To people: Is it of such difficulty? O labour you to do your work in health, while time and strength last, before the evill dayes come, &c. It is a serious Admonition of *Gregories* in his Book *De cura pastoralis salus corporis quando ad bene operandum accepta despicitur quanti sit muneris amissa sentitur*: He that neglects the time of health for the doing of his great work, he shall feel the worth of it by the want of it. I beseech you let me reason with you: Why will you run an hazard, when you may go a safe way? Consider what woful straits you will bring your selves too, if you do not ponder your ways, and fix your thoughts, and afflict your hearts, You kill your souls; if you do, perhaps your bodies, &c. what a dreadful Dilemma is this, &c. The Physitian chargeth you not to trouble your selves with sad thoughts, lest you overthrow your bodies: and the Minister, if he will be faithful, must charge you to trouble your selves, lest

lest you lose your souls. O consider now; now you may consider, you have the use of reason, then reason may be lost, &c. Now God will accept of you, then it may be he will reject you, as *Prov. 1*. Now you are at leasure to consider, then *sufficient unto the day will be the evil thereof*. And therefore be perswaded to improve the time of health. It is the general custom of sick persons to send for Ministers to prepare them for the future life, when they despair of the enjoyment of this present life. A learned man wittily observed, that as they say, *ubi desinit Philosophus, incipit Medicus*: So it may be said, *Ubi desinit Medicus, incipit Theologus*, where the Physitian ends, the Divine begins. Thus they begin to live at the end of their life: But you, if you be wise take this counsell (and ô that my words might prevail with you) desire to speak with able & godly Ministers in the time of your health: That, that is the acceptable time; Then may they give counsell freely, and you may follow their counsell thoroughly. That was the course of those Converts, *Acts 2*. They did not tarry till their souls were ready to breath out themselves into eternity, but in the time of their health applied themselves to Peter, &c. *Men and brethren, what shall we do?*

2. Make such applications to your friends in health, as you must do in sickness (if you mean to discharge your duty to God, or friendship to them) you will give them and your selves too great ease and advantage by it, &c. Remember what obligeth you to do it in sickness, obligeth you also in health; you are your Brothers keepers, you have all, *curam animarum*, cure of souls. And as Ministers are bound to this work *virtute officii*, by vertue of their office, so you are bound to it, *ex lege charitatis*: And surely if every one of you, are bound to deliver your neighbours Oxe or Als, when you see it falling into a pit, much more are you obliged to have compassion upon their souls, when they are going down to the pit, from which there is no redemption.



How must we  
**R E P R O V E**  
 That we may not  
**P A R T A K E**  
 OF OTHER MENS  
**S I N N E S ?**

1 Tim. 5. part. 22. v.

*Neither be partaker of other mens sins, keep  
 thy self pure.*



HIS Epistle is a Scripture Directory for Church government. In this Chapter there are certain *generall Rules*, or *Canons Apostolical*, which S. Paul enjoynes *Timothy* to observe;

1. About Church-Widowes, how they must be qualified, to the 17th. v.
2. About Church-Elders; how they must be ordered, to the end.
3. About their maintenance and encouragement, v. 17, 18.
4. About their Credit and Reputation, v. 19.
5. About their Reproof and Correction, v. 20.
6. About their Admission and Ordination, Text.

Lay hands suddainly on no man. Some understand this of the hands of imposition, others of the hands of Benediction, others of the hands of Confirmation, but best of the hands of Ordination, i. e. Ordaine no man, admit no man into this Sacred and weighty Office and Function of the Ministry, suddainly. Suddainly, i. e. not before naturall capacity, not without consent, *neque*, nor unless qualified with piety, industry, gravity. The danger followes, *Neque* be partaker of other mens sins.

Salmeron.

Gail

Chrysol. Theoph.

Thiod. Calvin.

Pareus. Estius.

1. Not of their sins who would importune thee to Ordain unworthy persons, *Consentendo* by consenting.

Estius.

2. Not of their sins who do Ordain unworthy persons, *Imitando*, by imitating.

Occuminius.

3. Not of their sins who are Ordained, being unworthy persons, and that,

Estius in loc.

1. Not of their sins before Ordination, *Approbando*, by approving of them.

2. Not of their sins after Ordination, *Confirmando*, by confirming them in them. For, sayes the Apostle in the next verse but one, *Some mens sins* are open before-hand, going before to judgement, i. e. the Crisis, or Test, or Censure, or Judgement of the Church: and some follow after. This is the Grammaticall sense and Logical Analysis of the words.

Mar. 13. 37.

But beloved, I must take leave to handle the words in a greater latitude and extent: For certainly this Caution is not intended to Ministers only, neither is it to be confined to the Case of Ordination; but is Christ said upon another occasion, *What I say unto you, I say unto all*. So here, what Saint Paul writes to Timothy, he speaks to all; a private Christian as well as a Minister, a Church-Member as well as a Church-Elder must be sure to take heed, that he be not partaker of other mens sins. The Case of Conscience to be discussed this morning is this;

Case.

How must we reprove, and not partake of other mens sins?

Cent. 4. 2.

And indeed this Case is complex and double, it beares twine.

1. About Participation of other mens sins.

2. About Reproving of other mens sins.

I must beg leave to project and manage my discourse Sermon-wise, and so commend to your Christian meditation this Truth and Doctrine. In the explication whereof I shall handle the former Case, and in the application the latter.

Doctr. It ought to be every mans care, not to partake of any mans sin.

Neither be partaker—

In

In the handling of which I shall endeavour to shew you,

1. *How a man may be guilty of other mens sins, or how many wayes a man may be said to partake of other mens sins.*

2. *Why a Christian must be carefull not to partake of other mens sins.*

3. *To apply it.*

1. *How a man may be said to partake of other mens sins:* To this I answer, There are many wayes whereby we contract the guilt of others sins: Lord, sayes David, *who knows how oft he offends?* I will name some of them.

There are eight wayes especially noted in Scripture, by all which a man is made partaker, and becomes guilty of the sins of others.

1. *By contrivance*, by plotting and contriving of sin, by provoking and soliciting others to sin; and this is in an high degree to be guilty of other mens sins. Thus Jonadab was guilty of Ammons Incest by his subtill contriving of that wickedness, by being a Pander to that Villany, 2 Sam. 13. 5.

When a man shall wittingly and willingly spread a snare in his brothers way, and either drive him in by provocation, or decoy him in by allurements, hee makes himselfe a partaker of his sin. E.g. to provoke a man to Passion, to tempt a person to Drunkenness and uncleanness, to put a man upon Murder and blood-shed, to draw souls into Errour, Heresie, Blasphemy, &c. this is to espouse and adopt the sin, and to make it a mans own.

You know the Story there, 2 Sam. 11. Uriah was slaine with the edge of the sword, David was many miles off when Uriah was slain, he died in the battel, Joab put him in the front, and the Ammonites slew him: but now because David plotted and contrived all this, the Scripture tells us that David was the Murderer. 2 Sam. 12. 9. *Thou hast killed Uriah the Hittite with the sword, thou hast slain him with the sword of the children of Ammon.* Though the blade was the Ammonites, and the bill might be said to be Joabs: yet the hand was Davids, and the deed was Davids. The Ammonites slew him; but David murdered him. S. Paul tells us, he was a blasphemer and a persecutor, and injurious, 1 Tim. 1. 13. Why Beloved, we doe not read of any blasphemy that S. Paul uttered in all the Bible? Oh but, sayes he, *I compelled the Saints to blaspheme*, Act. 26. 11. There was his blasphemy in compelling others to blaspheme.

Beloved, to incite and provoke any to *disputations*, to seduce and sollicite any to *lose doctrines and erroneous opinions*, it is to be doubly

guilty of those sins, once by *infection*, and again by *instigation*.

Mabek. 2. 15.

Hence is that frequent expression among the Fathers concerning *Arrim* the Heretick, that look how many souls he had seduced to his heretic and blasphemy, so many severall additions of torments he had in hell, as guilty of all their sins: Oh man, who ever thou art that makest thy neighbour drunk, by putting the bottle to his mouth; that callest to thy brother, saying, *ast in thy lot amongst us, and let us have one purse*, that inticest the soule of the simple with a *Come, let us take our fill of loves, and solace our selves untill the morning*. I tell thee, thou art guilty of all their sins, and mayest justly be punished with all their plagues: for this, *Christians*, is a most *Devilish* practice, to tempt and provoke others to wickednesse. All sins indeed are *devilish* sins, *Per modum servitutis*; but some sins are *devilish* sins, *Per modum imaginis*, in all sins, men bear the *Devils* yoke, 1 John 3. 8. but in some sins, men bear the *Devils* image.

Five Sins especially the Scripture brands as *devilish* Sins, and this is the chief. 1. *False accusation*, 2 Tim. 3. 3. *men shall be false accusers*, *Devils*, sayes the Greek. 2. *Lying*, John 8. 44. *you are of your father the Devil for he is a liar and the father of it*. 3. *Pr. de*, 1 Tim 3. 6. *not a novice, lest puffed up with pride, he fall into the condemnation of the Devil*. 4. *Persecution*, Revel. 2. 10. *the Devil shall cast some of you into prison, i.e. devilish, men-persecutors*. 5. *Temptation*, as this is, *Get thee behinde me Satan*, sayes *Christ* to *Peter*, when he tempted him, *Matth.* 16. 23. He that shall either hinder another of doing that good which is commanded, or shall further another to the doing of that evil which is prohibited, is justly chargeable with both their Sins.

2. *By compliance*; by consenting and complying with Sin and Sinners, so a man makes himself partaker, though he has no hand in't, yet if he has a heart in't, though he does not all it, yet if he likes it, and loves it, and approves it, though he does not persecute Gods Saints and Ministers, yet if he saith, *Aha! aha! so would we have it*, 'tis enough to make him guilty before God.

*Saul*, he had no hand in *Saint Stephens* death, he did not cast one stone at him; but because he looked on with approbation, and stood by with consent, *Acts* 8. 1. *Saul was consenting unto his death*, therefore was he esteemed guilty of his blood and murder, and so himself confesses, when God had awakened him, and humbled him to repentance, *Acts* 22. 20. *When the blood of thy Martyr Stephen was shed, I was consenting to his death*, and so charges himself as guilty of it.

God looks not upon the outward man so much as upon the heart, according

cording to the *frame* and *inclination* of the heart, according as the *pulse* of the heart beats, so is every man in the account & esteem of God, if Sin has once storm'd the *Fort-Royall* of the heart, though it never appears in the *out-works*, the Garrison is lost: That which is upon the *stage* of the heart after consent, is as truly acted in the sight of God, as that which appears in the *outward man* by *commission*. *Matth 15. 19.* Out of the heart proceeds murders, adulteries, fornications, thefts, false witnesses, blasphemies. Why beloved, from the *head* proceeds Murders and Theft, *Eph 4. 28.* from the *eye* proceeds Adulteries and Fornications, *2 Per. 2. 14.* and from the *tongue* proceeds false witnesses and blasphemies, *Psal. 120. 3.* Oh but the heart is the *forge* of all.

You may murder a man with a *thought*, as they say the *Rashtuk* will with a *look*, such a poysonous thing a wicked heart is; and let me tell you 'tis the heart-murder, and the heart-adultery, and the heart-blaspemy, and the heart-iniquity, that God especially judges, according to that famous place, *Jer. 17. 10.* I the Lord search the heart, so give to every man according to his wayes, i.e. according to what I see acted and done upon the *stage* of the heart, sayes God; he does not onely judge the *actions*, but he judges the very *intentions*.

3. By *connivance*, by a finfull *dissembling*, *flattering* and *winking* at others in their wickednesse and sins, so men become guilty of others sins *Isa. 9. 16.* The leaders of this people cause them to erre; 'tis in the *Hebrew* the *blesters* of this people cause them to erre. Beloved, the *blesters* of men in wickednesse are the *leaders* of men in wickednesse; he that shall wink at, and flatter men in Sins when he knowes in his conscience that they doe wickedly he makes himself *Captain* and *Master* of *mis-rule* among them And thus we are too prone to be partakers of *Magistrats* sins, and *Governours* sins, and *great mens* sins: *Patrons* sins, and *Landlords* sins. If the *Grandeers* of the world profane the Sabbath, dishonour God, rant and swear, and scoff at Religion; out of a base cowardly spirit, or out of a carnall covetous heart, we flatter them and let them alone, it may be applaud them as he said *Tu facis Deum*, doe but make him a Lord, and hee straight-way makes thee a God; as if we were not to distinguish between the *persons* of men, and the *vices* of men, or as if so be we more feared a *mortall man*, whose breath is in his nostrils, than we do the *immortall God*, who can frown us into hell in a moment: Oh that we to be deeply guilty of other mens Sins. See how sharply God by his Prophet taxes and reproves this *dawbling* in those wicked *upholsters*, that

מאשר  
העם

Beatificus  
populus.



*few pillows to every elbow*, Ezek. 13. 17. and so forward. Read it at leisure.

I fear this has been the Sin of former Times and Governments, God grant it may not be the Sin of present and future Ages, for men to connive at any that promote their own interests.

Alas, my brethren, methinks the interest of *Piety*, and the interest of *Conscience*, and the interest of the *eternall God*, judge of quick and dead, should swallow up all the interests of the world. If *Nebuchadnezzar* himself should set up a golden Image, and would have it worshipp'd, I tell you 'tis not treason for *Sidrach, Meshach and Abednego* to say, *Wee are not carefull oh King to answer thee in this matter*, Dan. 3. 16.

Besides, let not men deceive themselves, for such persons as can so easily betray the interest of *God*, will never be afraid, if opportunity serve, to oppose the *soveraignty of man*, whose authority he bears, and are not indeed *Hushai's*, but *Ziba's*, not *Dauids* friends, but *Dauids* flatterers.

4. *By sufferance*, by permitting the sins of others, so we become guilty, by suffering others to sin, whom we are bound in duty, and may be able by authority to hinder: and thus as in the former particular, we are guilty of *Magistrates sins*, in this particular Magistrates oft-times become guilty of *our sins*. Kings and Rulers, and subordinate Magistrates become oft-times deeply guilty of their peoples sins, namely, by *sufferance*, by tolerating Errours, and Heresies, and Blasphemies on the one hand, or by suffering wickednesse and profanenesse on the other.

That Ruler or Magistrate that shall suffer either *loose opinions* or *principles*, that are contrary to *sound doctrine*, to be broach'd, or *loose wayes* and *customes*, that are contrary to the *power of godlinesse*, to be observed, and shall not use his authority to prevent and suppress them, he contracts to himself the *guilt*, and draws upon himself the *mischief* of all those Sins and Enormities: Just as he that licences a Book to the *Press*, if there be any faults of *ignorance*, or *errour*, or *poysonous opinions*, they may be justly charged upon him and laid at his *doore*, though he is not the *author*, yet because he is the *licencer*, though he is not the *Parent*, yet because he is the *midwife*. So if there be any *heresie* and *blasphemy* tolerated in a place, if there be any *profanenesse* and *ungodlinesse* suffered among a people, because it has the Magistrates *Imprimatur*, and he suffers it to *pass* the Countrey without *whipping*, therefore he's highly guilty.

*Sabbath-breaking* abounds, let it *pass*, sayes the *Mayor* of a Towne ;

*drum-*

drunkenness abounds, let it alone sayes the *Justice* of peace; profaneness abounds, let it go, sayes the *Minister*. Sirs, it should be thus, this were to bear the Sins of a whole *Parish*, and a whole *County*, and a whole *Nation* upon a mans back at once. See that *Rev.* 3. to this purpose. Where you finde the sins of the people charged upon the *Governours* for their *permission* and *toleration*, both sins of *Doctrine* & *Practise*. Of *Doctrine*, *Rev.* 2. 12, 14, 15. Unto the Angel of the Church of *Pergamus* write. I have a few things against thee, because thou hast there them that hold the doctrine of *Balaam*, so hast thou also them that hold the doctrine of the *Nicolaitans*, which thing I hate. This is charged upon the *Angel*, the *Overseer* and *Governour* of the Church, he should have hindered it, and he did tolerate and permit it, and it was his Sin; and so of *Practise*, *Rev.* 2. 18, 20, Unto the Angel of the Church in *Thyatira*, write, I have a few things against thee, because thou sufferest that woman *Jezabel*, which calleth her self a *Prophetsse* to teach and seduce, &c. To suffer *Jezabel* to teach in a Nation, is to suffer painting, and wantonness, and uncleanness: these were the Sins of *Jezabel*, and to permit them is to partake of them.

*Object.* But some may object and say, Why does God then permit Sin to be in the world? he might hinder it, and he might prevent it, if he would; there could be no wickedness acted under the Sun, but by Gods permission; the Devil could not tempt *Job*, nor *Satan* could not sift *Peter* without leave and commission from God neither could any wicked man act his villany and spit out his venome, without Gods sufferance. If permission of Sin be a partaking of Sin, how shall we vindicate God from the imputation of unrighteousness?

*Ans.* 1. This was *Marcion's* wicked and malicious cavil at Gods providence about the first Transgression. Why would not God, who foresaw the issue, hinder *Eve* and the Devil from conference and communion together, that so Sin might have been prevented, and the World bin everlastingly happy? unless (saith he) God was either envious and would not, or weak and could not hinder it. To which *tertullian* replies, Because God was arbitrary and free in his gifts. *Austin* answers, Because it was his will. *Prosser* and *Hilary* reply, The cause may be unknown, it cannot be unjust. All which is enough, Or otherwise, to muzzel that Heaven-daring mouth of Blasphemy. But afterward *Austin* answers, That though sin be the worst thing in the world, yet the existence of sin is not ill; as poyson would do no hurt if men would not meddle with it; but that satisfies not our case. Therefore,

2. Though God hath authority, and is of ability to prevent and hinder  
the

the Commission of sin; yet hee is not bound in duty so to do. God's under no tye and obligation, but his own purpose and pleasure, *Deus non tenetur Legibus*, God is a Law to himself. Herein lies the guilt and evil of mans permitting of sin, hee is bound in duty, as well as furnished with ability, and authority to prevent it; and therefore his permitting of sin, is a partaking of sin, *Exod. 22. 18. Thou shalt not suffer a Witch to live*; man is bound to hinder prophaneness and wickedness, if hee can but so is not God; though hee is of infinite power and ability to restrain it, or to remove it, yet hee is not bound in duty; and so it is no unrighteousness in God to suffer sin. *Sin is the transgression of the Law, but where there is no Law, there is no transgression.*

3. It is no unrighteousness in God to suffer sin, when hee may hinder it, because hee can by his infinite Wisdome order it to his own glory; hee suffered *Pharaoh* to harden his heart, that hee might be glorified on *Pharaoh*, *Rom. 9. 17. Pharaoh's sin turned to Gods glory*, as hee makes all penal evils work together for our good; so hee makes all sinful evils concur to his own glory.

4. It is no unrighteousness in God to suffer sin, because hee can turn every mans sin to a greater benefit and advantage, *Gen. 50. 20. Thou thoughtst evil against mee. saith Joseph to his Brethren, but God meant it unto good*; hee can bring good out of evil, and light out of darkness. God suffers Toads and Serpents to live, because they are useful, they suck the noxious and hurtful gusts from herbs and flowers, and so make them wholesome for mans use: So God permits sin in the world, because hee knows how to make it useful; hee can make an Antidote of the Vipers flesh. Hee did by an excellent and rare Chymistry extract the greatest Mercy from the greatest Mischief; the greatest Good from the greatest Evil; the Salvation of Mankind from the Crucifixion of *Jesus Christ*.

5. By influence of bad Example, by setting loose and bad Examples for others to imitate: So men are guilty of others sins, as namely, when Children sin by the Examples of their Parents, those very Parents are guilty of their Childrens sin. So wee have some Families that inherit the lusts, as well as the lands of their Ancestours; Parents swear and curse, and so do Children; Parents are Drunkards, and so are Children; Parents are unclean, and so are Children; as they make them rich by their Livings, so they make them wretched and debauched by their lives; this is to make themselves partakers of all their sins. So when people sin by the looseness and licentiousness of their Minister, that Minister is guilty of those very sins that the people so commit; which

which made *Augstin*, though a very holy man, so exceeding jealous of himself in this case, that that was his constant Prayer, *Libera me Domine a peccatis meis alienis*; Lord, saith hee, deliver mee from mine other mens sins; those sins that others have committed throughmy carelessness and incogirancy.

And indeed *Examples* are more cogent and influential a great deal than *Precepts*. The Adulteries of *Jupiter*, and other Pagan gods did mightily draw the people to imitate their wantonness; and *Augustine* gives the reason, *Magis inuebantur quid fecerat Jupiter quam quid docuit Plato*; They more minded what *Jupiter* did, than what *Plato* taught.

*Jeroboam* the Son of *Nebat* is said to make *Israel* to sin, that's his brand. How did hee make *Israel* to sin? why by his *Law* hee commanded them to sin, but by his practice and Example hee made them to sin; hee set up *Calves* in *Dan* and *Bethel*, and whole herds of people ran a loming after them. So it is said of *St. Peter*, that hee compelled the Gentiles to Judaize, *Gal. 2.14. Why compellest thou the Gentiles to live as do the Jews?* How did *St. Peter* compel the Gentiles to Judaize? not by any thing hee preached to them, saith *Hierome*, but by his Example; *non docentis imperio, sed conversantis exemplo*. A stone you know thrown into the water, makes it self but one circle, aye but that one perhaps begets a score, or an hundred: so it is here, hee that sets an evil Example, sins not alone, hee draws hundreds it may bee into sin after him. Hee is like a man that sets his own house on fire, it burns many of his neighbours, and hee is to bee answerable for all the ruines.

*Epistola Hieronymi intra opera Augustini, Epist. II.*

6. By inference from a bad Example, or by imitation, so a man is guilty of another mans sin, not onely by Pattern, in setting bad Examples, but also by Practice, in following bad Examples; and thus, that man that will bee drunk, because another was drunk, or that breaks the Sabbath, because others do the like, hee is not onely guilty of his own particular sin, but hee is guilty also of their sins whom hee imitates and follows, and the reason is, because bad Examples are not Land-marks for us to go by, but they are Sea-marks for us to avoid. Hence you shall finde in Scripture mention made of Children by imitation as well as by nature, and people by imitation, as well as by nation; and Kings by imitation, as well as by succession. He give you an instance of all these: Look into that *Judges 18. 30. The children of Dan set up the graven Image; and Jonathan the Son of Gershom, the Son of Manasse, hee and his Sons were Priests to the Tribe of Dan.* Here *Jonathan*

an *Idol-Priest*, is called the Son of *Gershom*, the Son of *Manasseh*, i. e. the Grand-child of *Manasseh*. Now it is clear in Scripture, that *Gershom* was the Son of *Moses*, and not of *Manasseh*, *Exod.* 2. 22. 18. 3. 1 *Chron.* 23. 15. And so *Jonathan* must be the Grand-child of *Moses*, and not of *Manasseh*. But the *Jews* and learned *Criticks* tell us, that hee is called the Grand-child of *Manasseh*, for a double reason, 1. Because the Scripture consulting the honour of *Moses* did conceal his pedigree as to *Moses*, for it had been a disgrace to *Moses*, to have had upon record an *Idol-Priest* in his lineage; And 2. Which is to my purpose, hee is called the Grand-child of *Manasseh*, and that by *negotiation*, and *anticipation*, because hee followed him in his *Idolatry*, hee was now like *Moses* but rather imitated *Manasseh*, and so hee is called his Grand-child.

For the other instance, see *Isa.* 1. 10. *Hear the Word of the Lord ye Rulers of Sodom, and give ear unto the Law of our God ye people of Gomorrah.* Why beloved, these that the Prophet speaks of, they were the people of *Judah*, and the Inhabitants of *Jerusalem*. Why does the Prophet call them the people of *Gomorrah* even for this reason, they did imitate those filthy *Sodomites*, and *Gomorrhians* in wickedness and wantonness, and looseness, and so became guilty of their sins, and worthy of their names.

The last instance you have in *2 Chron.* 28. 19. *The Lord brought Judah low, because of Ahaz King of Israel.* *Ahaz*, all know, was King of *Judah*, and not King of *Israel*, but hee is called King of *Israel*, because hee imitated the wicked and Idolatrous Kings of *Israel*, hee was not so by succession, but hee was so by imitation.

Hence it is that God is said to visit the iniquity of the Fathers upon the children, because they make themselves guilty by imitation; and this may be a key to unlock that place of the Apostle, *2 Tim.* 3. 13. *Evil men and seducers shall wax worse and worse, deceiving and being deceived.* Deceivers are worse, but the deceived are worse and worse; if they see a bad example, and will not avoid it, but copy it, they are worse than worse. The deceiver is guilty of the deceived's sin by instigation, and the deceived is guilty of the deceivers sin by imitation.

And this is the woful, intricate, perplexed *Labrinth*, into which sin doth precipitate careless and ungodly Sinners. If thou committest that sin, which none before committed but thee, thou art guilty of all the sins of future Generations by thy Example, as *Adam* was in the World, and *Jeroboam* in *Israel*. And if thou committest any sin, because others have committed it before thee, thou art guilty of all the sins of former

Generations.



*Generations, by thy imitation; and so sin never goes alone; a single sin is as great a solacism in Divinity, as a single thank is in Grammar and Morality; and that you may know Christians, I do not speak without Book in so saying, witness that dreadful place, Mat. 23. 34, 35, 36. Wherefore behold I send unto you Prophets and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute from City to City. Mark, that upon you may come all the righteous blood shed upon the Earth from the blood of righteous Abel, unto the blood of Zacharias the Son of Barachias whom yee slew, though slain in Jehoshaphat reign, almost nine hundred years before, yet yee slew between the Temple and the Altar. Verily I say unto you, all these things shall come upon this Generation, and why? because they sinned after the similitude of their Fathers transgression. Oh what matter of humiliation is this to every soul that continues in any known sin.*

7. *By countenance; by delightful society and company with wicked men to countenance them, so wee become partakers of their sins, 1 Cor. 5. 11. compared with 13. But now I have written to you not to keep company. If any man that is called a Brother bee a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one we not to eat; Therefore put away from among your selves that wicked person. As you would avoid the sin, avoid the sinner: Eating does denote intimate fellowship and familiarity, and wee cannot bee intimate with such without contracting their guilt to our own souls. 'Tis true indeed, all commerce with such is not forbidden, for then, as the Apostle saies, we must go out of the World, vers. 10. but intimate society is upon this account. And therefore the Apostle, or at least the Translator does here seem Critically to distinguish between companying, and keeping company, vers. 9. compared with 11. I wrote to you in an Epistle not to company with Fornicators; but now I write to you not to keep company; Company wee may, yea wee cannot avoid it, but keep company wee must not with wicked men. As elsewhere the Holy Ghost distinguisheth between sinning, and committing sin; Hee that is born of God doth not commit sin, saith St. John. The holiest man on this side Heaven cannot but sin, saith the same Apostle, yea but hee that is born of God does not commit sin; sin hee does, but commit sin hee doth not, i.e. hee doth not delight in it, hee doth not use it, hee doth not make it his practice. So here*

Wee read in Scripture where wicked men have often fared better for the golly, as *Laban* for *Jacob*, and *Potiphar* for *Joseph*, and *Ahab* for *Je-*

*hophaphar, &c.* but wee never read that godly men fared better for the company of the wicked, but rather worse, *Psal. 119. 113. Depart from mee ye evil doers, for I will keep the Commandements of my God; it is a very hard matter to keep wicked company, and to keep the Commandements of God together.*

The *Lacedemonians* would never suffer a stranger to bee with them above three daies, for fear of infection and corruption with their evil manners. And verily those that are strangers to God, and godliness, should bee as little as may bee our companions.

8. *By Maintenance*, by upholding and encouraging men in their sin, though thou never committest them thy self, yet thou art guilty, *2 Job. 11. Hee that biddeth him God speed, is partaker of his evil deeds.* Though thou dost not commit it, yet if thou dost applaud it, and rejoyce in it, and say it is well done, thou art a partner; if thou art not the Mother of it, yet thou art the Nurse of it; if thou art not the Father of it, yet thou art the Guardian of it, and God will lay the brat at thy door, as sure as if thou hadst begot it.

Thus I have done with the first thing, *how wee become guilty, or how many waies partakers of other mens sins*: There are many more might bee named, as *by hindring good, by excusing evil, by administering occasion, by not reprovng, not mourning, not reclaiming, &c.* But these and many more that practical Authors handle, they are but *underlingsprigs* from the great branches that I have opened.

2. *Why a Christian must bee careful to avoid, and not to partake of other mens sins.* The reasons of the Doctrine.

Ans<sup>r</sup>. Out of a threefold Principle.

1. Out of a Principle of Charity to our Brethren.
2. Out of a Principle of Pity to our selves.
3. Out of a Principle of Piety to God.

1. *Out of charity to our brethren*, that we be not means and instruments to promote their ruine and destruction: for, to partake of other mens Sins, though it does more burden us, yet it does never a whit ease them, but does rather harden them, and confirm them in their practices, for company in sin makes men set it with the greater confidence. Now this is to do the Devils part in the habit of a friend. Sirs, we must be charitable, Charity is the golden rule, charity is the bond of perfection; now if it be a piece of charity to help up our brothers Ox or Ass when he's fallen into a ditch, *Exod. 23. 4.* Sure 'tis more charity to do as much for his soul, *Jude 23. Others save with fear, pulling them out of the fire.* Sin is the deep ditch of the soul, and Sin is the Hell fire of the

the soul, as it were, here should be lifting and plucking indeed.

The neglect of this duty of keeping one another from Sin, the Scripture calls an *baiting of our brother*; Lev. 19. 17. *Thou shalt not hate thy brother in thine heart, thou shalt not suffer sin upon him*. I observe in company, that if many persons sit together by a fire, and a spark flie upon any one of them, every one is ready to shake it off and beat it off; and why should not we be as friendly and charitable to mens souls, when Sin, which is as Hell flakes, lies *smothering* in their consciences, or *burning* upon their souls?

2. *Out of pity to our selves*, that we may keep our selves from the blood of other mens souls, and secure our selves from the judgements of other mens sins. For the former, sayes St. Paul, Acts 20. 26, 27. *I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God*: had the Apostle connived at, or consented to their sins, God would have made inquisition for the blood of their soules at his hands. For the latter, sayes Jacob, Gen. 49. 5, 6, 7. *Simeon and Levi are brethren, instruments of cruelty, are in their habitations. Oh my soul, come not into their secrets, unto their assembly, mine honour be not thou united, Why? Oh, I will divide them in Jacob, and scatter them in Israel*; he would not have an hand in their sinfull union, because he would not have a share in their dreadfull division; they were *united in sinne*, and they must be *divided in punishment*.

3. *Out of piety towards God*; God forbids it, Ephes. 5. 7. *be not partakers with them*, and God forbid that we should do it! Nay, God abhorres it and condemnes it, Psal. 50. 18, 21. *When thou sawest a thief, thou consentedst with him and hast been partakers with the adulterers, &c. These things hast thou done, but I will reprove thee, and set thee in order before thee*. This sin is a breach of all the Law at once, being against the Rule of Charity. Hee that hath his *own sins* alone, doth only *commit* them; but hee that takes *other mens sins*, doth highly *approve* them; and this greatly dishonours God; it is worse *partaking* of sin, than *committing* of sin, Rom. 1. 32. *They do not only do the same*, saith the Apostle, *but have pleasure in them that do them*, that's worse. Wherefore Zelophehads daughters pleaded in *Mitigation* of their Fathers offence, that *hee died in his own sin*, hee was not partner with Korah, but *died in his own sin*: It is worse to be a *partner*, than to be an *adversary*, Numb. 27. 3.

### 3. Application.

1. *Information*; Is there such a thing, as *partaking of other mens sins* after this manner.

1. Hence

1. Hence you may bee informed of the Equity and Justice of Gods proceeding in punishment; you oft-times see God punishing one mans sin upon another, or at least hear of it, and you think it strange: why this Oedipus will read you the riddle. This *Clue* will conduct you through the labyrinth, they have been some way or other partakers of those sins, either by contrivance, or by compliance, or by connivance, &c. one way or other, else God would never punish them, if they have not been actors, they have been abettors; Shall not the Judge of all the world do right? God punishes Children for the sins of their Parents, *Exod* 34. 7. aye but those children have been *κοινωνοι*, partakers certainly, by approbation it may bee by imitation: God punishes servants for the sins of their Masters, *Gen*. 12. 17. but sure the servants were *κοινωνοι* partakers by consulting, it may bee by executing: God punishes Wives for the sins of their Husbands, *Gen*. 20. 18. but those Wives were *κοινωνοι*, partakers still by admitting, by induring. God punishes Ministers for the sins of the People, *Ezek*. 33. 8. but then those Ministers are *κοινωνοι*, partakers sure enough, by not instructing, by not reprovng, still the Justice of God is vindicated.

2. Hence bee informed what piety, and strictness, and watchfulness, is more especially required of those that have the care of others, e.g. Kings and Parents, and Masters, and Magistrates, and Ministers; they should bee exemplary in godliness; They have *curam animarum*, and therefore they should have *curam animæ*; they have care of other mens souls, and therefore they should look well to their own. The want of this was her crime and complaint, *Cant*. 1. 6. *They made mee the keeper of the Vineyards, but mine own Vineyard have I not kept.* Oh those that are keepers of Vineyards had need to have special care of their own Vineyard.

3. Hence take an account why the wicked of the world do so hate the godly, and reproach and revile them; it is this, They will not bee partakers of their sins, they will not commit them, neither will they connive at them; and this is the reason why the world hates them; Ahab hates Michaiiah, and himself gives the reason, because hee reprovved him, *1 King*. 22. 8. *I hate him, hee never speaks wail of mee.* Herod hates John Baptist, because hee reprovves him. No wonder that Ministers of all kinde of men in the world are most hated; the case is plain, because they are reprovers. Godly Ministers, are wicked mens reprovers, and wicked men are godly Ministers reproachers, *1 Pet*. 4. 4. *They think it strange you run not with them to the same excess of riot, speaking evil of you.*

A. Hence

4. Here is *matter of reproof and humiliation this day for our want of watchfulness in this kinde*. Oh which of us can say that wee are free from the guilt of other mens sins. Every man may cast this *bur* of reproof, and lamentation at his own conscience, and there let it stick. Parents every one, *ah my childrens sins*; Masters, *ah my servants sins*; Ministers, *ah my peoples sins*; Rulers, *ah my subjects sins*. Oh let us deeply mourn for want of relative holiness, and more frequently and fervently pray that prayer. *Lord forgive mee my other mans sins.*

2. The second Use is of *Exhortation and Caution* together. Is it so, That it ought to bee *every mans care*, not to partake of any mens sin.

Oh Christians! let mee intreat you then to be very mindful of this duty; bee perswaded, beloved, and the Lord perswade you to be tenderly careful and watchful, *that you do not partake of other mens sins*. These are infectious times and places that wee live in, and multitudes there are that catch diseases and distempers from others; but let mee tell you Christians, that *bodily diseases* are not half so catching as *sin* is; sin is an infectious, contagious, pestilential plague, that spreads mightily in the world. Oh take heed, take heed that the guilt of other mens sins do not one day lye upon your conscience, and bee put upon your account.

Let mee enforce this counsel in the words of our Apostle here, and and they are very weighty and *Emphatical*.

*Vers. 27. I charge thee before God and the Lord Jesus Christ, and the Elect Angels, that thou observe these things without preferring one before another, and amongst the rest this is one, That thou bee not partaker of other mens sins.* Give mee leave to prosecute this in these three particulars.

1. By *laying down some Arguments to press this Caution and Exhortation.*

2. By *pointing at what sins especially you must not partake of.*

3. By *shewing you how you may so manage the business, and order the matter, as not to bee partakers of other mens sins.* What are the *Antidotes* against this *Infection*?

1. To lay down the *Arguments*.

1. Consider, *you have sins enough of your own*, you have no reason to partake of other mens; it is cruel to *add affliction to your bonds*. Jesus Christ had no sins of his own, and therefore hee could and did bear ours; hee did *take* all mens sins, though hee did not *partake* of any mans sins, all were his by *imputation*, *Isa. 53. 6.* Hee hath laid upon him the *iniquities of us all*, but none were his by *perpetration* and *participation*.



icipation. It is not so with us, alas! wee have sins enough of our own; Man, Woman, thine own *pride* will damn thee, if thou dost not repent; and thine own *hypocrisie*, and *formality*, and *worldliness*, and *hardness* of heart; thou hast no need to take the sins of others, said the Daughter of Zelophehad, our Father died in his own sin, Numb. 27. 3. aye, that is enough to kill a man, and damn a man, his own sin.

2. Consider, *It is a most monstrous sin, it is a most dreadful sin to partake of other mens sins.* The Apostle speaks of committing iniquity with greediness, Ephes. 4. 19. Sirs, there is no such greedy sinning as this, for a man to lick up, and swallow down, and devour other mens sins. *Naturalists* tells us, that *Serpens Serpentem devorans fit Draco*, If a Serpent swallow down another Serpent it becomes a Dragon. Oh *Christians*! this sin of devouring other mens sins, it is a *Dragon-sin*, a *Monstrous-sin*, a *Dreadful-sin*, a *Devilish-sin*, and therefore take heed of it.

3. Consider, *If you partake of other mens sins, you shall certainly partake of other mens plagues.* Rev. 18. 4. Come out of her my people, saies God, namely, from Babylon, that you be not partakers of her sins, that so ye receive not of her plagues. See Prov. 13. 20. *A companion of fools shall be destroyed*, not only fools shall be destroyed, but a companion of fools shall be destroyed: if you sin with them, you shall suffer with them, and you shall suffer more because of them. Read that, Luke 16. 27, 28. And the rich man said, I pray thee Father Abraham, that thou wouldest send Lazarus to my Fathers house, for I have five Brethren, that hee may testifie unto them, lest they also come into this place of torment. Why would not hee have his Brethren to come to Hell to him? Divines determine, not out of any love to their souls, there is not that charity to bee supposed in Hell. Oh but because the sight of them, and company of them would increase his torment. This will bee the schreeking and howling in Hell among damned souls one to another; oh woe worth the day that ever I saw thy face, or that ever I saw thy face, thou hast brought mee hither, and thou hast brought mee hither; and so they will torment one another to all eternity.

Loquitur Apostolus de peccatis gravioribus isq; maxime que publicum offendiculum parviunt Estius in loc.

2. What sins wee must especially take heed of partaking of?

Ans. Of all sin what soever, 1 The. 5. 22. Abstain from all appearance of evil; but especially of three sorts of sins, which may be called Epidemical plagues.

1. Church-sins. 2. National-sins, 3. Family-sins. But I shall speak nothing of the first, but little of the second, and most to the third.

Among

Among National sins, especially take heed of *Prophaneness*; this is obvious, this is an universal spreading plague, that is like to infect the whole Kingdome, if God does not in mercy prevent it. There is a deluge of prophaneness breaking in on every side, Swearing, Drinking, Whoring, Sabbath-breaking, Scoffing, and Mocking at Religion, all the Countreies ring again. Men are now grown bold, and audacious, and incorrigible in their wickedness, that like a *Titan-brood* they even threaten Heaven it self with an over-daring impudence, as if they would storm the Palace of *Jehovah*, and pluck him out of his Throne. Oh take heed of partaking here!

2. *Family-sins*, wee must have a care of partaking here, and so much the more watchful must wee bee, in that *Family-sins* of all sins are most catching and infectious; As it is with bodily diseases, if one bee sick in an house, they of the blood, and kin, and family, are likest to catch the distemper, because of their frequent and intimate converse especially: So it is here, if there bee any predominant lust lurking in a family, all are apt to bee infected with it, if they are not marvelous circumspect and watchful.

And therefore Parents, and Masters, and Governours of Families had need to bee reformers both of themselves, and all under their charge; for besides, that this is the most compendious and safest way to *State-Reformation*, and *Church-Reformation*. Every Family being a kinde of a little Kingdome of it self, and a little Church of it self, wherein the Master is both King, Priest, and Prophet; besides this, there is the sound of this Argument, and reason to allurum them (*viz.*) as they desire to have their souls and consciences free from the guilt of other mens sins.

*Plato* seeing a childe do mischief in the streets, went forthwith and corrected his Father for it; that Father that does not correct his childe when hee does amiss, is justly corrected for his faults, and it is the pattern of Gods judicial proceedings, as hee visits the iniquities of the Fathers upon the Children, who *imitate them*: So hee visits the iniquities of the Children upon the Fathers, who *countenance and indulge them*. As *Jacob* was countable to *Laban* for the whole flock, not a Sheep or a Lamb lost or torn, but it was required at his hands, *Gen. 31. 39.* Thus must Family Governours bee accountable to God for every Lamb in the fold, for every childe in the family, for every servant in the house, *Luke 16. 2.* Saies God to him, *Give an account of thy Stewardship, thou mayest bee no longer Steward*: So will God one day cry aloud in thine ears, *Quintili vane redde legiones*, Husband,

Philem. 2.  
Col. 4. 15.  
1 Cor. 6. 19.

Father, Master, Wife, give an account of thy Husbandship, and give an account of thy Fathership, give an account of thy Mastership, give an account of thy Wifeship, &c. This made *Joshua* undertake for his house, as well as for himself, *Josh. 24. 15.* And this made *David* careful of his house, as well as his heart, *Psa. 101. 2. I will walk within mine house with a perfect heart;* not onely with a perfect heart, but in his house with a perfect heart, so as to reform his family, that that may be the Church of God, *Col. 4. 15.* as well as to reform himself, that hee may bee the Temple of God, *1 Cor. 3. 17.*

Ah how many Families are there whose houses are not the Church of God, but the Synagogue of Satan rather; God is not in all their thoughts, nor God is not in all their mouths, except it bee in swearing and cursing, and blaspheming. Their bellies are their God, and their lusts are their Lord. It is said of *Noahs Ark*, that it was pitched within and without, *Gen. 6. 14.* Such (saies one) is the condition of many a mans house, it is a *Noahs Ark*, it is pitch within and without, nothing but the pollutions and defilements of sin in every room, and passage, and corner. *Idleness* stands at the door; *Unconscionableness* walks in the shop; *Covetousness* lurks in the counting-house; *Luxury* sits at the Table; *Pride* looks out at the window; *Wantonness* lodges in the bed; all pirty and filthy both within and without.

And therefore Christians for the Lords sake, our with all this rubbish, if it should bee found in your families; How do you in London here delight to have your houses clean, and hereupon sweep them, and wash them, and rub them; oh that you would bee as careful to cleanse your Families from sin, as you are to cleanse your houses from dirt; how soon would this great City become an Habitation of Righteousness, and a Mountain of Holiness; how would this Family-Reformation prevent the guilt of Family-sins, and keep out Family-distractions, and secure from Family-desolation. Therefore Sirs, set up family-watchfulness, and family-correction; let every house be an house of correction of it self; and set about family-reading, and family-conference, and family-repetition, and especially family-prayer. That all your houses may bee like Gods house; you know his is called an house of Prayer, *Isa. 56. 7. Mine house shall bee called an house of prayer for all people:* So should yours, they should be houses of prayer all of them; if they bee not, let mee tell you, they are no better than Dens of Theeves. Saith Christ, *Matth. 21. 13. My house shall bee called an house of prayer, but you have made it a den of theeves.* There is no Medium betwixt these two; if your houses bee not houses of prayer, they are certainly dens of Theeves;

*Therev;* if you do not pray to God for your mercies, before you receive them, and praise God for your mercies when you enjoy them, you do but rob God of his mercies; they are not given, but thrown, and snatched indeed, rather than received.

3. Now, and in the last place, wee come to the *Antidotes*, *How wee must so carry it, and order the business, as not to partake of other mens sins.*

*Antidote 1. Exercise an holy jealousy over others.* (I am jealous over you, said Paul especially thy Relations; and this is the way to deliver thy soul from their sins. Job sacrificing for his children, said, *It may bee they have sinned.* Job 1. 5.

*Antid. 2. Watch against the sins of others,* have your eyes about you; Take heed of contriving, complying, winking at them, if it be in your power, take heed of suffering them. See Davids paroxisim of zeal in this case, Psal. 101. 2, &c.

This is the direction in the Text, which must not be omitted; Keep thy self pure, take heed of infectious places, and infectious practices, and infectious company.

*Antid. 3. Pray against them,* pray against prophaneness, pray Augustines prayer, *Lord deliver mee from other mens sins.*

*Antid. 4. Mourn for them;* mourn for the sins of the Nation, and mourn for the sins of thy Relations; for the sins of thy Brethren in their obstinacy, that they will not bee reformed: Christ came to sinful Jerusalem with weeping eyes, and with a mourning heart, oh Jerusalem! David mourned for the wickedness of the times that hee saw, Psal. 119. 136. Many walk, saies Paul, of whom I tell you weeping. Thus did Gods people of old free themselves from National sins, and particular mens sins. When they could not bee reformers they turned mourners, Jer. 13. 17. And see how prevalent this is with God, these mourners are the onely people to deliver a Nation, or at least to deliver themselves from the sin and plagues of a Nation, when God makes an overflowing scourge to pass through, Ezek. 9. 4. On the other side, not mourning for the sins of others, makes us adopt, and espouse the sins of others. Dav. 5. 22.

*Antid. 5. Reprove them,* Ezek. 3. 17, 18, 19. If wee would not partake of the sins of others, wee must reprove the sins of others, Lev. 19. Ezek. 33. 7, 8, 9. So the Apostle saith expressly, Ephes. 5. 11. intimating that you do certainly approve them, if you do not reprove them. Reprove Heresie, Blasphemy, Drunkenness, Oaths, Sabbath-breaking, Uncleaness, and every sin you hear or see committed.

The Raviſht Virgin under the Law, *Dent. 22. 25.* was to cry out; in this caſe God takes ſilence for conſent. As there is a holy ſilence to Gods Correction, *Aaron* held his peace; ſo there is a ſinful ſilence under mans corruption, *Eli* held his peace alſo; *Aarons* ſilence was a good ſilence, but *Elys* ſilence was a naughty ſilence; wee muſt bee ſilent under Gods correction, but wee muſt not bee ſilent under mans corruption, *Levit. 5. 1.* Therefore ſaith St. *Paul*, Reprove them; the beſt way to avoid fellowſhip with the unfruitful works of darkneſs, and to free a mans ſoul from the guilt of other mens ſins, is to reprove them, that is the Antidote againſt this infection. Thus the *Ephesians* practiſed as St. *Paul* preachd. St. *Paul* does not more adviſe them to this duty, than St. *John* does commend them for this duty. Saies the Holy Ghoſt there in *Apoc. 2. 1, 2, 3.* compared together — haſt born, and yet haſt not born — Gods Correction — mans corruption. I know thy patience, and how thou canſt not — it is no breach of patience to bee impatient againſt ſin, and finners. But now beloved, becauſe this ſword of Reproof is a very dangerous weapon, if it bee not rightly handled, an edge-tool that wee muſt bee marvelouſly chary how we meddle with; There is required therefore a great deal of ſkill, and prudence, and wiſdome, and watchfulneſs, to a right and ſucceſſful managing of this duty, *Eccleſ. 12. 11.* Hee that would faſten this nail of Reproof, in the conſcience of his offending Brother, had need bee a very wiſe man. Yea, as I remember, *Iſod. Pelus. τὸ μὲν ἐπιτιμᾶν εὐδίων.* Every one can finde fault, and reprove another for the ſame, but to do it diſcreetly and ſeaſonably, and ſucceſſfully requires a great deal of wiſdome; and to this end I ſhall give you theſe Rules. Reproof is double.

1. Miniſterial, and by way of Authority, and Fraternal; by way of Charity.

And here wee come to the ſecond caſe, viz. Reproof. 1. Hee that reproves another, muſt bee very careful that himſelf bee faultleſs and blameleſs, as much as may bee; otherwiſe hee is not acting his Charity, but bewraying his Hypocriſie. Thou that teacheſt another — *Rom. 2. 21, 22.* This is Hypocriſie, ſaith Chriſt; *Matth. 7. 3, 4, 5.* — And here there are two things coucht in this;

1. *A man muſt bee faultleſs in reference to ſin in general, as much as may bee, that will reprove another.* The ſnuffers of the Sanctuary under the Law were of pure gold, and it behoves that man; that will bee a ſnuffer in Gods houſe, to correct others, to amend others, and reprove others; to bee very upright and circumspect in all things, and then he may



may admonish with the greater Advantage, Authority, Efficacy. Let the *Righteous* smite mee, saith *David*, &c. *Psal.* 141. 5. A man of a strict and severe life, and religious and righteous conversation, carries a kinde of a Majesty and Authority along with him, at which the guilty consciences of guilty sinners cannot but recoil, as *Herod* did to *John Baptist*, *Mark* 6. 10. — Though *John* had reprov'd him, and touch'd him to the quick, *v.* 18. And then

2. *A man must bee blameless in reference to that sin hee reproveth especially*; else, in healing his Brother, hee doth but stab himself; if thou reprovest Pride in others, and art proud thy self; *Covetousness*, and art coverous thy self; *Drunkenness*, and art a drunkard thy self, thou dost but like *David* in *Nathans* Parable, pronounce the sentence of thine own condemnation, *Rom.* 2. 1. But here I must enter one Caution, none is exempted from this duty for unfitness; no, this thou oughtest to have done, and not to have left the other undone.

2. — *As hee must take heed that himself bee faultless, so hee must be sure that his Brother be faulty*; For otherwise it is not to reprove him, but to reproach him; and so instead of doing a Christian duty, a man commits a devilish sin; hee becomes an accuser of the Brethren instead of a Reprover of the Brethren, *Gal.* 2. 11. And here are likewise two things considerable;

1. It must bee a truth that thou reprovest him for.

2. It must bee a sin that thou reprovest him for.

1. It must not be a conjecture, or imagination, or jealousie, or rumour, or hear-say that's ground sufficient for Reproof: for all these may be false, and the Rule of Charity is, *quisque prasumitur esse bonus nisi constat de malo* — but verily the guise of the world is far otherwise; wee deal with our Brethren as the persecuting Pagans did with the Primitive Christians, put them into Lions skins, and into Bear skins, and then bait them, and tear them to peeces. Alas! the poor Christians were harmless, meek Lambs, but they disguised them, and so abused them. Thus 'tis now, Christians are apt and ready to put their poor Brethren into I know not what kinde of monstrous, ugly shapes, of their own imagining, and devising, or else of other mens traducing and reporting, and without more ado, they fall foul upon them; This is not to imitate our Saviour, *Isa.* 11. 3, 4. — Not from rumours — but with righteousness and equity, as God said in destroying of *Sodom*, so should wee say in reprovng our Brethren, *Gen.* 18. 21. *I will go down and see.*

2. It must bee a breach of some command Affirmative or Negative, directly or reductively; either the omission of that which is

good, or the commission of that which is evil; — wee must bee *Cato's*, — not *Momus's*. — As the Pharisees, so Christ, *Mat. 19. 3.* So here, is it lawful to reprove a man for every cause? no, the Disciples were quite out in reprovng the children for coming to Christ in this chapter, when it was not their sin, but their duty, *vers. 13, 14.* Quakers make a stir about Cuffs, and Bands, and Ribbons, and Laces, and such like minute trifles of Pharisaical Humility, if they can prove these sins, let them reprove them in Gods Name; but if they are indifferent things, it is censoriousness, uncharitableness, and pragmaticallness to rail at them, and not Christian Reproof.

3. — *Hee must manage his Re;proof to sincere ends;* must take heed that his aims and intentions bee upright and honest in reprovng. Take heed of mingling any wilde-fire of pride, and vain-glory, and ambitious humour of contradicting and controuling others, with thy zeal of Reprovng; This heat must bee holy heat, a fire of the Sanctuary as free from the smoak of by-ends, and self-interest, as may bee, purely for Gods glory, and out of hatred unto sin, and out of love to the salvation of thy Brothers soul. *Diogenes* (it is storied) reprov'd *Plato's* pride, by trampling upon his Velvet Chair and Cushion, but saies the Author, *Majori fastu superbum Platonem Diogenes superbior.*

4. *Hee must manage his Reproof in fit season;* There is a time to speak, and a time to bee silent; Reproof is a duty grounded upon an Affirmative Precept. Now 'tis well observed by Divines, that Affirmative Precepts binde *semper*, but not *ad semper*; wee must alwaies reprove, but wee must not reprove alwaies; it is a constant duty, but it must bee done in a seasonable opportunity. There are certain *mollia Tempora fandi*, words upon the wheels, as *Solomon* calls them, that are like Apples of Gold; and let mee tell you Christians, one word spoken in season, is worth a thousand other words. Now it is impossible to define and determine all the nicks of time wherein a man should strike in with a Reproof; for this must bee left to the wisdom and experience of every Christian, that makes it his business to bee his Brothers keeper; and let him assure himself, hee must expect to lose many an admonition, shoot many an Arrow of Reproof, as *Jonathan* did his, under and over, on this side and tother side, before hee hit the mark.

#### Rules.

1. *Hee must take a season wherein the offender is capable of Reproof.* If a man bee drunk, wee must stay till hee bee sober, as *Abigail*,  
1 Sam.

1 Sam. 25. 36, 37. — So if a man bee a'l in a heat of passion, we must stay, and come to him, as God did to *Adam* in the cool of the day, when the fit was over.

2. Wee must take a season wherein wee have occasion to commend a man for his virtues, and then rub him up for his faults, Sir you are thus and thus, oh but if you would but mend this and that, how excellent it would bee! So *St. Paul*, 1 Cor. 11. 2, 17.

3. Wee must do it as soon as ever wee can, and the sooner the better; a green wound is easier healed than an old sore, *Levit. 19. 17.*

4. If wee have long waited for fit seasons, and yet cannot finde them, you had better make a breach upon ones prudence, than ones conscience; discretion then must give place to necessity, out with it, and leave the success to God.

5. Hee must manage his Reproof with due conditions and qualifications. And beloved there are seven properties of that Reproof that will in all likelihood both benefit and better our Brother, and also secure our selves from participation of his sins.

1. Wee must reprove seriously and in good earnest, so as to knock the nail up to the head in the conscience of the sinner, *Psal. 50. 21.* — So should wee in our Reproofs, of our Brother, charge him home, these things hast thou done, there is no denying; thou art the man, saies *Nathan* to *David*; before hee was in his parable, but now hee speaks plain English, as wee say. — *This Jesus whom yee have crucified*, saies *Peter* to the *Jews*, and thus wee should set things in order before him. Sir, is not this and that highly to dishonour God, and to crack your credit, and to sham your profession, and to impair your body, and to waste your estate, and to wound your conscience, and to damn your precious and immortal soul: and therefore for the Lords sake think on it, and amend it. A loose and squibbing kinde of Reproof is like an *ignis Lambens*, as soon off as on, and does the man more hurt than good. As *Elies* careless and loose reprovng of his lewd Sons, did rather harden them in their villany, than any way reform them. As it is with weak Physick administred to a sick man, if it doth onely stir the humours, but not purge them away, it leaves the body in a greater and worse distemper than it was before. So 'tis here, — therefore saies the Apostle, *1 Tim. 1. 13. ἀπολόγους* — cuttingly. A finger that is but just prickt, and no more, it is apt to wrackle and fester, and bee worse, but let it bleed, and there is no danger, it will then soon bee healed.

2. Wee must Reprove impartially, and without respect of Persons. Good men,

men, if they miscarry, must bee reprov'd as well as bad men. If *Peter* temporize, *Paul* will not spare him, nor *Barnabas* neither, they shall hear on't, *Gal. 2*. Again, great men, bee they never so great, they should bee admonished as well as others, so long as they are under the great God, and subject to great failings and miscarriages; Kings, and Nobles, and Magistrates, as well as meaner and inferiour persons. *Nathan* reprov'd *David*, though a King, and so did *Elijah* *Ahab*; and *Nehemiah* reprov'd the Nobles, and Rulers for Usury and Sabbath-prophanation. Certainly, if any bee fit to reach great men, they are as fit to reprove them, for both must go together, *2 Tim. 4. 2*. That's but a drone-like Preaching that hath lost the sting of Reproving. It is the great unhappiness of Princes and Nobles that they have so many flatterers about them, and so few Reprovers. *Carnades* in *Plutarch* was wont to say, that great mens Sons learned nothing well, but to ride horses; for men would be sure to flatter them; If they run, they would lag behinde, that they might out-run them; if they wrestled, they would fall on purpose, that they might seem to cast them, &c. But a Horse not knowing a Prince from a Peasant, would down with him if hee could not rule him. Just so 'tis now, let great men do what they will, both against Scripture and Reason, and Law, and Conscience, they will not want their Parasites, both to encourage them, and applaud them: If there bee not a Law for *Cambyses* to marry his Sister, tush, what of that, there is a Law for *Cambyses* to do what hee pleases; and thus men out of cowardize, and fear of frowns, and wrath, dare not reprove guilty Greariness. Oh but if a man be a faithful Monitour, hee must bee impartial in his reproofs. *Agag* must be reprov'd as well as the poorest *Amalekite*, and the Mountains must be toucht, let them smoke and fume never so furiously, to allude to that place, *Psal. 144. 5*. This made that excellent Emperour *Theodosius* so much esteeme *Ambrose*, viz. that hee durst, and would out of the sense of his duty, reprove even the highest and proudest.

*Ambrosium ob hoc dignum Episcopi nomine solum novi*; but here humiliry must bee used.

3. *Wee must reprove discreetly, making a difference between man and man*; For though it's true, that all are to bee reprov'd, that are offenders, especially within the Pale of the Church, *1 Cor. 5. 12*. Except they bee scorers which Christ calls Dogs and Swine, *Mat. 7. 6*. and obstinate Hereticks, *Titus 3. 10*. yet all must not bee handled in the same manner; Some will do more with a Rod, than others will do with a Scorpion. A Glasse is not to bee handled so roughly as a Brazen Vessel;

Vessel; this Rule St. Jude gives, *vers. 22, 23.* — Some must bee dealt withall with lenitives, others with corrosives; some gently reprov'd, others sharply rebuked, according to the tenderness or stubbornness of their disposition, or according to the nature and quality of their offences; and here abundance of Rules might bee laid down about publick, private, great, small, seldome, or frequent offences. In one word, a Reprover must bee like the Thrasher, that the Prophet describes, as one saies, *Isa. 28. 27, 28.*

4. *Wee must reprove compassionately, with the deepest sense of our own failings, and miscarriages, and so with the greater pity to their infirmities, Gal. 6. 1.* Bernard said of himself, That hee never saw another man sin, but hee was distrustful and jealous of his own heart, *ille heri, & in hodie, & ego cras* — and this would file off a great deal of that rigour and roughness that renders a Reproof so unpleasing, and so unprofitable; for verily Christian tenderness and compassion in the Reprover, is the best way to work sense and passion in the sinner; *Si vis me flere dolendum est primum ipse tibi.*

This is the way to mollifie mens hearts, whereas on a lordly, domineering, austere, rigid Reproof, instead of rendring thy Brother Gods friend, thou dost but render thy self his enemy, *James 1. 20.*

5. *Wee must reprove charitably, with the greatest love to mens persons,* even then, when wee shew the greatest zeal against their sins; for it is one thing to bee angry with the sins, and another with his person; therefore wee should consult our Brothers credit, and esteem, and honour, and person, while wee stab his sin: and not (as one said well) in healing a wound in his conscience and conversation, to leave a skar of reproach upon his person, and a brand of shame and ignominy upon his Name; that were to do the work of an enemy under the vizard of a friend; and thus I remember the Jews generally interpret that Law, *Levit. 19. 17.* — That is, say the *Talmudists* and *Gemarists*, thou shalt rebuke thy Brother so, as to reform him, but thou shalt not rebuke thy Brother so, as to shame him; thou shalt rebuke him in love and lenity; hee that shames his Brother by rebuking him, bears his sin; nay, say they, hee that shames his Brother, shall never enter into the Kingdome of Heaven: Their meaning is, unless the fault bee notorious, and publick, and scandalous, for then they may shame him. *I speak it to your shame, saith Paul.*

6. *Wee must reprove meekly, not in rage, and passion, and bitterness, but in meekness, and sweetness of spirit,* this Rule the Apostle gives, *2 Tim. 2. 25.* Though there may bee some warmth in a Reproof, so as to



fetch off the hair, yet it must not bee scalding hot, so as to fetch off the skin. *Elijah* did that with a kiss, which his man could not do with a staff: Beloved, when a kiss will do it better — oh take heed of carrying your Teeth in your Tongues; take soft words, and hard Arguments to convince gain-sayers, and to gentle reproofs, and solid reasons to reduce offenders.

7. *We must reprove Scripturally*: My meaning is, as neer as wee can to reprove our Brethren in Scripture-text, and Scripture-language, that so it may not seem to bee wee that speak, so much as the Spirit of our Father that speaks in us; and this is to reprove with authority, *Thus 2. 15*. What greater Authority and Majesty wherewith to awaken the conscience of a sinner than the Word of God, by which hee should bee ruled, and by which hee must certainly bee judged.

Know Reader, That God took the Author to Glory, before hee could finish this Sermon for the Press.

What

## What Means may bee used towards the Conversion of our Carnal Relations?

ROM. 10. 1.

*Brethren, my hearts desire and prayer to God for Israel is, that they might bee saved.*



His Noble Argumentative Epistle of the Apostle Paul to the *Romans*, was written and dard at *Corinth*, when hee was now even ready to set sail for *Jerusalem*, as the Messenger of the Churches, to convey thither the Collections of *Macedonia*, and other places in *Greece* made for the poor Saints of *Judea*; as appears by the

15th. Chapter of this Epistle. [*But now I go unto Jerusalem to minister unto the Saints. For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor Saints which are at Jerusalem*]

Rom. 15. 25, 26

It being supposed to bee the same journey which is mentioned in the twentieth and one and twentieth Chapters of the *Acts* of the Apostles.

Act 20. 3.

The time of the penning this Epistle some place in the 14th. year of *Claudius* the Emperor, some in the second, some in the sixth, some in the eighth of *Nero*. 'Tis at present impertinent to decide that Chronological controversie.

& 21. 3. &c.  
Capellus in his  
Apostol. p. 76.  
Calvis. uffer.  
Paran.

It consists principally of two parts; the first Doctrinal, the second Horratory.

The Doctrinal part spends its strength upon the great point of Justification by Faith, and its glorious effects. Unto which our Apostle doth annex a notable discourse of the abstruse Mytery of Predestination, from the beginning of the ninth, to the end of the eleventh Chapter; and therein takes occasion to speak of that doleful bill of Divorce which God had given to the Jewish Nation. Hee treats likewise of

the Calling and Fulness of the Gentiles, and the Restauration of *Israel* in the latter daies.

In each of these three Chapters hee sadly bewails the deplorable state of his own kindred, and by all the evincing Arguments possible; labours for their conversion to the Faith.

To cut off any further Prologue; In the beginning of this tenth Chapter, hee pours out his longings after their Salvation:

In the first verse whereof, hee pleased to observe these four parts.

1. *Paul's* holy groans and prayers [*my hearts desire and prayer to God*] *ἐνδοξία τῆς ἐμῆς καρδίας*; The good will, the hearty wishes, desires and pantings of my soul. Hee laies open the greatest earnestness of his Spirit. [*ἐνδοξίαν, τὴν σφοδρὰν ἐπιθυμίαν φησὶν πολλὴν τὴν σπᾶδὴν ποιεῖται, &c.*]

*11/ Job.*

By this his desire wee are to understand a marvellous strong intention of spirit, and an earnest study and endeavour after accomplishment. *Hesychius* expounds the term by *βέλεσθαι, ἐθέλειν, ἀγαπᾶν*; to will, desire, wish, love and delight in the work. Hee wills it, not onely as a possible atchievement, but as amiable, hee endeavours to compass it by all good means, because he proposes so desireable an end. The sincerity of our desires in obtaining of possible designs, is manifested by our diligent endeavours in the use of proper waies to effect them. [*ἰσχύεις τῶν ἀδυνάτων ἐρεῖ, ὅδ' ἐπιθυμεῖ ὡς ἐπὶ πολὺ*]

*Aristot. Rhet.  
2. 2. 6. 19.*

*For the most part* (saies the Philosopher) *no man delights in, or hankers after impossibilities.* No rational man certainly. And therefore wee are to conceive, that our Apostle doth here under his importunate desires, couch and imply all holy means to accomplish his end. Upon which account hee presently subjoyns [*ἀένειν πρὸς τὸν Θεόν*] *his prayer to God* for that purpose: of which afterwards. Onely at present observe from the connexion of his prayers to his hearty desires; That lively are those prayers which flow from the heart. Most harmonious in the ears of God are those groans, that mount up to Heaven upon the wings of ardent emanations, out of the depth of our hearts. *Suspiria è sulco pectoris ducta.* When the words of our petitions ascend warm and reeking out of our bowels, when every expression is dipt in our heart blood.

Note.

2. The persons that were the subject of his prayers and desires: *For Israel.* And here it is considerable in what relation *Israel* stood to the blessed Apostle. They were his Brethren, his Kinsmen according to the Flesh. *For I also* (saith *Paul*) *am an Israelite, of the seed of Abraham, of the Tribe of Benjamin.* In another place hee acquaints us; that hee was circumcised the eighth day, of the stock of *Israel*, of the Tribe of *Benjamin*

*Rom. 9. 3.  
Rom. 11. 1.  
Phil 3. 5.  
Act. 23. 6.*

*judah, an Hebrew of the Hebrews* (i. e. both by Father and Mother) as *2 Cor. 11. 22.* touching the Law a Pharisee. It appears thence, that the *Israelites* were his kindred, his own dear and near relations, remaining for the most part in a state of ignorance, as to the *Messiah*, and of alienation and estrangement from the Covenant of Grace, and the mystery of the Promise through Faith in the blood of a Mediator. For these it is, that our Apostle groans; for these hee is so ardent in prayer; for these hee pours out such earnest petitions to the Father.

3. The great scope and design of the Apostle for his kindred and relations according to the flesh in all his desires, endeavours, prayers was [*ἵνα σωθῇ ἰσραὴλ*] *That they might bee saved.* The earnest sollicitude of his Spirit, the fervent petitions poured out into the Divine bosome, did all combine in this, that his natural might become spiritual relations: that his kindred of the Tribe of *Benjamin*, might through union to Christ; be allied to him in the Tribe of *Judah*. What is natural to animals and plants [*τὸ ἐφιεσθαι, διὸν αὐτὸ, τοῖς τὸν κατὰ φύσιν ἕτερον*] *Arif. Pol. l. 1.* to thirst after an impression of their own likeness upon another; Is much <sup>6. 1.</sup> more longed for by Saints, that others might be holy and happy, as well as themselves, but especially such as are nearest to them by the bonds of nature. Holy *Paul* doth not press after outward enjoyments, as health, strength, riches, power, or dominion in the world; that *Israel* might have prosperity and plenty in their Streets and Passages, or that the Kingdome should be restored to them from the *Romans*: Not the great things of the Earth; but the greater of Heaven: This his soul travels with, that Christ might be formed in them, and dwell in their hearts by Faith, that so *Israel* might be saved.

4. In these words wee may observe likewise the kind compellation, wherewith our Apostle doth salure the Saints at *Rome*, to whom hee wrote this Epistle, by the name of *Brethren*. Now, though hee wrote to the *Gentiles*, yet hee lets them know: that his bowels did yern over his poor kindred, *that they also might bee saved.* The Reason why in this letter to the *Romans* he doth so pathetically mention these his desires, with such strong and vehement asseverations, is, because there were great numbers of the *Jews* at *Rome*, and principally of the two Tribes that returned out of the *Babylonian* captivity; who after the wars of *Pompey*; and other *Roman* Generals and Captains in *Judea*, were very many of them transplanted into *Italy*: Which is not onely attested by Civil and Ecclesiastical Historians: but also by Scripture it self, declaring that there was a solemn Convocation of the *Jews* assembled by *Paul* at his arrival: To whom the Apostle did first preach *Act. 28. 17, &c.*

the Gospel, and related the story of his coming to that Imperial City, by reason of his appeal to *Caesar*.

From all these parts laid down together, there results this Doctrinal Conclusion.

Observe, *That to endeavour the conversion and salvation of our near relations, is a most important duty.*

1 Cor. 12. 7.

Col. 4. 6.

Eph. 4. 29.

Cant. 1. 12.

Prov. 27. 9.

John 12. 3.

Psal. 133. 2.

1 Thes. 5. 11.

Rom. 14. 19.

Heb. 3. 13.

Coh. 3. 16.

וְהִשִּׁיבֵנוּ

Ezek. 18. 30.

Heb. 10. 24.

James 5. 20.

The president and example of our holy Apostle compared with, and confirmed by other Scriptures, will notably evince the truth of this assertion. *The manifestation of the Spirit is given to every man to profit withall.* One great end, why God bestows the graces of his Spirit upon us, is, that wee should spend the savour thereof upon others. Our discourse must bee seasoned with the salt of grace, that it may minister edification to others. Our speech should never overflow in abundance, but like the waters of *Nilus*, to render the neighbouring Plantations fruitful. Grace is sometimes compared to *Light*, by reason of its diffusive nature; that our shining conversations might illustrate others in the paths of Truth and Holiness. Sometimes Grace is likened to *Spikenard*, to *perfumed ointment*, which must not bee shut up in a box, though of purest Alabaster, but opened, that the whole house may bee filled with the fragrant odour thereof. To *Oil*, to the costly sacred Oil that ran down not onely upon the beard of *Aaron*, but to the skirts of his garments. To *Talents*, which must bee industriously traded with, and not laid up in napkins. To *Dews*, *Showers*, *Waters*, because of their fructifying virtue. To a *generative Principle*, because of it's begetting power and influence. Wee are therefore commanded, exhorted, directed to *edifie one another*, to *exhort one another*, to *admonish one another*, to *turn one another*, as that phrase in *Ezekiel* seems to import [*& converti facite*] and make others to bee converted as well as our selves; to provoke one another to love and to good works. When converted, wee are enjoined to strengthen our Brethren, that wee may save their souls from death, and hide a multitude of sins.

Now the principal Objects of this excellent duty are such with whom wee converse; such to whom wee are obliged and connexed by the bonds and links of nature, office, or vicinity of habitation.

Hence was it that our blessed Lord, while hee walked in the valley of his Incarnation, exercised his Ministry most part among his kindred, relations, and neighbours; at *Nazareth*, *Capernaum*, *Bethsaida*, neer the Sea of *Tiberias*, at *Cana*, and other Regions of *Galilee*, in which parts hee had received his Education. *Andrew* when hee understood the call of Christ the great Saviour of the world; hee presently seeks

John 1. 41.

our



out his Brother *Simon* to bring him to the *Messiah*. *Philip* after the like manifestation, looks out for *Nathaniel*, and in a great exaltation of spirit; cries out [*Ευημερα, ευημερα*] *Wee have found him of whom Moses John 1. 45. and the Prophets did write.* There are many instances of this nature both in the Old and New Testament. *Abraham* and *Joshua* were famous in their Generations for this work: they counted it their principal business, they made it their great care to instruct their families in the fear and service of the great God. *David* also engages to walk in his house with a perfect heart, that by his exemplary pattern hee might gain over his family to the Lord. *Matthew* the Publican (wee read) Luke 5. 29. did invire all the Tribute-gatherers that were of his own Fraternity and Profession, to a great Feast, that they might sit down with Christ, and feed upon his heavenly Doctrine. The great man in the City of *Capernaum* brings in his whole family to the beleef of the Truth. Cor. A. 3. 10. 24. *Helius* the Roman Centurion, who was quartered at *Casarea*, calls his Relations together, to hear the Doctrine of Faith and Repentance. The woman in the Gospel having found the lost groat, after great pains and diligence, calls in her friends and neighbours to rejoyce with her. *Crispus* and the Jaylor, and *Lydia*, and *Stephanas*, are eminent Examples of this duty; by whose conscientious care and procurement, it may be supposed, that their whole households came under the roof of Christ; because presently after that wee have heard of their own personal Baptism, wee finde their families also washed in that sacred Laver.

I shall not insist upon Arguments; to prove the incumbent necessity of this duty, or Motives to allure you to the practice of it: I might deduce it as an inference consequent from the Law of Nature, to use our greatest endeavours that our Relations might obtain an union to the best and highest good. I might draw it from the Divine Injunction. I might excite your diligence from the consideration of the dreadful danger following its neglect; from the comfort that will flow into thy bosome upon the exercise of it, since it is a notable evidence of the sincerity of Grace in thine own heart. None but such as have seen and tasted, can cry out to others with an holy affectionate vehemency. *O come taste and see that the Lord is good!* The Wine of the Kingdom having once warmed the hearts of Saints, sends up vivacious spirits, and fills their mouths with a holy loquacity. I might further provoke thee to this excellent work, by the rich benefit in gaining such to love thee, whose affections will exceed all natural love whatever, and by the great reward that shall ensue in the life to come. For they

Dan. 12. 3. *they that turn many to righteousness, shall shine as the stars for ever and ever.*

O Brethren, if families were holy, then Cities, then Nations would quickly prove Mountains of Holiness, and Seats for the Throne of God. Wee are apt to cry out of bad times; Alas, those unclean Nests of ungodly Families have been the causes of all the wickedness in all Ages and Generations to this day. Therefore whoever thou art, on whom the Grace of God hath shined, study that holy art of Divine Reflection, and Re-percussion of that light on others hearts, which brings mee to an useful and practical question.

*Quest.* You I say, *what course shall wee take, what means shall wee use, what method will you prescribe, that wee may bee able to manage this important and weighty duty; that wee may bee helpful towards the conversion and salvation of our neer Relations that are in the state of nature?*

I confesse this Question is of grand importance, and being properly solved, may prove of great influence in all places where wee are cast by Divine Providence. There is scarce a family, scarce a person living, who may not bee comprehended within the verge and limits of this discourse.

*Ans.* In answer therefore to it, I shall spend the principal part of my time, and that I may handle it the more distinctly; I shall rank such as may desire satisfaction and direction in this weighty and excellent case under three forms or orders: Such as are either Superiours, Equals, or Inferiours. But before I enter into the main body of the Answer, I shall crave leave to premise three things.

1. That this Question is not to bee understood of persons in public capacity and concernment, as Magistrates or Ministers; but of Family-Relations, Kindred, Co-habitants, Neighbours, Friends, and Acquaintance, of such as have frequent converse together in Civil Societies, and often commerce in dealings; but principally of Oeconomical Relatives, or such as are nigh to each other by blood or affinity.

2. That Saving-Conversion is in the power of God alone to effect, as being the primary and principal efficient cause of all those gracious works that accompany salvation. There is none able to kindle Grace in the heart, but hee who hath his fire in *Zion*, and his furnace in *Jerusalem*. Yet notwithstanding all of us in our several stations, as subordinate instruments, may and must use all wholesome means that are of Divine Appointment, conducing to such a blessed end.

3. That

3. That there are different states, conditions, capacities and qualifications among such Relations, whose conversion wee should endeavour. Some being perhaps enormously and outrageously wicked; others morally civil, and yet further, others possibly may bee conformable to the institutions of the external worship of God. Of these I may speak *Sparsim*, *opere interexto*, as the particulars will bear, together with such other appendant cases that may hold some consanguinity with the General Question.

To begin then with the first branch.

Quest. 1. *What means Superiors (principally in Family-Relations) should use to draw on their Inferiors to relish and savour the things of God?*

True it is what *Jerom* saies [*sunt, non nascuntur Christiani*] No man *Hieronym. ad Latam. Tom. 1. p. 55. edit. Lugd. 1530.* is born a Christian, but an heir of wrath and divine justice. For the obtaining of the New Birth then, in such as are committed to our charge, I shall draw up directions under twelve heads. Some whereof, though usual and obvious, in such as treat upon Oeconomical duties, yet being further improved, may by no means be here past by in silence, since they are exceeding useful, and no less practical than others. Most men under the Gospel perish for want of practising known duties. Wherefore let mee beg of thee, O Christian, that every prescription may bee duly weighed, and conscientiously improved, so that thou not doubt of admirable success through Divine Assistance.

1. In the first place. Preserve and uphold the honour and preeminence of that station wherein God hath set you by all prudent means. The Prophet bewails those times wherein the *Childe shall behave himself proudly against the ancient, and the base against the honourable.* *Isa. 3. 5.* Distance of years calls for distance of deportment. A Father may challenge honour and reverence; a Master his due fear and subjection from his servant. What is duty in the Inferiour to yeeld, is prudence, in the Superior to maintain. It is therefore wisely advis'd by the Philosopher, that no persons should marry over early [*ἵνα πολλὰν ἔχει διαφοράν ἢ τε καὶ ἀλλὰς ἡλικίας ἀπὸ τοῖς τοῖς ὡς περὶ ἡλικίας καὶ περὶ τὴν οικονομίαν ἐγκληματικὸν τὴν πρεσβύτην*] *A 18. Pol. l. 7. c. 16.* For if Parents and Children prove too neer in age, there may follow great inconveniences; In that, too much propinquity of years diminisheth reverence in children, and oftentimes produces contention in the management of family-affairs. Let such a distance be preserved, as may obtain the effectual issue of that counsel which *Jerom* *Gaudent. Tom. 1. p. 101.* gives to *Gaudentium* about the education of *Paculus* [*Matris in*].

*pro verbis ac monitis & pro imperio habeat. Amet ut Parentem, subji-  
cat ut Domina, timeat ut Magistram*] Let the Child esteem the nod of  
her Mother in lieu of words, admonitions, and commands; let the Mo-  
ther be loved as a Parent, subjected to as a Lady, feared as a Mistress]  
condescension to mean, sordid, and contemptible actions draws  
scorn and disdain upon Superiours. As reverence and obedience is in-  
joynd to Inferiours: so Rulers should manage and order their actions  
with such gravity and sobriety before them, as may gain some awe and  
respect from their hearts. No wonder, if that Ruler be contemned  
and slighted, who disgraceth himself. Some are apt to count it a  
peece of gracious humility and lowliness of spirit; but they are great-  
ly mistaken: It argues rather a base, low, degenerate temper. Be  
as humble before God, as reverential to Rulers, as affable to Equals  
as thou canst; but ever remember to maintain the eminency of thy  
place above Inferiours. It is not heavenly, no nor moral wisdom to  
entertain discourse of trivial and frivolous matters, with those that are  
under your inspection and government. Let converse with Inferiours  
be spent, not upon superfluous, but necessary subjects. It is a good  
precept of the *Stick*, to abstain from moving of laughter by Jests among  
familiar, for it will have that influence [*τὴν εὐχὴν τὴν πρὸς σὲ ἀνέναι*]  
to lessen their reverence towards thee. There is a great deal of reve-  
rence to be manifested by Superiours towards Youth; if they would che-  
rish and preserve that due reverence which ought to be in the hearts of  
young ones towards themselves. And yet notwithstanding, you must not  
carry your selves with any proud, supercilious, or saftuous deportment,  
your countenance though grave, yet must not be stern. As you need  
not indent your cheeks with continual smiles; so neither to plow your  
foreheads with rough and lowre wrinkles. A sober affability, an unaf-  
fected and amiable gravity will sufficiently chastize contempt, and  
nourish a reverent love. Rigid austerity in words and actions will  
produce a slavish dis-spirited temper in children and servants; that when  
they come to years they prove either more difficult to please than their  
Fathers before them, or else so pusillanimous, that they are rendered  
unfit to manage the work of their Generation among whom they con-  
verse. It is a maxim of *Plato* [*σφοδρὰ καὶ ἀγλαὴ δόξασις ταπεινὸς καὶ  
ἀνελυτέρος καὶ μισανθρώπος, ὅτε, ἐπιτελεῖ*] that over-much rustick fla-  
very renders them dejected, illiberal, and haters of mankind. Car-  
ry your selves therefore in that manner, that they may neither fear, or  
hate your morosity, nor grow wanton upon the commonness and supini-  
ty of your carriage. If Inferiours repute their Rulers not wise enough

*Epist. c. 54.*

*Maxima debe-  
tur pueris reve-  
rentia.*

*μήλιστα  
ἀρετῆς  
σαυτὸν Py-  
thag. aut. ca. m.*

*Plato de leg. l.  
7 Tom. 2. p.  
791. Ed. H.  
sic. ph.*

to govern them; all their instructions will fall to the ground [*Regimen esse non potest, nisi fuerit iugiter in rectore iudicium*] Judgement and Prudence in a Ruler, is the foundation of the consistency of Government. *Salvian. de Gub. Dei l. 1. p. 20. Ed. Oxon.*

2. Be frequent, pithy and clear in Family-instruction. Nature without moral Discipline is blinde, could a Heathen say. Without heavenly instruction it's sealed up to eternal darkness. Wee are all like barren heaths, and stony-deserts by nature: Instruction is the culture and improvement of the soul. 'Tis observed by Naturalists, that Bees do [*βραχυσίαν λίθον ἐν τοῖς ποσὶ κομίζεσθαι*] carry small gravel in their feet, to poize their little bodies through the stormy winds. Such are instructions to the floating and wavering minds of youth. The keel of their weak judgements would soon over-set without the ballast of Discipline; their conversations would soon prove unfruitful, or over-spread with the rampant briars of vice and sin, unless well manured and laboured upon, and moistened with the sweet showers of parental teachings. Wherefore all Inferiours are by God referred to their Rulers, that they may drink in the soul-refreshing dews of prudent Precepts. Even women are commanded to learn in silence, with all subjection, *γυναικὶ ὑποταγὴν ὡς τῇ κυρίῳ*; Silence is a womans ornament, as a great Master of wisdom hath observed, Their ears should be more exercised than their tongues. *If they will learn any thing, let them ask their Husbands at home*; who are commanded to dwell with them according to knowledge. As for servants and children, the case is more evident and clear: But in all your instructions have a care of tedious prolixity; make up the shortness of your discourse by frequency. Thou art enjoyned to talk of Gods precepts, *when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou risest up*. A little now, and a little then. When thou wouldest accustom a childe to any useful quality, begin berimes ('Tis the counsel even of a Heathen) but yet *ἐν προαγωγῇ* & *ἐδίδεσκον*, inure him by degrees. As the Precepts and Axiomes by which a wise man should guide his life according to the royal Moralist should be [*βραχυσίαν καὶ συντομίαν*] brief and compendious: So much more for youth. Long Orations burden their small memories too much, and (through such imprudence) may occasion the loathing of spiritual Manna, considering their being yet in the state of nature. As Physicians in their dietetical precepts prescribe to children, little and often: so must we deal with beginners in the things of God. A young plant may quickly be over-glutted with manure, a yd rorted with too much watering.



Isa. 28. 20.

Gen. 33. 13.

Weak eyes newly opened from sleep, cannot bear the glaring windows, scarce a Candle at the fift. *Line upon line, and precept upon precept; here a little and there a little.* You must drive the little ones, as Jacob did, very gently towards Canaan.

Entertain their tender attractions with discourses of Gods infinite greatness, and amiable goodness; of the glories of Heaven, of the torments of Hell. Things that affect the senses must be spiritualized to them, catch their affections by a holy craft. Deal as much in similitudes as thou canst. If you be together in a garden; draw some sweet and heavenly discourse out of the beautiful flowers: If by a river side, treat of the water of life, and the rivers of pleasure that are at Gods right hand: If in a field of Corn, speak of the nourishing quality of the bread of life: If you see birds flying in the air, or hear them singing in the woods, teach them the all-wise providence of God, that gives them their meat in due season: If thou lookest up to the Sun, Moon, and Stars, tell them, they are but the shining spangles of the out-houses of Heaven; oh then what glory is there within! If thou seest a Rainbow to diaper some watery cloud, talk of the Covenant of God. These and many more may be like so many golden links drawing divine things into their memories. *I have used similitudes* by my servants the Prophets, saith God. Moreover, let young ones read and learn by heart some portions of the Historical books of holy Scripture. But above all, the best way of instruction, especially as to the younger sort, may be performed by Catechisms, Plat-forms of sound words, by Question and Answer in a short compendious method; whose terms being clear and distinct, might be phrased out of holy Scripture, and fitted to their capacities by a plain, though solid stile, and to their memories by brief expressions.

Hos. 12. 10.

2 Tim. 1. 13.

Obj. But some may object, that children not well understanding what they repeat, do but prophane the Name of God.

Ans. To this I answer; That our reasonings ought not to countermand, or contradict Divine Injunctions. Wee are commanded by God in the Book of *Deuteronomy*, to whet the Law upon our Children. *Train up a child in the way hee should go, and when hee is old hee will not depart from it.* By the bending of young trees, and putting young fruit into glasses, you may form them into what shape you please. The Apostle commends the president of *Timothy* to the whole Christian world, that [ἄνδρ ἐπίσκοπος] from a little sucking child, as the word imports, hee had known the holy Scriptures. Some children have been sanctified from the birth, as is evident in *Jeremy*, and *John Baptist*.

Deut. 6. 7.  
Prov. 22.2 Tim. 3. 15.  
Jer. 1. 5.  
Luk. 7. 42. 44.

Now

Now wee being ignorant, who are under the election of God, must use the means to all, especially such as are under the federal stipulation between God and us; such as are the children of beleeving Parents. They are commanded to *remember their Creator in the daies of their youth*: And who should make such impressions of God upon their hearts, but those that are over them by Divine Appointment, who ought to *bring them up in the nurture and admonition of the Lord*. As Seals are to be imprinted upon the wax, while it is tender: [ἵνα ὡς κε κεκολλημένοι ταῖς τῶν ἐν τῷ κυρίῳ ψυχαῖς κατατυπώσινται] so, teaching and instruction will best fix upon their minds while yet they are children. So soon as ever reason begins to sprout forth, yea as soon as they are drawn from the breasts, begin to season younglings with the sense of Gods Majesty and Mercy. Gardiners begin to graft, so soon as ever the sap begins to arise in the spring, and the bud of the stock to swell and enlarge. Colts must be backt before their mettle grows too high; and Heifers must be used to the yoke, before they attain to their full strength, or else they will prove unserviceable. God commanded in the old Law more Lambs, Kids, and Bullocks, young Turtles, and Pidgeons, to bee offered upon his Altar, than those of elder growth: first-fruits and *green-corn* must be presented to the Lord. To intimate the dedication of our children (those *reasonable Sacrifices*) unto the Temple and service of God, while they are young and tender. The sooner you sow, the sooner you may reap. *Sow thy seed in the morning*, saies *Solomon*. The benefit of timely instruction is scarce imaginable. But I come to the third.

3. Add to thine Instructions preceptive Injunctions, lay it as a charge upon their souls in the Name of God, that they hearken to, and obey thine *Institutions*. Every house is under a kinde of Kingly Government [πᾶσα οἰκία βασιλεύεται, &c. θεμισέμεν δ' ἑκάστος παίδων ἡ δ' ἀλόχων] and a Ruler gives Laws to wife and children. An instance wee have in the case of *Solomon*, who acquaints us that hee was his *Fathers Son*, tender and only beloved in the sight of his *Mother*. Hee taught mee also, and said unto mee; Let thine heart retain my words, keep my Commandements and live. When *David* was ready to dye, *Solomon*, the text saies was [Yet young and tender] and notwithstanding that, his Father instructs him in many grave and excellent lessons, and in the Book of *Kings* 'tis remarkable, that when *Dauids* decease drew nigh; hee charged *Solomon* his Son, saying, &c. Now when *Solomon* came to the Crown, hee was but eighteen years old, or nineteene at the most, as the learned seem to evince from several passages of *Da-*

Eccles. 12. 1.

Ephes. 6. 4.

Plut. περί παιδ. p. 5.

Isa. 28. 9.

Levit. 2. 14.

Rom. 11. 1.

Eccles. 11. 9.

Arist. Pol. 1. 1.

c. 1.

Prov. 4. 4.

1 Chron. 21. 5.

&amp; 29. 2.

1 Chron. 28. 9.

&amp;c.

1 King. 2. 1.

Jesse. anal.

Pl. 1. p. 56.

*R. Wright. hist. v. 1. c. 18.* *vids* Reign. How young then was hee when his Father *David*, and his Mother *Bathsheba* began to instruct him, and lay their preceptive charge upon him. This charging of obedience upon young ones, is like the tying and claying on of the graft upon the stock. [*Non multis opus est, sed efficacibus*] efficacious words rather than many are to be sought, studied, and used.

Nay, women have both president and precept also for this work, as who do more frequently conveie with their children in their tender age? Wee have an excellent example in *Bathsheba* teaching her Son, and pressing Divine Precept upon his heart; she gave also a portion of instruction, as well as of food to her servants and Maidens. Ancient Marrons are commanded also by the Apostle to teach younger women the works of sobriety and obedience. For this matter *Abraham* was commended by God himself, as a pattern to all posterity. *I know him* (saies God) *that hee will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgement, &c.* And therefore God was pleased to reveal secrets to him. To conclude, It is good to edge your Precepts and Instructions with some notable remembrances of the great day; as that holy and learned Mr. *Bolton* did to his children upon his death-bed; for speaking of the instructions that hee had given them in the time of his sickness, and before; hee said, hee hoped they would remember it, and verily beleev'd: *that none of them durst think to meet him at that great tribunal in an unregenerate state.*

Mr. *Boltons*  
Life. p. 33.  
printed with  
his works. 4<sup>to</sup>.  
Ann. 1639.

4. Set a narrow guard upon the first sproutings of sin in their conversations. Crush Vipers in the egge. Exercise your hazle-rods upon the Serpents heads, when they first creep out of their holes, being chill and feeble in the beginning of the Spring. I will early destroy all the wicked of the Land, saies *David*. You must set about this work betimes; check every evil and unfavoury word at the first hearings; Watch the beginnings, the first bubblings of corruption in them. A man may pull off a tender bud with ease, but if hee let it grow to a branch, it will cost him some pains. It is observed by experienced Naturalists, that a Common bringing forth nothing but fern, may be made very good ground: if when the weed comes up tender and green, it be often cut down, you will (in three or four times) discourage the roor, and make it dye away. It may prove so through Divine Blessing, as to the shootings up of original corruption, if thou be diligent and constant at first. Take us the Foxes, say the little Foxes that spoil the Vines; this is the way to destroy their race, as well as to preserve

Pla. 101. 8.

Can. 2. 15.

preserve your tender Grapes. David smote *Goliath* in the forehead; hee smites the Devil and sin in the forehead [*qui initio tentationis vincit*] *Stella in Loc.* that falls upon, and overcomes temptation at first. It is a saying of *Salvian* [*Cum primum homo peccare incipit, aeternum sibi accendit ignem*] When one first begins to sin, then hee kindles the eternal fire] *Silo. de Gih. Dei. l. 4. p. 116.* Oh that you would then begin to cast water upon the first kindlings of sin in your little ones! Cut off the occasions of sin by prudent interposition. It is strange to see, what excuses and palliations for sin what collusions in speech little children will use. Before thou canst teach them to speak plain English, the Devil, and a corrupt heart will teach them to speak plain lyes. While their tongues do yet falter much in pronunciation; they'll falter more in double speaking. What great need is there then to put a curb and bridle upon thy child's tongue as well as thine own. Undermine their fallacies by discreet examinations, and sagacious questions. If this work be not set to betimes, possibly in process of years they may prove too cunning to be caught, unless thou season them quickly with the awe of Gods judgements, and the danger of sin: Teach their conscience to blush, as well as their cheeks; that they may from an inwrought principle eschew the evil, and do the good. Else they may too soon prove like the Hares in *Ælian. de animal. l. 6. c. 47.* *Ælian.* that by leaping this way and that way, when they come nigh their muse, do [*ταρταροι τὰ ἴκνιν*] confound their footsteps to prevent discovery. If thou suffer a childe, or a young servant to go on in sin unregarded, untaught, unchid, and think 'tis too little to minde at first; that sinful folly will be thy scourge in the end. God many times whips an aged Parent by that childe, which was unwhipt at first. *Adonij. h. 1 King. 1. 6.* had well nigh broken the design of *David* about *Solomons* being set in the Throne; whom his Father had never displeased by saying, why hast thou done so? that is, never checkt him for his faults. The means to take away the root, and foundation of evil customes and habits, is to *Hieron. ad fall* a weeding in the spring of thy child's life [*Ægre reprehendas quod finis consuecero.*] *Gaud. p. 101.* Reproofs will go down untowardly, when children come once to their *teens*, when their years come up to double numbers.

5. Preserve them from evil society. *David* not onely hated sin in general, but especially hee detested to have it become an inmate in *Plal. 101. 7.* his house. *Hee that worketh deceit shall not dwell within my house; hee that telleth lies shall not carry in my sight.* That so the evil example, and pitch-like society of wicked persons might not cleave to, and corrupt his neer Relations. Children are like the *Polypus* in *Ælian.* that turns *Æl. Var. hij.* into

into colour of that rock or weed in the Sea that lies nearest. Imitation is natural to children: Associates and companions are the patterns of their imitation. Wherefore *Plutarch* in his tract about the education of children, advising some *Grecian* Boies to be brought up with them, gives this precept; that these *ὑποκαταστά* should be *συνδάματα* *τέκνων*, of vertuous manners and behaviours, lest children should contract some vice from ill society. For according to the Proverb; Hee that lives with a lame man, will learn to limp. Nay one greater than *Plutarch* tells us, that *with a furious man we should not go, lest we learn his waies*. Children especially may be dangerously infected by lewd and corrupt company. Many children of godly Parents have had their manners fouled and vitiated extreemly by frequent and familiar converse with the naughty children of wicked neighbours.

6. In the next place, let seasonable and prudent rebukes be administered, according to the nature and quality of their offences. Begin gently, use all perswasive motives to draw and allure them, if possible to the waies of God; tell them of the rewards of glory, of the sweet society in Heaven: Endeavour to satisfie their hearts, that God is able to fill their souls with such joyes as are not to be found in the creatures. *Of some having compassion, making a difference*. But if this will not do, then begin to mix some more severe expressions of thy holy anger against sin. As there is a concatenation in vertues, so in passions. Love and anger are not altogether [*ἀσύστατα*] incomparable affections. Nay love may be the principle, and foundation of that anger, which shoots its rebuking arrows against the But of Sin. It is well observed by the Philosopher [*ῥηγεται τὰ θυμολύματα ἐν αἰμύλει* *ἐν τῇ κατὰ τὸ χεῖνιμον φιλίας*] There may be accusations and reprehensions connexe with that love which designs the profit and benefit of the persons beloved, and that [*ὀργή*], as hee saies) according to the Rule even of right reason. Thou mayest tell thy childe, and that with some grains of vehemency, that if hee continue in sinful courses, that God will be angry, and thou wilt be angry, and then let him know what a fearful thing it is to fall into the hands of the Living God. This is the way to bee angry, and not to sin, as the Apostle commands. Let not your passions, like unruly torrents overflow the banks that are limited by Scripture and reason. There is a grave and sober anger, that will procure Reverence, and advance Reformation. That which is mixt with horrid noise, and clamours, floweth from the breast of fools. In vain shalt thou attempt to reclaim others, who art so exorbitant thy self. Hee that lets loose the reins upon the necks of the unruly horses of

his

*Plut. regi  
παιδ.* p. 6.

*PROV. 22. 24, 25.*

*Jude 22.*

*Arist. Ethic. l.  
10. 6. 13.*

*Heb. 10. 31.  
Ephes. 4. 26.*



his passions, will endanger the tumbling his reason out of the Chariot. How shall that person in his rebukes speak reason to another, that hath lost his own? Hee that is a slave to his irascible appetite, can never manage ingenious Reproofs. A childe can never perswade himself that such anger proceedeth from love, when hee is made the sink to receive the daily disgorgements of a cholerick stomach; when the unhappy necessity of his relation ties him to be alwaies in the way, where an angry disposition must vent and empty it self. If thou that rulest be thus unruly, How canst thou expect thy Inferiors to be regular, when thy uncomely demeanour does almost convince them, that love can hardly bee the genuine root of thine anger, but that they are made the sad objects of thy native temper, or that thy reprehension is spiced with hatred? Observe therefore a prudent administration of thy rebukes. Gild those bitter pills with the hopes of recovering thy favour upon amendment, mix these unpleasant potions [*τοῖς γλυκύσι χυμοῖς*] with some sweet emollient juices; that such inter-woven lenity may procure access for your admonitions, and effect your desired issue. The quality of the offence, and the various aggravations of it, must stare the quantity, measure, and duration of thine anger. Great faults, if repeated, deserve a greater ardency of spirit. Consider likewise the station and place of thy several relations. A wife ought not to be rebuked before children and servants, lest her subordinate authority be diminished. Contempt cast upon the wife, will reflect upon the husband at last. Yea for smaller offences in children and servants, if they be not committed openly, rebuke them apart, and in private. But above all, Take heed thou be not found more severe in reproving faults against thy self, than sins against the great God. *They that honour mee* (said God to *Eli* in the case of his Sons) *I will honour, and they that despise mee, shall be lightly esteemed.* *I Sam. 2. 30.* It is a point of excellent wisdom to manage thy family aright in these cases. A Pilot may shew as much skill and dexterity in steering of a little catch or pinnace of pleasure, as of the vast Gallions of *Spain*. If thou hast cause to be angry, yet let not thy storms run all upon the rocks, but endeavour [*ταχέως ἀποφλεγμῆναι, μάλλον ὀξύθυμον εἶναι δεῖ τὸν πατέρα ἢ βαρύθυμον*] speedily to cool the inflammation, to abate the fever, and slake the fire of anger. It is better for a Father to be often and nimble, than to be heavy and durable in his wrath. Wink at infirmities; if not such as are immediately sinful, chide them with frowns, and not with bitter assaults; reserve thy pablick and sharp reprehensions for open and scandalous offences, for reiterated and repeated transgressions

gressions which bear a shew of great neglect, if not of some contempt and disdain.

7. Keep up a constant and vigorous practice of holy duties in thy family. As for mee, saies *Joshua*, *I and my house will serve the Lord.* *Moses* commanded the *Israelites* to go over the Laws and Precepts which hee had given them from God, in their own Families in private among their children. The Instructions and Exhortations of Gods Ministers in publick, should be repeated at home, and whetted to and again upon the little ones. *Samuel* had a feast upon the Sacrifice in his own house. *Job* and others had Sacrifices in their own Families. The Pasleover-Lamb was to be eaten in every particular house. God saies, hee will *pour out his fury upon the families that call not upon his name.* There are times that every family must be apart, as well as every wife and person apart. All the Males of *Abrahams* family were appointed to pass under the Ordinance of Circumcision. The keeping up of family-duties makes every little house become a Sanctuary, a *Bethel*, a house of God. And here I would advise that Christians be not over-tedious in their duties of private worship. I have heard from a near relation of that holy man *Mr. Dod*, that hee gave this counsel, that the constant family-prayers should not ordinarily exceed above a quarter of an hour, if so much. The morning and evening Sacrifices at the Temple, and the Pasleover offerings (which were for every family) consisted but of one Lamb. Take heed of making the waies of God irksome, and unpleasant. If God draw forth thy heart sometimes, do not reject and repress divine breathings; but usually labour for succinctness and brevity; such as may stand with holy reverence to God, so as not to huddle over excellent and weighty duties, and yet such as may render Religious Worship desirable in the eyes of those whom thou wouldest have to look towards *Canaan*. The Spirit is willing many times, when the flesh is weak; and a person may better for a little time keep his thoughts from wandering and discomposure, when as the large expense of expressions gives occasion for too much diversion. *God is in Heaven, and thou upon Earth, therefore let thy words be few.* When our Lord gave his Disciples a form of prayer, which was for quotidian and daily use, as appears by that petition; Give us *this day* our daily bread; you know how short and compendious it is. The Spirits are like strings of harps and bows, which if never remitted and slackened, will crack, and make those instruments unserviceable. It is of good use likewise to vary the duties of Religion; Sometimes sing, and sometimes read; sometimes repeat, some-

times

*Josh. 24. 15.*  
*Deut. 6. 7.*

*1 Sam. 9. 12, 13.*

*Exod. 12. 3, 4.*

*Zech. 12. 12,*  
*13.*

*Eccles. 5. 2.*

*Phil. 4. 6.*  
*μαλ.*

times catechize, sometimes exhort. [*Orationi lectio, lectio succedat oratio, brevis videbitur tempus, quod tantis operum varietatibus occupatur*] Hieron. Tom. 1. It was the direction of that holy Hermite of *Bethlehem*. Let reading succeed prayer, and prayer reading: that time will seem short, which is exercised with such variety of works. *Aristotle* observes out of a Poet [*μεταβολὴ πάντων γλυκύτερον, διὰ ποικίλων*] That, Change is a most sweet thing by reason of our pravity. Indeed, saies the Philosopher unto simple natures, the same action is most pleasant, and therefore God delights in one and the same simple pleasure. However, let us use the best art wee can to draw on our own hearts, as well as of Inferiors, to delight more constantly in holy duties. But in two things be principally frequent: the offering up the sacrifice of prayers, and the keeping of children to read daily some portion of holy Scriptures, as *Jerome* counselled *Leta* [*Reddat tibi penum quotidie de Scripturarum floribus carptum*] Let thy childe give thee a daily account of some choice flowers cropt out of the Bible. *Arist. Ethic. l. 7. c. 14.* *Hieron. p. 57.*

8. Endeavour by all good means to draw them to publick Ordinances. For there God is in a more especial manner present. *There hee hath commanded a blessing, and life for evermore. There hee walketh among his Golden Candlesticks, when the King sitteth at his Table, the Spikenard sendeth forth the smell thereof.* Hee makes the place of his feet to be glorious. Though it were Gods appointment that the males onely should at the solemn feasts repair to *Shiloh*: yet *Elkanah* carries up all his house to the yearly sacrifice. Hee would have his wife, and children, and servants, to behold the beauty of the Lord, and to inquire in his Temple, and you know what a great blessing succeeded upon *Hannah*. *Cornelius* also when *Peter* came to preach at *Cæsarea* upon Gods immediate command, hee calls together all his kindred and acquaintance to hear the Sermon. *Iesse* and his Sons came together to the Sacrifice, which *Samuel* offered to the Lord at *Bethlehem*. It is an ungodly wicked custome, to leave many children and servants at home needlesly upon the Lords Day. Indeed in great and numerous families, where there are many small children, that might disturb the Congregation, and where much provision is necessary for such as attend upon God in the duties of Worship; there the case is somewhat altered. For such works of mercy are dispensd with by God himself. But labour to contract the number of absents to the smallest quantity possible, and let servants take their turns, that none may be alway at home; leave none behinde thee without necessary and urgent cause. As for such as can be present at Ordinances, remember to examine

Mat. 13. 51.

Mar. 4. 34. 9.

them of what they heard; as our blessed Lord the grand pattern of our Imitation dealt by his beloved Disciples, when hee had preached that famous Sermon by the Sea side, Jesus asks them, *Have yee understood all these things*; and when they were alone, and apart from the multitude, then hee expounded and explained all things that hee taught, more fully to them.

Prov. 13. 24.  
and 23. 14.

Heb. 12. 9.

Ephes. 6. 4.

9. In the next place; if all these things fore-mentioned will not prevail, but inferiors will still run on in a course of sin, then oughtest thou to repair to paternal correction. Now chastisements must be suited to their age, the temperament of their natures, and several dispositions, the various qualities and kinds of their offences. Indulge a pardon sooner to lesser faults upon repentance and sorrow. You must consider, whether their faults proceed from imprudence and weakness, upon what ground and occasion, upon what provocation or seduction. Call to minde their former lives, whether they have fallen seldom and rarely; or often and frequently into the same sin. Observe whether they appear to be deeply sorrowful, and truly humbled, and readily beg forgiveness of God, and you [*cum animo non revertendi*] with a promise of a new life. In these and the like cases, you must adhibit great diligence and prudence. Due punishment is a part of economical justice; and there must be care had, lest by frequent impunity they and their fellows be hardened in the waies of sin, and grow contumacious against the Commandements of God. *Hee that spareth his Rod, hateth his Son; but hee that loveth him, chasteneth him betimes. Thou shalt beat him with the Rod, and deliver his soul from Hell.* This is an Ordinance and Appointment of God. *Our Fathers corrected us, and wee gave them reverence.* But let Superiors remember, that they must not do this without good, and without great cause, and when all other means will not prevail. If it be possible to rule without the Rod, 'tis best. Happy are those Parents, to whom God hath given such cowardly children, that a nod, that a frown, that a wink, will reform them. Certainly the wisdom of Parents might do much this way at first. If their children be of any tollerable frames, that the holding up of a finger may excuse the holding up the Rod. It preserves, and inclares the affections of children exceedingly. That of the *Tragadian* is a good Maxime in æconomicks; *Qui vult regnare diu, languida regnet manu.* Durable power is fixed upon gentle management. Take heed of exasperating, and provoking your children to wrath, by rigid and severe courses, where less may effect your purpose, and that more kindly. There be some cruel Parents and Masters that carry themselves

selves more like raging brutes, than men, that rake pleasure in tyrannical corrections. They can let their children swear, and lye, and filch, and commit any other sin, and yet correct them not; but if they do not what they would have them, then they fall upon them, and tear them like wilde Beasts: Know, that God will require such vile acts at your hands in the great day. O rather let them see that thou art angry for Gods sake; and not for thine own. There must be a great deal of gracious pittie to their souls, and holy love mixt with thine anger against sin. O how few be there that beg in secret, that God would soften the hearts of their relations by their due and moderate castigations! Oh pray, that God would lay his holy hand upon their hearts, when thou layest thy Rod upon their backs. After they have paid their debt to justice, look more serenely upon them, and thereby encourage them to amendment. Morosity and acerbity (*σευφρότης*) if continuing still, will check their hopes of ever returning to thy grace and favour. Let ancient rulers have a care of too much sowreness of carriage; for many times through the common incidencies of age, the Philosopher hath observed that they are too prone to jealousies, suspicious (*ἐν τῷ χεῖρον ὑπολαμβάνειν πάντα*) to interpret all things in the worst sense, and so possibly to be too quick and ready upon easie suggestions, to think of, and deal hardly with their Inferiors; Bee careful to use both your ears, and hearken to both parties in matters of complaint. But if upon deliberate and mature conviction, nothing less will prevail: Follow Gods command herein, and *thy Son shall give rest unto thy soul*. In all these cases there lies a great point of prudence, to let them know, that thou hast yet greater corrections for them, if they mend not. That the fear and terrour of what thou hast yet reserved, may work them to a compliance. They that shew the utmost of their rigour and power in such acts at once, despoil themselves of that authority and awe which otherwise they might ingenerate in their hearts. But take heed of all violent and passionate corrections. A Heathen could say to his servant [*Caderem te nisi irascerer*] I would bear thee, were I not angry. Hee that smites when his passion boils, is too too subject to transcend the limits of moderation; vehement anger makes the hands to tremble, that such are not able to strike aright. Take heed lest thou make thy childe or thy servant to become vile in thine own eyes, by too many stripes. Such persons plant quicksets in the hearts of their children, that may grow up too fast to prick their own hands, yea their hearts another day.

10. If the fore-mentioned means through divine blessing prove

Ff 3

effectual,



Psa. 103. 9.

Rom. 13. 3.

Mar. 15. 21.

Hier. ad Lat.

P. 55.

Heb. 11. 6.

Hieron. Tom.

P. 100.

1 Sam. 2. 19.

Luk. 15. 22.

effectual, then praise and encourage them, when they come on, though yet but a little. Ingenuous, yea rugged tempers are sometimes wrought upon by moderate and prudent *Enges*. It's spoken of God himself, that *hee will not alwaies chide, nor keep his anger for ever*. As Magistrates, so Parents must be sometimes praisers of them that do well: Our Lord comes in sometimes with, *Well done good and faithful servant*: So must you, when they are towardly and dutiful [*ἀνακαλεῖσθαι τοῖς ἐπαύροις*] call up their spirits by commendation. [*Laudibus excitandum est ingenium.*] There is a notable vertue in praise, especially as to generous spirits, to excite and prick them forward to duty, and that principally when divers together according as deserts vary, are unequally praised; it stirs up a vertuous emulation. Onely take heed of exceeding too much; for little vessels can bear no great sails; pride and arrogancy are many times nursed up by too exuberant and lavish expressions; and sometimes an unmannerly familiarity appears.

11. Do they flourish and thrive in duty and obedience, and begin to take in precepts freely and kindly, then win them on further by rewards, according to their several capacities, and the qualitie of thine own estate. God is pleased most graciously to draw and allure us on in the waies of holiness, by the proposal of reward. *Hee is a rewarder of them that diligently seek him*. I remember that *Jerom*, as to the green years of *Pacatula*, wishes her Father to use these means [*proponantur ei crustula, mulsapramia, & quicquid gustu suave est, quod vernat in floribus, quod rutilat in gemmis, quod blanditur in puppis, acceptura festinet, &c. Psalmos mercede decantes*] give her sweet-meats, flowers, jewels, babies, to entice her to learn the Psalms. As to years of further growth, such rewards as become them may be more proper. In some cases these have proved great spurs and incitations, at least to the outward work of Religion in younger ones. *Hamah* that good woman brought up a little *Coat* every year to her Son *Samuel*, when hee was in the service of the Lord at the Tabernacle in *Shiloh* under *Eli*. And you know the Father of the Prodigal in the Parable, when his Son returned home to lead a new life, he killed a fatted Calf for him, put the best Robe upon his back, a Ring upon his hand, and Shoes upon his feet.

12. In the last place be exceeding conscientious and cautelous in disposing them abroad, when either their education or profession requires it. As to the Schools, when young and tender, chuse out such Guides and Masters, as may edifie them, and imprint something more  
of

of God upon their hearts. It is a great fault in many that take up any neighbour-school where there are prophane and wicked children, such as have learnt of their Parents to swear, and take Gods Name in vain; Many times little youths gather a great deal of filth, and soil, and pollution in such places, that sticks by them many years after. It is a good work [*ἀπελαυνειν ἀπὸ τῶν ἀνισομάτων καὶ τῶν ὁραμάτων ἀνελευθέρους*] to prohibit and keep them off from all illiberal and fardid speeches and spectacles. There was it seems a great crew of naughty children at *Bethel*, in the daies of *Elijah*, that mockt the Prophe; a place that was a Seminary and Nursery for young ones in knowledge. Oh how sad is it for children that have been diligently taught at home in the fear of God, to unlearn all in wicked schools! Have a great eye to this, and especially if they be such as are designed for Academicall learning, that they be placed under godly Tutors at the University; or if for Trades, or other Mechanical Mysteries, that you chuse out the blessed shadow of a godly Master and Mistress, that may river and clench the nail that thou hast knockt in. Great will be thy comfort in this, if thou soughtest more a pious family, than a great and rich Trade. A family wherein ships go to Heaven, and a Trade is driven to *Canaan*. But especially in the grand concernment of Marriage, that they may match into a godly family, in whose veins the blood of the Covenant doth run. An Heiress of the Divine Promises is a greater match than an Empress of the whole world. Hee that hath but one foot of Land in Mount *Zion*, is richer than hee that holds a Scepter over the round Globe.

I come now to the second branch of this Question, and that is,

Quest. 2. *By what means wee may attain our desires in reference to a good work in the hearts of those that are our equals, whether of consanguinity, affinity, or neighbourhood?*

Ans. As to this I shall onely propose two particular Rules, which I cannot now handle largely.

1. Be diligent in private conference and admonition, as the providence of God shall administer seasonable occasions. Give attendance <sup>1 Tim. 4. 13.</sup> to Exhortation, Exhorting one another. Lay before them the weighty <sup>Heb. 10. 25.</sup> and momentous matters of eternity, and another world. Such things will make deep wounds to be cured in time by the hand of Heaven. Be short and nervous, and lead them off from carnal discourse by some sweet and heavenly diversions.

2. Mannage your Reproofs with great prudence and discretion, *Thou shalt not hate thy Brother in thy heart; thou shalt in any wise rebuke* <sup>Rev. 19. 17.</sup>   
thy

thy neighbour, and not suffer sin upon him. I might here divert unto a case almost co-incident, and that is,

Quest. When is it our duty to reprove such as wee see and hear committing of sin as wee pass by in the streets?

Ans. This being the business of another subject, I shall onely say thus much, that if thou perceivest them by their haughty and scornful carriage to be such as will kick at rebuke; thou hast a Rule from *Solomon*. *Reprove not a scorner, lest hee hate thee*. When by the wisest conjecture that thou canst make, he is like to shew the properties of a brutish, swinish nature. *Cast not thy Pearls before Swine, lest they trample them under their feet, and turn again and rent you*. But if he be a person likely to receive impressions, and particularly if it be a trespass against thy self, go tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy Brother. Debate thy cause with thy neighbour himself, *Prov. 25. 9*. I have known admirable success in this case. But in all such cases observe these three directions.

1. Time your Reproofs seasonably; words spoken in season are like Apples of gold in pictures of silver. [*αὐτὸ τὸ τοῦ μάξιμα φιλοσοφίας ἰδιον, τὸ καὶ τὸν ἐμάςων ἐπίσταται*] This very point (saies an ancient) is proper to a Philosopher to understand the season of all things. I may say, 'tis much more the excellency of a Christian to feel the pulse of the soul, and hit the disease in the very joynt; as 'tis reported of *Galen*, that when *Antoninus* laboured under a distemper; others not being able to declare where it lay; this Physician by his expertness in the evidence of symptoms pronounced that his stomach was vexed with crudities and indigestion; the Emperour cried out three times [*αὐτὸ ἐστὶν, αὐτὸ τὸ τοῦ, ὅ ἐστις, ἐστὶν*] That's it, that very thing is it, which thou hast spoken. As to our purposes, it is adviseable, sometimes not presently and immediately to fall bluntly upon the work, lest thou thy self shouldest be in a passion. Yet stay not too long, lest thy holy zeal be cooled; and both thou and hee forget of dissemble the Circumstances, whereby Reproof might be the better fixed. A seasonable time to intermeddle in these cases may be when a friend is under the holy hand of God in any affliction, particularly in a sick-bed. That time which is fit for bodily, may be much more fit for soul-physick. When thoughts of mortality, and the leaving of all outward enjoyments do prepare and meliorate the way for spiritual impressions.

2. Mix thy Reproofs with meek and gentle expressions. Every Reproof should be like the *Syrupus Acetosus* of Physicians, the Syrup of Vineger,

Prov. 9. 8.

Mat. 7. 6.

Mat. 18. 17.

Prov. 25. 11.  
Diog. Laert.  
in Aetoliæ.

Caſellan. de  
vit. medic. p.  
117.

Vineger, that carries with it a grateful sharpness. Take heed thou go not to this work vested in thine own anger; for though there may be in thee some holy zeal, yet take heed of mingling too much of kitchen-fire. Meek Reproofs are like Tents dipt in the balm of Gilead, that both search and cure the wound together. *Let the Righteous smite mee,* Psal. 141. 5. *(saies David) and it shall be a kindness; and let him reprove mee, it shall bee an excellent oyl, which shall not break my head.* Such are the Disciples of the good Samaritan, who poured in Wine as an absterfve, Luke 10. 34. 8. and Oil as a suppling incarnative into the wound. Such are the children of that prudent Matron, *who opened her mouth in wisdom, and in whose tongue was the Law of kindness.* And yet, friends, if wee be over-gentle, the core of the wound will remain. The Chyrurgian, who hath taught his fingers too much tenderness, and not willing to put his patient to pain, may, through cruel kindness occasion distorted limbs and lameness all a mans life. Corrosives are as necessary as glutinous plaisters, to eat down the proud flesh of our sinful sores. Ely's sinful mildness procured the sharp sword of the Philistines to cut off his Sons, and occasioned such dismal events, that broke his own heart, and his neck too. In many Chymical operations; Salt is a most necessary ingredient, and causes things to ferment; without the salt of Reproof in its due proportion, bare words of advice will seldome work. The temper of the person must be wisely considered. In some, too milde expressions lull them asleep in sin. No great matter (may they think) which extorts but such gentle reflections. In others, that are quick and apprehensive: *Soft words do pacifie wrath.* Such as are of choleric tempers, whose gall doth much overflow their intestines, Physicians are more careful (of their *Cholagoga*) of such ingredients in their purges that may exonerate, and not augment their choler. In all thy spiritual Physick, labour to clear it up, that thou givest no potion but what may tend to the health of his soul.

3. Be sure thou be unblameable as to that which thou reprovest in another. If thou doest the same things, for which thou rebukest thy Brother, *thou art inexcusable, for wherein thou judgest another, thou condemnest thy self.* Hee may well retort the Proverb upon thee, Physician heal thy self. *Cast out first the beam in thine own eye, and then shalt thou see clearly to pull out the mote that is in thy Brothers eye.* This is the first and principal work [*ἑαυτὸν νείσαι καὶ ἔπειτα πείνας, ἕτα μοι νῦν ἐπιχειρεῖς πείνειν τὸς ἄλλους*] to perswade thy self. Dost thou attempt to perswade others to that, whereunto thou art not arrived thy self? O vain man! who will beleefe that thou art in good earnest, *that thou*

Rom. 2. 1.

Luke 6. 42.

Arrian. in E-pictet. l. 4. c. 6.

Rom. 2.

doest indeed alther Idols, when as thou committest Sacriledge.

Obj. But some may object, Shall wee never reprove others in any case, till wee are cleare our selves, then who can performe this duty?

James 1. 27.

Ans<sup>r</sup>. I answer, as to scandalous sins, and such as grossly foul the conversation; a man through grace may keep himself unspotted from the world. But in matters of infirmity, who can say that his heart or his life is free and clean. In the former, when thou hast washed thy hands in innocency, then mayest thou deal with thy Brother. In the latter, since in many things wee offend all, involve thy self in the same Reproof, and it may be digested the more kindly.

James 3. 2.

I come now to the third and last branch of the Question, and that is,

Quest. 3. How wee shall deal with Superiours, in case such are in the state of nature? by what means wee may most effectually promote their conversion?

1. Here I might enlarge by way of preface, to shew that it is lawful in some cases for Inferiours to deal with Superiours, though it be the most difficult task.

2. That it is not onely lawful, but sometimes necessary. For it may so fall out, that in a whole family there may be but one childe, or one servant that truly fears God, as it was with Joseph in the house of Potiphar. What shall hee do, that would faine win a Father, a Master, or any other Superior unto God? As to this I shall give in but two directions at present.

A. 1. Exhibit thy counsel, advice, or reproof, under the vails of similitudes, examples, or histories. Diogenes Laert. in the life of Zeno acquaints us [ἰδὼς τινα ἐτιμῶσσι, περισσάλμενος ἢ ἐκ ἀδελφῶν, ἢ ἀλλὰ πόρρωθεν.] that if hee did reprehend any, hee did it succinctly, not profusely, but at some distance. It is a good Rule as to Superiours. It is an elegant and a profitable way for managing this necessary duty, though usually ineffectual and successeless, for want of vigilant circumspection and prudence. If thy Father be ungodly and unholy, recite some history out of the Bible, or out of Church-Writers, that may have a sweet reflection upon thy Fathers way. Sometimes Parables, and Proverbial speeches that are modest and sober, may hit the joynt. Hee may vouchsafe to behold his face in this glass, who would storm at direct Reproof. Parents many times when they are hit thus meekly and modestly, if they be wise, will seem to take no notice, but may ponder upon it a great while after. As our Lord when hee told his Parents that hee was about his Fathers business, the Text saies, that Mary kept all those sayings

Diog. Laert. in  
Zenone. p. 445.  
Edit. Genev.  
3615.

Luke 2. 51.



*sayings in her heart.* This is drawing the bow, as it may seem to the Superior, many times at an adventure; yet may thine arrow hap to pierce even within the joyns of the harness. Parables are feigned examples, and are [ῥῆσις ἐναγώνη] near a kin to inductions. Such *Arist. Rhet. l. 3.* was the great wisdom of *Æsop* and *Strasichorus* in their daies, as the *Philosopher* notes. Such was the Parable of *Jotham* to the men of *Shechem*. Thus *Nathan* dealt with *David*, and our blessed Lord himself after this manner many times handled the High Priests and Rulers of the people; hee reproveth them sometimes in dark sentences, and chosen Parables. But if Superiors be over-morose, and exceeding sagacious, and highly magisterial, then a disapproving silence, a disrelishing look, as speedy a departure out of their presence as may stand with the necessary detentions of thy duty [ἀποσιώπῃσαι, καὶ ἐνυθεύσαι καὶ εὐσεβεῖν] *Διδας γινεσθαι ἀνταρθεῖν τῷ λόγῳ* a holy blush for them that are shameless in sin, may do greater things than thou art aware of. *Judg. 9. 7, &c.*  
*2 Sam. 12. 1, &c.*  
*2 Thes. 3. 14.*  
*Eph. 6. 55.*

a. Manage all your discourses with reverent expressions and compellations. If it be a great part of common humanity [προσαγορεύειν καὶ χαίρειν] to salute courteously those that wee meet: what dexte- *Diog. Laert. in Platon. p. 245.* rous affability; and most sweet lowly demeanour should wee exert and put forth to those above us? *Paul* in his conference with *Porcius Festus* salutes him with great respect. *Most Noble Festus*, I speak the words of truth and soberness. Grace expells not the due distance of nature. *Rebukes not an Elder*, saies the Apostle, *but intreat him as a Father*, that hee may see thou desirest and longest, that hee may be begotten to God. Mark how *Naamans* servants treated their Master, with what submissive reverence did they bespeak him in that matter of his washing in *Jordan*. *My Father*, If the Prophet had bid thee do some great thing, wouldest thou not have done it, &c? *Abraham* hearkened you know to the voice of his wife, at the command of God, in the case of *Hagar*, and the Spirit of God takes notice of the temper of *Sarah*, and commends her for it, that shee called her husband *Lord*. And that I may give an instance in all three relations, if wee consult the circumstances of the Text, wee shall finde it probable, that *Terah* the Father, hearkened to *Abraham* his Son, as to his departure out of an *Idolatrous* Country. For the voice of God came to *Abraham* alone, bidding him to go out of *Ur* of the *Chaldees*, to a Land that hee would shew him. *Nebuchadnezzar* that great and mighty Monarch did not reject that pious and favourable counsel which was given him by *Daniel* his captive-servant within his Palace. *Job* likewise a man of great *Dan. 4. 27.*

100 31. 13.

possessions in the East, did not despise the cause of his Man-servant or his Maid servant, when they contended with him. Humble, modest, and reverent behaviour may have notable influence into Superiors. It is controverted by Seneca whether or no a childe may not heap greater benefits upon a Father, than he had received from him. It may be clearly stated in the Affirmative; if he should be a means of turning him unto God. The Father begets his Son to a miserable and mortal life: the Son begets his Father to that life which is glorious and eternal.

Senec. de Bene-  
fic. l. 3. c. 35.

There remain yet four general Directions respecting all Relations.

Max. Tyr. dis-  
sert. 10. Ed.  
Hinsf. 1607.

1. Insinuate thy self into their affections. Let them know, that thou hast no design upon them, but to make them happy. Endeavour to persuade them that thou hast no private end, only their everlasting good. Winde into their hearts, screw thy self into their affections, and thou hast done half thy work. [ὁ δὲ τῶν ἀνδρῶν ὅπως πολεμεῖ ὡς ἀδελφῶν καὶ δέει] Nothing so inimical to love as fear and necessity.

Rom. i. 11.

When all jealousies of any sinister ends are blown away, then exhortations and counsels go down comfortably. When persons are convinced and satisfied that in all our Applications we study their benefit and profit, this opens an effectual door to all the means that we shall use. Thus the Apostle accosts the Romans, *I long to see you, that I may impart unto you some spiritual gift.* Thus he facilitates his way to the Philippians. God is my record, *how greatly I long after you all in the bowels of Jesus Christ* [τὸς τὰ δουρὶ συμπίερον πορίζοντας ἐνείκας καὶ τιμῶν καὶ σέβειν πεφύκαμεν] we do even naturally respect and re-

Phil. 1. 8.

Simplicius in  
Epictet. c. 38.  
p. 217. Ed Salm.

verence, such as bring that which appears profitable to us; especially when Superiors carry themselves with courteousness and kindness. For most men delight to be honoured and esteemed by them that are above them [διὰ τὴν ἐλπίδα] for the hope that they conceive of some special profit to be received from them. The case varies not in spiritual matters. Labour then to gain their love, their good esteem, and the work will thrive beyond expectation.

Arist. Ethic. l.  
3. c. 8.

Max. Tyr. diff.  
10.

2. Study to convince them by rational Arguments [ἡ περὶ σουβ-  
νία ἑρώτος καὶ λόγος] persuasion is the daughter of love and reason. Our affections indeed most times are first wrought upon, we are so sensual by nature. When thou art once gotten into their hearts, then press them with weighty Arguments drawn out of Scripture; argue with them about the folly of sin. See how Job handles the matter with his wife about murmuring and impatience against God. *What? shall we receive good at the hand of God, and not evil?* Let them know that all the

Job 2. 10.

waies

waies of God are pleasant waies, and all his paths are peace. That the Prov. 3. 17. path to Heaven is a most sweet path to walk in. Shew them the beauty of Christ, the glory of Christ, draw aside the curtain, and unvail the mysteries of free-grace before their eyes. Let them behold the Image of that blessed Saviour pourtrayed in Scripture. As the Spouse did to the Daughters of *Jerusalem*, run over all the excellencies of Christ, and then conclude, *Hee is al together lovely. This is my Beloved, and this is my Friend, O Daughters of Jerusalem.* Cant. 5. 16. Tell them what experience you had of the blindness, nakedness, miserableness of your own condition formerly, when you were as they are now; that you then thought of Religion, as they do; that it was but a peevish, foolish, unnecessary strictness. Tell them how the case is mended with you, how admirably through mercy 'tis altered.

3. Let your conversation be very exemplary; so that, what you persuade, may be strongly confirmed by your own Example. Both vice and verrue are learned by Presidents. *Alexander* in his manners and gaze did imitate his Master *Leonides*, as long as he lived. [*Nihil in te & in patre suo vident, quod si fecerit peccet*] Hieron. ad Lat. P. 56. 57. Let thy childe behold nothing in thy walking, which if followed may prove sinful. Be an example to others of holiness, that they may not offend by the authority of thy Name. Though thy precepts be short and concise, let thine actions, exemplifying those precepts, be constant and perpetual. De Max. Tyr. deff. Id. P. 101. Deny your selves sometimes in the injoyment of lawfull things, which 15. may not be expedient before Carnal Relations, when you are upon this work. Let *Wives*, saies the Apostle *Peter*, win their husbands by their holy conversation. Walk so meekly, so obediently, so winningly by an amiable deportment, that a wicked drunken husband may see the picture of grace in the life of a wife, and may be forced to confesse, that grace of a truth dwelleth in her. Many times the unbelieving husband may be saved, even in this sense by the beleieving wife, 1 Cor 7. 16. & vice versa. *David* profest that he would walk in his house with a perfect heart. Psal. 101. 2. As the water follows the finger in the Clay: so may thy example lead them on to the things of God. There is a secret reverence and awe upon the hearts of others; when any in the family do walk worthy of the Gospel unto all well pleasing.

Fourthly and lastly, After thou hast used all these fore-mentioned directions (which I've couched in the bowels of these words in the Text [*my hearts desire is, that Israel may bee saved*]) For if he did heartily desire their good, as he profest, then he would use all good means proper and proportionable to that end. But then hee adds,

his

his prayer to God for the same purpose, and so must thou follow the example of our holy Apostle; Alas all thy instructions without prayer will do no good. Go to God to sanctifie all, and to perswade their souls that you have a most single and sincere aim at their everlasting salvation. Pray apart for them, and if the condition of thy Relations will admit, pray with them, and therein couch some sweet reflections upon their souls. *Elijah* when he was in prayer with company, cries out, *O Lord bear mee, that this people may know that thou art the Lord God.* Our blessed Lord also in that heavenly prayer to the Father makes most sweet and ardent mention of his Disciples who were present with him. *Job*, he sacrificed for his children, he sent for them, and sanctified them, and offered burnt offerings according to the number of them all; To teach us to pray for children distinctly one by one. *Abraham* he begs of God, *Oh that Ishmael might live in thy sight*, and *Ruth* she calls *Solomon the Son of her owner.* *Angin* was the childe of *Alonica's* prayers and tears. Ask counsel of God, as *Manoah* did, that he would be pleased to teach you what you must do with your children. Beg of God wisdom and direction, that he would order providential seasons for their good; let that be your great request in secret; Oh that such a childe, such a servant might be pulled as a fire-brand out of the fire, and brought home to God. Should ye have the wisdom of Angels, if God do not come in to your help, all your labour will be in vain. Cry out with the poor man in the Gospel. *Lord have mercy on my Son*, for he is sore vexed; for oft-times he falleth into the fire, and oft into the water, sometimes into one sin, sometimes into another, whereby his soul incurs fearful and terrible dangers. Commend thy childe to God, whom thou hast begotten to death and damnation, unless wonderful mercy interpose it self. Sprinkle him with the holy water of melting tears; beg of God that he may be delivered from the wrath to come by his Almighty Arm. Petition earnestly for the pardon of those sins, for the rooting out that spiritual wickedness, which thou hast been the means to propagate. Pray it out, fast it out, weep it out before God. Such Devils go not out without fasting and prayer.

Now I shall make some brief Application of the whole, and so conclude.

*Use 1.* In the first place, hence we learn the diffusive nature of holiness; it is like the widows Oil, that filled all the vessels of her neighbours. He that is holy, is social, is, like unto God himself for communicativeness, as well as for purity in his small degree and measure; The language

language of a Saint is, *Come, let us sing praise, let us come before his* <sup>Psal. 95. 1, 2.</sup>  
 presence with thanksgiving. *Come ye, and let us go up to the Mountain*  
*of the Lord, to the house of the God of Jacob, and he will teach us of* <sup>Isa. 2. 3.</sup>  
*his waies, &c.*

*Use 2.* To reprove such as do not perform their utmost, that do not  
 improve their skill and endeavour to the height in this excellent work.  
 Every childe is born an heir of Hell, and wilt thou use no means to de-  
 liver his soul from death, and to pull him out of the jaws of the Devil?  
 Oh thou ungodly Father, that like *Gallio*, takest no care in this matter,  
 God will require the blood of thy childe, and the blood of thy servant  
 at thy hands one day. Dost thou love thy childe? A Heathen will teach  
 thee thy duty, To love, saith hee, is [*ἐθέλειν ἀγαθὸν εἶναι τὸ κατὰ αὐ-*  
*τοῦ πρὸς τὸν εἶναι*] <sup>Arist. Ethic. l. 2.</sup> to desire good things for such, and according to  
 the utmost ability to endeavour to accomplish them. There is but one  
 good thing that is absolutely necessary for thy childe, and that is, a  
 happy union to God. What hast thou yet done to the effecting of that?  
 Many are eagerly bent upon those designs, how their children, like *Sutton* in *Ca-*  
*Caligula* in the Historian, may tumble in a room full of gold, but take <sup>Ug. c. 41.</sup>  
 little pains for the gold of *Ophir*, and that *wisdom* which is *far above* <sup>Prov. 3. 14 & 5.</sup>  
*Robies*. Know, that all the sins of Relations under your charge that are  
 not reprov'd and corrected for, will become yours. Every drunken fit  
 of thy servant will be counted thine to answer for. Every turn of plea-  
 sure that thy children and servants take in the fields upon Gods holy  
 day, with thy approving connivance, will turn to thy account at the  
 great Tribunal. If thou wouldest finde favour with God, labour to di-  
 vert them from the waies that lead to the chambers of death. He that  
 neglects his duty herein, does what in him lyes to damn his childe and  
 himself too. As if he were in league with death, in covenant with Satan, <sup>Isa. 28. 15.</sup>  
 and with Hell were at an agreement; as if it were a laughing matter for  
 himself, and all his Relations to fall into the bottomless pit of fire and  
 brimstone. Oh how many families are the filthy cages of unclean birds,  
 like so many hog-styes and sinks of all manner of abominations! Wee  
 can scarce walk the streets, but we shall hear swearing and cursing, and  
 polluting Gods holy Name, and many obscene and filthy speeches, and  
 see great wickedness committed even by young striplings; and this is  
 because they are not instructed and taught the fear of the Lord at home  
 by their Parents and Rulers. There be many ruffling Gallants in our  
 times, that look upon holiness as a crime, and count it their bravery to  
 go towards Hell with open mouth, with a full svinge, that swim down  
 the Rivers of Riot and Luxury into the dead Sea. That are so far from  
 reprovng. <sup>1 Pet. 2. 13.</sup>



1 Pet. 4. 4.  
Sueton. in Nero.  
rom. 6. 5.

2 Chron. 22. 3.

Alien. de animal. l. 5. c. 16.  
Rom. 3. 13.

Rom. 1. 32.

Epictet. 6. 29.

reproving others for sin, that they commend and encourage them rather, that have much ado to bear with servants that perform excellent service, if they will not drink healths, and be debaucht as well as themselves, more like Nero than Christians. If their children serve Satan never so much, they matter it not; so they do not ruine their Patrimony. No wonder that their children be profligate and vile, that have such sad examples. The Spirit of God takes notice, that *Abaziah* was a wicked man, and gives this for the reason. His Mother was his counsellour to do wickedly. Such as will be angry rather, if their Relations do not walk in the waies of sin, like the Wasps in the Naturalist, that dip their stings in the poison of Vipers. Their angry tongues are tingured in the venome of sin. Oh how much good might a *Theophilus* do! when greatnefs and holiness run in a blood, how would the generations to come rise up and bless them? how much honour might they bring to God? how would Religion flourish? how would our fields bring forth peace, and our streets run down with rivers of Righteousness?

3. Hence we learn the horrible sin of such that cause others to do wickedly, that egge on others to the commission of sin, that encourage children to prophane the Sabbath, to lye, and swear, and seem to approve of, delight and rejoyce in it. *Who knowing the judgements of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.*

4. Hence we may infer, what great wisdom is requisite in managing those means that are proper and useful in order to the salvation of our Relations, what integrity of heart, what sincerity, what holy contempt of the scorns of this wicked world. Dost thou take upon thee the study of wisdom, saies the *Stoick*, prepare thy self speedily [*ὡς καταγελασθῆσόμενος*, to be laught to scorn] and expect that many should mock at thee? how much greater is the depravation of mens hearts since the fall in opposition to true holiness. Many a bitter taunt and scoff must thou go under, but in wisdom pass it by, regard it not, you work for souls. One soul begotten to God is better than the gaining of whole Kingdomes and Empires.

5. To such as live under holy Rulers and Governours of families, that you would highly esteem them for their labour of love; that you would count it a singular mercy that God hath given any of you a holy Father, or a holy Mother, such as have spent many an hour in secret for thy good, that have sought it earnestly at the Throne of Grace, that thy life might be hid with God in Christ. Look upon their instructions

frictions as so many Pearls, their Reproofs as so many Rubies to wear about thy neck. Not to be reprov'd in the way of sin is a great judgement. To have these Thorns and Briars cast in the way to our sinful lovers, is a great mercy. Oh how many blessings do children enjoy by means of praying-parents? count it a great and an admirable favour from God. Prov. 1. 9.  
Hof. 1. 6.

6. To such as are employ'd and exercis'd in this excellent duty and study, to perform it conscientiously. Who seriously endeavour, that their yolk-fellows may be the Spouses of Christ, their posterity the children of our heavenly Father, their servants the freemen of Christ, their kindred of the Blood-Royal of Heaven. Let mee say as our blessed Lord to *Zachew*, *This day is Salvation come to this house*. This day hast thou fellowship with the Father and with the Son. The God of Heaven goes along with thee. Though thou dost not see the desired fruit of thy labour at present, do not despond, the work is Gods. It is like to some of those seeds, which sown in the earth will not come up, till the second Spring. The husband-man waiteth for the precious fruit of the earth, and hath long patience for it, until hee receive the early and latter rain. It is often seen that there is a mighty Power of God going along with such constant endeavours; at length the diligent hand may make thee rich. The Grace that dwelt in the Grand-mother *Lois*, in the Mother *Emnice*, dwelt afterward in their little Son *Timothy*. Though God is not tied by any bond of nature, yet fervent prayer is of a high esteem in the sight of God. The use of means directed by God, is a hopeful sign of mercy intended; where God chuseth to the end, he ordains to the means. He hath chosen us to be holy, that we might be glorious. However God deal with you in that particular request, yet be sure your care and pains will not lose a signal reward; your prayers shall return into your own bosome, and I tell thee, God watcheth over such a family in a way of mercy and peace. His eye of grace is toward thee; his holy hand will uphold thee; his heart will bless thee. Unto his good pleasure, commit thy self, and wait the successe; go on and prosper thou blessed of the Lord. James 5. 7.  
2 Tim. 1. 5.  
Ephes. 1. 4 & 5.

Hh

What



What are the Characters of a Souls sincere  
Love to Christ? and how may that  
love to him be kindled and inflamed?

EPHESIANS 6. 24.

*Grace be with all Them, that love our Lord Jesus Christ  
in sincerity.*

ROM. 16. 24.  
1 Cor. 16. 23.  
24. 2 Ep. 13.  
14.  
Gal. 6. 18.



These words may well be treated on without much Preface, there being nothing in them, which speaks any dependance upon, or connexion with any thing that went before. Some form of *Benediction* we finde used by this *Great Apostle*, at the conclusion of every *Epistle*; and accordingly having driven his excellent design in this to the Church of *Ephesus*, to a full period or issue; hee first makes an affectionate address to God, and to the Mediator in their behalf, v. 23. *Grace be to the Brethren, and love with Faith from God the Father, and the Lord Jesus Christ*, and then leaves his Apostolical Benediction upon them, v. 24. *Grace be with all them, that love our Lord Jesus Christ in sincerity*: Or, The blessing of the Eternal God be upon all the sincere-hearted Christians amongst you, for so I look upon the latter words of the verse, as a *Periphrasis* of all real Christians; Love to Christ being as essential to the Christian, as the Rational Soul is to the man. The only difficulty in the words, that will require our stay, is to inquire, what is meant by [*ἐν ἀφάρατοι*] in *Sincerity*, some refer it to the [*χάρις*] Grace mentioned at the beginning of the verse, as if it had been read [*ἐν ἀφάρατοι*] unto Incorruption, or to bring them to eternal life, or until they come to a state of Immortality. So many of the Ancients, and of the Modern Interpreters, *Beza*, *Trismellin*, and others.

Others

Others read it in Conjunction with the love of the Lord Jesus Christ, making it a qualification, or a discriminating note of that love, which is sound, real, and sincere from that which is but pretended, counterfeit, and easie to bee corrupted, by every difficulty and temptation; And accordingly they translate, some [in incorruptione] others [absque] a third sort [amare non vitiatum nec culpato.] All to the same sense with our English Translation, *In Sincerity*.

There are others who consider this phrase apart by itself; some explaining it by purity of heart, and conversation; others as denoting thereby the duration of love [tam prosperis quam adversis, or] both in good and bad times. *Piscator* makes it a distinct branch of the Apostles Prayer, as if hee had said, *Grace bee with all them, &c. and life eternal*; Taking no notice of the Preposition that is added, and varies the Construction, 'Tis the conjecture of a *Learned Divine*, That the Apostle in adding this clause, hath some reflection on the *Gnosticks*, who had mingled themselves with the Christians of *Ephesus*; And were, whatever they pretended, neither pure in their love to Christ, having mixed his Doctrine with abominable corruptions, nor yet sincere and lasting therein, being ready upon every blast of persecution that did arise, to deny him, and Apostatize from him; I shall for the present with *Musculus*, leave the matter indifferent, not only which of the two first, but of all the other fore-mentioned Opinions is fixed upon, finding no cause so far as concerns my present purpose to be peremptory in either. The Apostle doubtless meaning none else by *lovers of Christ*, but such whose hearts were sincerely and intirely affected, to him, whether hee intended to characterize them any further by [*ἐν ἀφάρατοις*, or no] which, I presume, might easily be manifested from other parallel places (where this grace is mentioned and understood properly, having no additional qualification made thereto;) and from the design of the words themselves, for certainly he would not so solemnly have intitled the rotten-hearted Hypocrites, that did only pretend love to Christ, unto the *Benediction* of the great and blessed God. And if that stand good, wee have enough for our purpose, and more need not bee contended for.

1 Cor. 13. 21.  
Joh. 14. 15, 23.  
& 21. 15, 17.  
1 Pet. 1. 8.

Let this suffice then for their meaning. The subject matter of them, whether you look to the first clause, or the last, is very Noble, and might well deserve a large consideration; but I am confined to this single use of them, which is, to make them the *Foundation* of these two cases of Conscience.

*What are the genuine Characters of a Souls sincere love to Christ?*

*And how may that love to him be kindled and inflamed?*

And there are but two or three things, that I desire to suggest, and then wee shall immediately begin to treat upon them in their order.

1. Let it be considered, that there is a vast difference between these cases, and such others as do refer only to lower duties. When we inquire after the *sincerity of our love to Christ*. It's all one as if we were upon the search, whether we are *Christians*, yea or no; And whether consequently our portion doth lye in the Divine Promises or Threatnings; And what is our *immediate* duty, that all other set aside, we must attend unto? And again, when wee seek for directions to help us unto the *love of Christ*, our inquiry is not, how wee may order this or that inferiour action, but how wee may attain to *saving Religion, and Christianity*; How wee may escape the great damning sin of the world, and intitle our selves to the love of God and Christ, and to all the *rare* privileges, which belong to the Communion of Saints. In a word, to the *Grace of God* here, and to *Eternal Life* hereafter. See 1 Cor. 2. 9, James 1. 12. & 2. 5. John 14. 21, 23.

2. Let it be considered, that it is not the distinct resolution of these cases that will be of *final* advantage to any person, unless there be added to the former an impartial soul-searching examination of themselves; and to the latter, (as the case shall require) a conscientious practice; The resolutions given to cases of conscience about the right performance of duties, being nothing else, but the bare providing the food or physick; And again, the discoveries of mens states thereby, being but the presenting looking-glasses to them; neither of which are effectual, or do any good, but to such as faithfully use them.

3. Let mee humbly minde you, that the more *uncertainty* you are at, touching your estates, when you have examined them by the *Characters*, the more diligence you are concerned to use in the practice of the *Directions*. And let mee add this, That where you cannot *undeniably, and demonstratively* conclude, the sincerity of your love (which I think few in comparison, on this side of Heaven can) there you must *never* lay by the advice about the last case; no not although your probabilities should be great, it being at the worst but an *easie and sweet* trouble to be still doing this great work over again, whereas it's *irrecoverably dangerous and desperate* upon presumption, that we have done it already, to leave it wholly neglected: And I beseech you, remember this *useful Rule*, That in all Trials, which Christians make about Grace, *It is safer to want credulity, than to be over-hasty therein.*

The cases are two, and very fit to follow each other in the order, that



that is given to them. I begin with the first.

*What are the genuine Characters of a souls sincere love to Christ?*

And in order to the Resolution thereof, I must premise these several Propositions.

1. Proposition.

That there is a great deal of difference between *Love* as it is seated in the *Will*, or *rational Appetite*, and the same Act or Principle of Love, as seated in the sensitive. In the former, it is a *settled, rational, uniform, and deliberate Motion*, co-incident with the very natural Act of the Will it self, *To Love* (as the great School-man notes) being nothing else but [*Intensive velle*] *to will intensely* either per se or thing. The motion of the Will towards the Object, as good and desirable; and the earnest embracing thereof; this is *Rational Love*. And according to the various Aspect which it hath thereto, either as present or absent, perfect or imperfect; it is called *love of desire, or fruition, dependence, or complacency*: And if the Object be such, as can or doth *reciprocate* affection, then its friendship [or *Amor Amicitiae*.] But now take *Love*, as it is an *Affection* properly so called, and seated in the lower faculties of the soul, and so there is a great variety, and inequality in its motions, much easier to be felt, than expressed; sometimes the soul is in a kinde of *extasie*, wrapt above it self; and then by and by it's flat, and dull again. I note this first, for this reason, that you may understand what kinde of love it is, that our inquiry doth proceed upon, *viz. Rational Love*, it being (as a *Judicious Divine* hath often observed) not so safe for Christians to try their states by the passionate motions of Grace in the lower parts of the soul; or the affections, as by the more equal and uniform actings thereof in the Will it self; the [*τὸ ἡγμονικόν*] *commandress* of the soul.

Boxers Directions for peace and comfort. Direct, 21.

2. Proposition.

The Acts of the Will (*in specie morali*) derive their goodness or viciousness partly from the nature of the Object, upon which they are fixed. I do not assert this to bee the *only* ground, whence they are concluded *good or evil*, for the *Principle*, and the *End*, and sometimes the *degree of the Act* are all necessary thereto, but *only* that this is *one thing* necessary. Thus the *willing of God*, or any of those things, which are in a direct order to his glory, is that, wee call *the Grace of Love*: As on the other side, when the Will moveth towards any thing, which standeth in *opposition* thereto; This is that wee call *sinful Conscience*.

## 3. Proposition.

It is not barely the *Object* in *it self* considered, but as cloathed with its proper excellencies that agree to it, and all its necessary *Relations*, which the *Will* in its motions must have respect unto, before any of those motions can truly be said to be *Gracious*: For the nature of Grace lies not in the *Act* or *motion* of the *Will* simply and nakedly considered, but as it's suited and proportioned to the excellencies of the *Object*, and those *Relations* which do inseparably belong thereto. For instance, *To delight in God*; It is not every act of delight, which the Soul may have upon the apprehension of him; such as a bare *Philosophical* conception of God, may sometimes raise the heart unto: But when the *believing Soul* having taken a view of the excellencies of God, and its own sweet Relation to him, as a *Gracious Father*, is carried forth in a holy *rapture and exultancy* of Spirit. This is the *Grace of Delight*.

## 4. Proposition.

Though the *Love of God*, and the *Love of Christ* are never found one without the other, yet is there a distinction necessary to be put between them; and that, even as great in proportion, as is between *God* and the *Mediatour*, or between the *last end*, and the *principal means* conducing thereto. The love of the Soul to God is [*Amor finis ultimi*, Or] of such a *Being* as it will be an eternal happiness to be united unto. The love of the soul to Christ, as Mediatour, is [*Amor medii principalis*, or] of one, by whom, wee may have access to God, and finde our happiness in him. The formal reason of the former, is the *Divine All-sufficiency and Blessedness*, but of the latter the personal excellencies that are in Christ, together with his *ability and willingness* to free us from our undoing streights, and exigencies, as wee are in a state of *Apostacy and elongation* from God. And (if I mistake not) the not observing this necessary distinction between the Acts of the Soul, as respecting God, and the same Acts [*in specie*, or] in kind, as respecting the Mediatour, hath occasioned much confusion in those Answers, which are given to this, and many such like inquiries, such Arguments as are only proper to the one, being made use of to discover the sincerity of our hearts in the other.

## 5. Proposition.

Love, as it is an Act or habit of the will, and hath Christ for its object, is not properly the Evangelical grace of love to Christ, unless it have respect to him, according to the various Excellencies of his person, and the several distinct Relations, which are by God invested in him: Or thus, *The gospel grace of love, is not the intensive willing*

willing a Naked Christ, but Christ as represented with his peculiar personal Excellencies, and with his various offices and relations unto us in the Gospel. This proposition undeniably follows from the third before laid down: But yet, because it gives some special light to help us to discover the true nature of this grace; and is Intended, as the foundation of some of those Characters, that will afterwards come to be insisted on, I must crave your patience; while I offer something farther, for the confirmation thereof. That certainly is no true Moral Act, which is not suited to the nature of the object; Thus for a man to love his friend, no otherwise, than hee loves his beast, would not be a true Moral act of love? And again, as plain a truth it is, that where the act of love doth not bear some gradual proportion; to the various excellencies of the object, that it is conversant about; neither can that Act have any Moral truth or goodness in it: For Instance, to love God, or Christ, with no higher love, than wee love inferior persons, whether Friends, Relations, or Superiors in the world; This were not Sincerely to love either of them. See 1 John 2. 15, and Matth. 10. 37. and Luke 14. 26. — I add in the last place (which is no less evident, than either of the former) that where there are relations, or offices Necessarily Invested in, and Inseparable from the person beloved, then if our love doth not respect the object, as under those relations; and offices, it will be far from being love in Sincerity. Some Instances will clear this also beyond Contradiction; Suppose a Woman, that hath a Husband, and shee loves him no otherwise, than one friend loves another; And the Case is the same between a Scholler and his Master, a Servant and his Lord, a Subject and his Prince, If the affections be without reverence, obedience, and loyalty, will either of these be reputed true love? Why, no more are such to be accounted the sincere lovers of Christ, who do not bear an affection to him, in all his offices and relations: And this I take to be so demonstrative a truth, and of such Necessary consideration in our present inquiry, that nothing could be spoken in Judgement thereto, until wee had first made our way unto it, and laid it down; I am sure it will be found fundamental to the right understanding, the Nature of sincere love to Christ, and the greatest part of the Characters, which are laid down in the scripture of this grace. It might now be here expected, and it's almost necessary to give some account of Christs personal excellencies, and also of his offices, what they were, and briefly to intimate what new qualifications, each of them would put upon a Christian: Intensive willing of Christ, which is but the [Substratum or]

matter

matter of this grace; But I am not now to discourse the nature of this grace at large, and so much thereof as is necessary, will come in, when wee lay down some of the Characters of it, and I have but two things more, and then wee come to them.

#### 6. Proposition.

The love of the soul to Christ in sincerity is not any *one Indivisible act or habit*, but a *Holy frame of spirit*, made up of *many gracious Inclinations* carrying the whole soul along with it unto Christ, for *Union and Communion with him*. I told you in the beginning, that it is used here by the Apostle as the *periphrasis* of a *Christian*, a *Brother*, a *real Saint*; And therefore it is not a *sudden and transient flash* of the soul, or any *one act*, but *Comprehensive* of much of that, wherein the *nature of Christianity* doth essentially lye. This follows necessarily from the last proposition; And Indeed to *make faith or love* to Christ, such *single Physical acts*, as many do, as it renders the *Doctrine* of Christianity *perplexed*, so doth it exceedingly tend to the *amusing* of the Consciences of weak Christians, and I am afraid, *Ingender also to licentiousness*: It being too usual with such persons, who presumptuously conceive themselves to be Christians, because they discern, as they think, those supposed particular acts, to take up with them, and to grow remiss, and careless in other duties, as *essential to Christianity*, and necessary to Salvation, as those *graces themselves*. To conclude this Proposition, you may note, that as *love to God*, is the *soul of natural Piety*, and is *Incorporated into every branch* of it, so is *love to Christ the very Spirit*, that *diffuseth it self through*, and *animates all those duties*, which are required by the *New Covenant*, and respect *Jesus Christ as Mediator*.

#### 7. Proposition.

When wee inquire after this *Love*, by it's *Genuine characters*, you are not to understand thereby only such *special properties*, as argue the essence of this grace a *posteriori*; But you are to know that we understand it, in such a latitude, as leaving Room for all those Arguments by which the conscience of a Christian may be resolved; whether this grace was ever truly wrought in his soul or not. And these things premised, the Characters which evidently discover, *whether wee love Christ in sincerity*, are these that follow.

#### 1. Character.

Wee may know it by our former *Convictions*, and the rule is this; *Who e loves to Christ is sincere*, there hath been a *Conviction* of the souls *undone condition without him*, and of the *sufficiency*, and *willingness* of Christ

Christ, to encounter the fountain of that condition. And whereever this Conviction hath been fully wrought, and the wound made thereby Regularly healed, there dwells Sincere love to him. I put this first, as containing the original birth of Evangelical love. I dare affirm No conviction, no love; No corruption of heart for sin, no affection in the soul for Christ. Every degree of true Spiritual Love, (saith a Divine, 1 Pet. 2. 8. that had well studied this point) proceeds from a proportionable Act of saving Faith. And to the same purpose (saith Dr. Preller) and hee professeth earnestly, two things must concur to beget love. 1. The sight of Christs willingness, and readiness to relieve. 2. His ability, and sufficiency to help. These two, willingness, and ability, are the Crown upon the Head of Christ, when undone souls do first take delight in him; they are the sweet ornaments of our Lords, which by their Saviour Cant. 1. 3. do attract Virgin souls to betroth themselves unto him. What ever men may vainly talk, tis brokenness of heart, and a sense of approaching Ruine, that gives the soul the first occasion of acquainting it self in good earnest with Christ, and when faith hath thereupon found the suitableness of Christ to it self, in its present State of misery, then the fire of love begins to burn. So that it is not a blinde, casual passion, but a matter of right Reason, mature judgement, and choyce. It is no new frame of spirit, that persons were delivered into, they know not how; but such, whereof they that have it, can give undenyable reasons, so that if the question were put to any love sick soul, as to the Spouse in the Canticles Chap. 5. 9. What is thy beloved more than another beloved? they could give an Account, will nor so Glossy and Rhetorical - yet Cant. 1. 3. 15. as Logical and Rational as that, which is there given. Shee hath seen that in Christ, so much Excellency in his person; and so much readiness and sufficiency, as resulting from his several offices, which hath even ravished her, and made him comely to her for delights, yea, the very chiefest of ten thousand; and therefore shee both can, and doth claspe & 5. 10. fast about him; and takes him for her Physician, Husband, Kings Priest, and Prophet; Since hee is willing & fit to be my Saviour, (oh! saith the soul) I will be his Disciple, Servant, Subject or any thing; Thus shee can & 2. 5. hold no longer but falls down right sick of love. And this is the first Character, to Take it now, and ask thy soul, didst thou ever yet see de- 5. 4. stit self lost and undone; nor able to bear up against the Terroures of an accusing and condemning conscience, even dying away for fear, least Go I should spend all her power upon thee, and leave thee a Horrour to thy self; and an immemoriall toll about thee? And was it in this dark Valley, that thou comest first forcibly acquainted with Christ; and didst



Jer. 31. 20.  
Abl. 9. 5.

didst thou see his bowels yearning to thee, and that hee was fully able to set thee in the light of the Countenance of that God, whose Terror is as upon thee? And under this conviction was it, that thou didst first close with him; why this is love not in pretence, and complement, but in Sincerity: Whereas on the other side, if thy pretended affection wants this foundation; if it hath been alwaies alike, neither more, nor less; if that senseless concern runs through thy soul, that thou hast loved Christ ever since thou wast born, and never didst feel the least stirrings of Enmity against him; If Education, Customs, outward Communion, be all that thou hast to say to prove thy love; in faithfulness to thy soul, I warn thee to take heed of self-deceit, for surely the Root of the matter is not in thee; and if thou wilt still presume, notwithstanding this confident denial, I have but one word more, and that is to commend thy serious perusal that Judicious tract of Mr. Pinks, on this very Case, and Text; where these counterfeit grounds of love are fully convicted of Insufficiency, and therefore I would not do it here again.

See Reynolds on  
Psalm. 110. P. 59.  
60. &c.

Iob 19. 28.

Trial of a  
Christian's Sin-  
cere love to  
Christ.

## 2. Character.

Rom. 9. 13.  
Rom. 8. 30.

Iohn 14. 6.

Iohn. 14. 9.  
& 15. 23.

Where love to Christ dwells in Sincerity, there hath been some sensible Impression, Taste, and Feeling of the Fathers love to the soul in him: I do not mean, the Fathers love, as it lies in the womb of Election, but as it hath broken forth in a powerful actual Vocation. The pedigree of a Christians love to his Saviour, is to bee fetcht from the Fathers love to souls in Christ. 1 John. 4. 19. *We love him because hee loved us first.* Christ himself as mediator, is but a means whereby Souls may come to God their final end, and blessedness. And therefore as the soul that loves him, loves the blessed God much more, so before wee can fix upon him with full satisfaction, some beams thereof must light upon us, it being too great a difficulty for the soul to prevail within itself, to trust all its concerns in the hands of a Crucified Christ, and to bee fond of him, until it hath gained some sweet assurance of the Fathers love to it self in him. And hence it is that our Saviour tells us; John 6. 44. *No man can come to him, except the Father that hath sent him, draw him.* By coming to Christ, I take it for granted, may be understood, either Faith or Love; And these cannot be without the Fathers drawing, what that I morally, it lies in the clear discoveries of his willingness to be reconciled to us in Christ; when in Conformity to his being in Christ reconciling the world to himself, hee is pleased to vouchsafe us his own beseechings of us to be reconciled, than hee draws us. The promise therefore of reconciliation

2 Cor. 5. 20.

reconciliation must first be made known, and by the sweet influence thereof, the soul is allured with Cheerfulness to throw its self into the Arms of its Saviour: And this is love. Try by this also; Didst thou ever finde those Cords of a man, those bonds of Divine, and Ravishing love, thrown upon thee? Didst thou ever see God to bee thy happiness, and offering himself to thee, as such, and so alluring thee? Then thou art Married to Christ, for this speaks thee, *United to God in love*, and the end must include the means, and the greater the lesser.

## 3. Character.

Wee then love Christ in Sincerity, when that affection in us is *qualified* according to the various Excellencies, *what belong to the person of our Lord*; when it respects him, according to the Manifestation made of him in the Gospel; viz. not simply as a person, who is *Historically* made known to us by such a Name; but according to the true Character of him, as *God and man in one person*; [*θεοῦ καὶ ἀνθρώπου*] as one filled with the *spirit of God*, *above measure*, by an *ineffable Union*, as *John 3. 34. Phil. 2. 6, 7, 8.* one admirably Condescending, and laying aside his divine splendor, and Majesty, that hee might appear in the form of a *Servant*, and bee obedient to the death of the Cross, for the Salvation of Sinners; and lastly, as one *raised from the dead by God*, made able, and declaring *Act. 5. 30.* his high satisfaction in the access of sinners unto God by him; And so there are these four graces, which are alwaies attendant upon, and are, (as it were,) *Incorporated* into the nature of this evangelical affection. 1. *Humble and Reverent admiration*; 'Tis an *admiring Love*, Objects that are incomparably Excellent, do alwaies first affect with admiration, and though that affection dissolve into love, yet doth it not usually wholly cease, especially if the *object* bee not thoroughly Comprehended: 'Tis thus with thy soul (Christian) that art a sincere lover of thy redeemer, and hast not set up some *Image, of an ordinary person*, in the place of him, thou *admir'st him*, whom thou lovest, as never being able to comprehend his Glory: The Lord whom thou lovest being *God as well as Man*, and Man as well as God, and all this, in one person: An object in whom Heaven and Earth are so *admirably blended* together, that the acutest reason looseth it self, & stands amazed at the union, whence wee finde one of the Antients thus speaking of it, *I know that the word was made flesh, but how or in what manner this was done, I know not; Dost thou wonder, that I profess my Ignorance; why, the whole Creation is Ignorant of it as well as I: And another of them gives this advice; if Reason go about to cavil? [πρό- Justin Martyr.*

*Gen. (Molun Nbrn) In nrm. Do not dispute, but apply thy self to the common Refuge against evils in matters of Faith, even Faith, is false. God hath said it, and therefore I must and will believe it; To see things considered, I dare boldly tell thee, that thou canst not love in sincerity, but together therewith thou wilt be under a holy rapture of Admiration; and together with thy love, thy Admiration will be always increasing.*

Can. 2. 3.

2. *Sweet and refreshing delight.* 'Tis a *delighting, rejoicing love*: love (saith *Aquinas*) [*est complacentia amantis in amato*] is the rest and satisfaction of the soul in the Object loved; the nature of love lies much in delight. Thou canst not (Christian) love thy Lord; but thou wilt finde thy heart even ravished with delight in him; as being one in whom the fulness of the God-head dwells [*coqueiuntur*, or.] personally [*non per efficium solum auctuissimum, sed per Unionem Hypostaticam*; or.] not vengally, or only in a way of external help and assistance; and being also one that had such an *Infusion of the Spirit upon him*, that hath fully fitted him for the delight of thy soul. And hence it is; that wee finde the Spouse in the Book of *Canticles* so often letting forth her heart in holy delight to her Beloved, as is manifest by her many loving compellations, and several other expressions (*Hee shall lie all night betwixt my breasts*, Can. 2. 13.) too large and many to be mentioned here, and therefore I refer you to the Book it self.

Col. 2. 9

22. *Monks* 176-  
649.

Can. 2. 13.

3. *Ingenious gratitude & thankfulness.* 'Tis a grateful and thankful love; as that which is begotten in the soul by the sense of Christs unspeakable goodness, and condescension; and which is also ever after fed, and maintained thereby. Now the condescension of Christ lies in three things.

Rom. 9. 8.

1. In his voluntary undertaking the work of *Reconciliation*, and Mediation with God for persons so unworthy; *Heb. 2. 16. Hee took not on him the nature of Angels, but the seed of Abraham*; it was the cause of sinners, which this great Lord undertook to plead.

2. In his unwearied diligence; and invincible patience in fulfilling the severe Law of Redemption, which hee had submitted to: Though the injury that was done him by man was so great and manifest; and the retrour of the Lord against him also so severe and unspeakable, yet hee opened not his mouth, but was dumb, even as a Lamb at the slaughter; and as a Sheep under the hands of the Shearers, *Ila. 53. 7.*

Mt. 11. 30.

Rom. 10. 8, 9,

re.

Ma. 1. 16, 17, 18

3. In being willing to communicate the benefits purchased thereby to sinful and rebellious men, upon such easie Terms; bidding us do nothing else but turn to God by Repentance, and Self-denial, and believe in

in himself, and then what ever our sin had been, all the advantages merited by his death should be made over to us. Now when all these are considered (as by every soul that sincerely loves him, more or less they are) do they not sweetly affect with thankfulness, as well as loved Christian, canst thou look upon *such a Redeemer* without some sense of an obligation laid upon thy soul thereby? wilt thou think one single and separate affection enough for him? or rather, will not thy heart empty it self into the bosome of the Lord with love and thankfulness both at once, and each of them contending which shall out-do the other?

4. *Supporting hope and confidence.* 'Tis a *hoping and confiding love*; 'Tis not a languishing affection, but that which brings life into the soul from the fulness of that Christ it feeds upon. *Perfect love* (saith the Apostle) *casteth out fear*. There will not be so much as the season of fear upon the soul, when this affection is ripened into perfect fruition: And in the mean time, as the degrees of it do increase, so is the soul heightened in its hopes, and tramples upon its former jealousies, fears, and discouragements. And to this sense some interpret those words, *Rom. 8. 38, 39. Who shall separate us from the love of Christ?* &c. As if they were the exultation of Faith upon the view of Loves Conquest, and victorious Triumph over all its enemies: Love gives confidence of access to Christ, and unto God by him; and this confidence lies in the soul, as a cordial against all its faintings and despondencies; not that there may not be a sinking of spirits, and a swooning away for a time, but love will restore the soul again, and knowing Christ to be good, as well as all-sufficient for its condition it will recover life and spirits again, and not suffer it utterly to faint under its own sad apprehensions. And this is the third Character. Take now all these four qualifications of sincere love, and try your selves by them.

#### 4. Character.

If our love be sincere, it's an affection, which respecteth not a *naked Christ*, but *Christ as Mediator*: Or, it is a hearty desire of, and complacency in Christ in all his offices, as *King, and Priest, and Prophet*: And of such moment is the right knowledge of this Character, that (Christian) I must desire thee principally to study it, and pass a judgement upon thy self thereby: For what ever fondness, and sudden flashings of love thou mayest finde within thee, they will not so clearly tell thee what thou art, as the knowledge of thy self by this mark. Take it for a clear Truth. *That if thou lovest not Christ as thy Sovereign Lord; if thy heart be not knit to him, as thy High Priest with God; if thou hast not*

affectionately entertained him as thy Master and Teacher: In a word, if thou art not consecrated unto God by Christ, if thou art not a loyal subject, and a willing Disciple, love in sincerity doth not dwell in thee: Thou art still an enemy, and wilt so be judged: 'Tis not fondness, of expression, nor any outward complement that men put upon Christ, which reacheth the New Testament notion of love to Christ, but when as loyal subjects, and willing disciples, we are always doing the Things that are grateful, and are obedient to him: This is love; And hence it is, that in so many places, our Lord puts us upon trying our love by our obedience, by keeping his words and Commandments. And speaks of, Libertines, Infidels, the carnally wise, Rebels and Apostates as enemies, and haters of him, what-ever their pretences are to the contrary. And verily, so essential is this to sincere love, that unless you understand it, you will be able to give but a lame account of most of the Scripture-Characters thereof (as if I had time, I could easily demonstrate) because they do all presuppose it. If thou wouldst know therefore whether this Grace be in thee in truth, take thy heart (Christian) to Christ in every office, and try it by such *Interrogatories*, as may result from the consideration of them; and this will tell thee thy case distinctly, Begin first with Christ as High Priest (for this did lay the foundation of the other two offices; and if thou hast any love to Christ in sincerity, it was the sight of him in this, that first kindled it.) And thus bespeak thy self: Didst thou ever (oh my soul) seriously consider, what Christ hath undertaken in thy behalf with the jealous God, whose face thou couldst not see, and live? wast thou ever convinced, that all thy prayers, duties, outward priviledges, and devotions were little worth, and could not have ought availed thee, unless by his own blood hee had first entered within the veil, and made atonement for thee? And then with the same blood went afterwards to the right hand of God, and put him in minde of his Covenant, to procure actual Grace, and Peace, and Adoption for thee? And is it a pleasure to thee, as well as thy admiration, to be always musing, and searching what such an Abyss of grace and goodness should mean? And in the midst of thy musings was it, that thy affections first took this holy fire, and were even surprized into love? Is it by his Mediation that thou findest thy expectations from God, and thy delight in him supported? And dost thou rejoyce in him, as one whose goodness thou adorest, and whose favour with God, purchased by his own merit, thou admirest? And therefore art most willing to trust all thy concerns in his hands? and in all thy addresses to God comest leaning upon the Arms of him, as thy Beloved

Ioh. 14. 15. 21.

&amp; 15. 8. &amp;

10. 21. 23. 24.

1 Iohn 5. 3.

Luk. 19. 27.

Heb. 10. 28.

Ioh. 14. 23. 24.

Heb. 10. 10. 12.

1 Cor. 2. 2.

Rom. 8. 34.

Phil. 3. 7. 8.

Cant. 8. 5.



loved Mediator and Intercessor? why this to renounce our own Righteousness, and to let our hearts warmed into a further estimation of his; to attribute all our acceptance with God to him: Briefly, to be *inwardly willing* of Christ, and to look upon him with full satisfaction of Spirit in all his priestly Administrations, This is *sincerely* to love Christ as our *High-Priest*. And on the contrary, to undervalue his blood, either, as *needless by presumption, or as worthless by desperation*; to be ascribing to our selves, when wee receive any kindness or favour from God; to doate upon our own worth, and righteousness, as that which is sufficient without either Christs Righteousness, Satisfaction or Intercession: This is interpretatively to reject him from being our *High-Priest*, and to hate the person of our Lord. Thus try your selves whether you love Christ in his Priestly Office; and when you have done with that, take thy soul to his Prophetical Office, and make a further trial, by bespeaking thy self after the same manner. Thus, Didst thou ever (oh my soul) seriously consider that thou wast made for an eternal life, and that none could ever chalk thee out the way thereto, it being only to be learnt in the School of this great Prophet? And thereupon hast thou wholly ceased from listening unto any other, and as a loving Disciple hast thou found pleasure in seeking the Law, (even the word of thy Salvation) at his mouth? Doth thy heart thoroughly favour his Doctrine? and dost thou like the Discipline of his School? Dost thou make it thy study to know, and lay it as a charge upon thy self, to keep the words of this great Master and Prophet? And even now, that hee is gone to Heaven, and hath left his word in the Scripture behinde him, and hath sent his Spirit, and set up under Officers in his School, and precious Ordinances for thy guidance and direction; dost thou value the *Scriptures* above all other writings in the world? and witness thy esteem of them, by thy daily perusal, and study of them? dost thou bear a Reverence in thy breast to all Christs Officers and Institutions? Dost thou account the *mouth of Christ most sweet*? and even *delight* to hear his voice in the Scripture; and in every Ordinance? and when thou hast heard, dost thou lay up what thou hast been taught as the faithful counsel of thy dearest Teacher, and rejoyce therein? More particularly, what is thy carriage towards his Spirit? dost thou hear, when hee calls? and art thou tractable to all his *Motions*? dost thou grieve him, or art thou willing to be instructed and guided by him? why, thus to cease from *leaning to our own understanding*; to give up our selves to Christ, and his Spirit in the Scriptures, and in all the Ordinances of the Gospel, to be the serious and willing:

Heb. 10. 18.

Ioh. 14. 23; 24.

Cant. 5. 16.

Psal. 1. 2.

Heb. 2. 1.

ling Disciples of Christ. This is to *love Christ as our Prophet* in sincerity. That is the second office. Once more to make manifest by this mark Compleat, and that will respect his Kingly office. And this is as ease, as either of the former; for our *loyalty and voluntary Subjection to Christ*, as commanding, and governing, this is love; And the hearts rebellion against Christ, rejecting his dominion, murmuring against his Laws, finding fault with his administrations, disturbing his subjects; and disquieting the peace of his Kingdome, envying him the multitude of his subjects, and yeelding no obedience to his commands; all these are several branches of enmity against Christ as King, and Sovereign. Put the case therefore home to thy own soul, if thou wouldest not be mistaken, and say, Dost Christ rule within thee (oh my soul) or dost self; and Satan? Art thou glad with his Sovereignty, or is it the *goad* thou canst not bear? do the Laws of his Kingdome bear sway within thee; or is it the *Law of thy Members*, and carnal self? when both come in competition, whose command dost thou in the course of thy life most commonly fulfill? whose Kingdome art thou most delighted in the advancement of? Is it a pleasure to thee, that thy Lord doth reign, and that his *Throne* is more universally exalted? or else doth thy heart rise against the advancement of Christs Kingdome? In whom dost thou finde thy greatest delight? is it rather in the company of *Rebels*, that would pull the Crown from the head of Christ, then in the *humble and obedient subjects* of thy Lord? dost thou take Christ to be thy *Prince, and Sovereign*? and dost thou love the peace and glory of his Kingdome, as becomes an obedient subject of so great a Lord? why this is *intensively to will Christum Regem*, or to love him as King. And this is the third Office, and the fourth Character. If you would make sure work, this is a Rule which will not deceive you.

5. Character. *Love to Christ in his Sonnes*. If we have a fellowship with Christ in his *tenours and dishonours*, or in his *joyes and sorrows*, then is our love not feigned unto Christ, but in sincerity. True love (if I may be allowed so to speak) *mixeth concernments*; my meaning is, that it makes anothers joyes and sorrows to be mine, as well as his; they may write *baied upon themselves*; who are regardless whether it go well or ill, with Christs interests in the world. *No communion with Christ, no love*. Even the personal reproches and abuses, which Christ indured here below, though so many hundred years since, do yet affect them, and they that love him, have a sympathy with him in them. Neither is his joy alone that hee was personally advanced, by being raised again from the dead, and

Rom. 6.

Luk. 24. 5.  
Act. 1. 26.

taken

raken up to glory, to sit therein at the right hand of God, but theirs also: Tell a loyal wife, that her husband is honoured, and her heart will leap at the tidings, that are brought to her. 'Tis good news to lovesick souls to hear that Christ is now in Glory, they favour the advancements of their Lord, according to those words of Christ himself to his Apostles, *If ye loved mee, ye would rejoyce, because I go to the Father, for my Father is greater than I*, Joh. 14. 28. They are glad by Faith to see the *Sun of Righteousness* after a dark and cloudy morning in his *Meridian Alitude*. They dye, and are crucified with Christ in his death, Rom. 6. 3. Gal. 2. 19. And they feel a reviving of themselves in the Resurrection of their Lord; and hence it is said of them, that they are quickened together with him, *Ephes. 2. 5.* and that they sit together in heavenly places with him, *Ephes. 1. 10.* Wee read of *Mary*, that shee *went weeping* to the grave of her Lord, but hearing that he was arose, shee *came away rejoycing*: And no otherwise was it with his Disciples. Christ doth not triumph alone in his Ascension, but all such as love him. share therein together with him. And as they share with Christ in his personal joyes and troubles; so do they no less, when any of his concernments in the world, do either prosper, or else are trampled upon and clouded. 'Tis as the arrows of death to see either his Laws, Ordinances, Officers or Subjects trampled upon. The reproaches of the rebellious world reproaching their Lord fall upon them, and are as so many darts struck into their own souls. This is that, which successively feeds their joyes and sorrows, that it goes well with the Militant Church here below, or that a cloud of displeasure and persecution is spread over it.

Joh. 20. 10.

Joh. 20. 17.  
compared with  
Mat. 28. 8.Psa. 42. 10. &  
69. 9.

#### 6. Character.

Where love to Christ is sincere, there Christ is accounted by the soul to be its *Treasure*; and there is a *longing desire* in every such soul of the *nearest communion* with him: I put both these together, though there bee a very clear distinction between them, for brevity; it is a truly *conjugal* love, which can neither bear with distance, nor brook any Rival. And this is the meaning of the Spouse in that double expression, calling him *the chiefest of ten thousands*, and professing him to be *altogether lovely*. The soul that loves Christ, may love other things, and esteem them lovely; but shee will say of none, that they are *altogether lovely*, but only of her Lord. When one asked *Alexander* to shew him his Treasure, the report is, that hee pointed to his friend *Ephesion*; the Treasure of a soul that sincerely loves Christ, is *Christ himself* [*Deus meus est omnia, or*] *my God is my all*, saith the soul, that

Cant. 5. 10. 16.

loves God as his *Ultimate end*. Hence is that of David, *Psal. 73. 25. Whom have I in Heaven but thee, and who is there on Earth, that I desire besides thee?* [*Christus meus est omnia, or*] *my Christ is my all*, saith the soul, that is upon inquiry how to finde acceptation with God. Whence is that of Paul, *Doubtless I count all things but loss for the excellency of the knowledge of Christ*, *Phil. 3. 8.* 'Tis the proper Motto of a love-sick soul, *None but Christ*: The sincerity of a Christians love lies in giving a preheminance to the Redeemer, whom it loves above every thing else. The soul that loves Christ, values nothing in comparison of him, no nor his own benefits. *Meretricius amor est, plus anulum, quam sponsum amare, or*] It is a noë of a Harlot, to prefer the *portion* before the *person*. And that is a no less true than noble speech of the devout *A. Kempis* [*Nobilis amator non quiescit in dono, sed in Christo super omne donum; or*] The *Wo thy* and *Noble Lover* values not Christ so much by what hee brings, as by what hee is himself. The soul that loves Christ, loves Ordinances, because they are the *banqueting-house* of her Lord, wherein shee is often refreshed by him; shee loves the *Priviledges* of the Gospel, becuise they are the *Purchase* of her Lords blood; Shee loves her own *Graces*, because they are the rare *Ornaments* which Christ hath put upon her to render her beautiful, and fit her for his own imbraces; and yet after all, her language to Christ is, *Not Thine, but Thee*: Shee will not so value them, as to forget him, that gives them; Christ is her Center, and therefore shee rests not, but will lay by, and *through* all to come to him; shee can scarce forbear a fit of Impatience sometimes to think of that distance that is still between them. See *Cant. 8. 14. Make haste my Beloved* (saith the Spouse to Christ there) *and bee thou like to a Roe, or to a young Hart upon the Mountains of Spices*; And such another Ejaculation is that, *Revel. 22. 17. 20.* where the whole Church is brought in crying to Christ, *Come Lord Jesus, come quickly*: While our hearts dwell below upon the thick Clay, and have no daily desires to fend forth (*as Doves from the Ark*) for communion with Christ, There is little sign of sincere love to him.

#### 7. Character,

Wee may know our Sincerity in love, by the *value wee put upon our selves*, as well as upon Christ; if our interest in Christ be the rule by which wee value our selves, that will argue true love; when this makes it day in our souls, that Christ smiles upon us, and on the other side, when this spreads the *darkness of the night* over us, that hee  
hides

hides his face from us; then wee love him. *David* loved God heartily, and therefore when God smiled, hee joyced, *Psal. 4. 6.* and when God hid his face, hee was as much troubled then, as before delighted; 'Tis thus in every relation, where there is sincerity of affection, as the bond thereof, and a dependance between them, of the one upon the other; 'Tis thus between a Prince, and a loyal favorite; between a Husband, and a loving wife; 'tis thus between the love-sick soul, and Christ; when shee enjoyes him, then none so lightsome in Countenance as shee? According to the nature of love, her affections are hardly concealed; they are even too big for her heart to cover, and therefore shee can scarce with hold her self from a Holy exultation before every one that meets her. Whereas on the other side if Christ but withdraws, if shee calls, and hee gives no answer; if hee seems to avoid her Company, and to despise her familiarity; what then? Oh then her Joy is turned into Gall, and her Pleasantness into Wormwood; then her Countenance grows dark and sable, and her thoughts within her are full of horror, dejection, and confusion; shee goes up and down like a person almost distracted, and every place is made to *Echo* to her griefs, and mournings; shee goes from Ordinance to Ordinance, and from one Watchman to another, and proclaims to them all the sickness of her soul, If peradventure shee may recover again the sight of her Beloved. All this and much more with incomparable elegance you may read described in the Song of *Solomon*. Thus as the Marigold opens to the Sun in the firmament, so doth the heart of a Sincere Christian to the Sun of Righteousness, Christ in Glory.

#### 8. Character.

Where Love is Sincere, the soul will bee often on the wing of Meditation, and busied in the contemplation of Christ. It's an old Rule and a true one [ *Anima est ubi amat, non ubi animat*, or ] The soul dwells as much where it hath fixed it's love, nay more there, than where it hath it's most natural operation: Christ and the beleever that loves him, live as if they had but one soul betwixt them. 'Tis not the distance between Earth and Heaven that can separate them; True Love will finde out Christ where ever hee is; when hee was upon the Earth, they that loved him, kept his Company, and now that hee is gone to Heaven, and out of sight, those that love him are frequently sending up their hearts unto him. And indeed they never think themselves Intelligent in any thing that is worth the knowing, until they have made their souls much acquainted, and familiar with their Crucified Saviour. 1 Cor. 2, 2. K k 2

9. Character.



## 9. Character.

2 Sam. 13. 2.  
1 King. 21. 4.  
Hest. 5. 13.

There will bee a *Willingness to part with all for him*: How many goodly things do persons of all sorts condemn for some *one* thing, which they love? *Amnon*, *Ahab*, and *Haman*, are three great examples of this: Take but one instance, and it shall bee of a *Covetous man*; why, hee disregards all the learned accomplishments in the World, for a little gain; Hee thinks himself better, when hee hath got that which comes out of the *Bowels* of the Earth hee treads on, than that which comes from the *Mansion house* of God, in the *Heaven* above him: and therefore, how familiarly, and easily will he part with the one to choose the other? no bonds of nature or religion, are enough to restrain him; 'Tis the resolution of a soul that loves Christ, that nothing shall part them, they are habitually Martyrs already, and if hee put them to it, 'tis not *life it self* that they will account too precious to lay down for the sake of him. All the *waters*, and *floods* of persecution, temptation, and affliction, shall not quench their flames of love. *Cant.* 8. 7. Witness those words of *Ignatius* [ *πῦρ καὶ σάραξ* &c. or ] *Let fire, cross, &c.* and all the torments, which by men or beasts can bee inflicted on my body, yea, and add to them, what all the Devils in hell can do upon it, if it were by *solemn sentence of Excommunication* delivered to them, yet would I go through them all, to come to the bosome of my Lord.

Act. 10. 24.

Marth. 10. 37.  
Rev. 12. 11.

## 10. Character.

There will bee a willingness to stoop to the *meanest offices*, for the service of Christ; *love* (wee use to say) *stands not with Majesty*; it did not do so in the person of our Saviour, when hee washed and wiped his disciples feet; and those that love him will not think it much to conform to his example; they will not think they can ever stoop too low for the sake of him. *John* 21. 15.

John 13. 5. 6.  
14.

## 11. Character.

If it sticks not *barely in the person of Christ*, but *reacheth to all*, that have an union with him; if it bee to Christ *mystical*, as well as *personal*; if you love their persons, their graces, their fellowship, &c. Tell mee (saith the Spouse) *where thou causest thy flocks to rest at Noon*; Shee delights to be led forth with them into the *green Pastures* of his ordinances, and to feed together with them; If shee hath any thing, it's all theirs, who have an equal interest in Christ with her self, shee will make use of her graces, substance, and all, that fellow-members may be refreshed. It makes them of *Catholick spirits*. The Apostle is peremptory, and brandeth them all as *liars*, that pretend to the one of

Cant. 1. 7.

Act. 2. 44. 45.

of these without the other. See 1 *Joh.* 4. 19. & 5. 1. & *John* 13. 34. 35.

12. Character.

Wee may know it by its *Concomitants*, Sincere love goes not but in the company of every other grace; It either *presupposeth*, or strongly implieth and inferreth the *whole duty* of a Christian. [*Diligere Christum* (saith *Aquinas*) est Christo in omnibus se subicere, & regulam Praeceptorum ejus in omnibus sequi, or] to love Christ, is to fulfil the whole Law of Christ; 'tis a most comprehensive grace; 'tis the abstract of the New Creature, the *whole Image* of God in *one word*; 'tis the substance of the Divine Workmanship upon the soul. They are but *Ciphers*, and signifie nothing in Christianity, who are without it. Briefly, to love Christ, it is in some measure to partake of every grace, and to be a *Christian altogether*. Joh. 14. 15.

These are the Characters, some I have omitted, and in others I have been brief, because I would reserve a little room for the second Case: Give mee leave but briefly to suggest a few things for satisfaction of one doubt, and I shall presently come to that. Will some say, If this bee love in sincerity, *who then loves him aright*? It is no less dangerous to draw out the description of a grace, so as none can finde it, than to leave it so, as *none may suspect* the want or absence thereof in themselves; and upon that *Rock*, they will tell mee I have *split* in the decision of this Case, there being hardly any one that can go from Character to Character, and say after a thorough search, *Now I know that I am a lover of Christ in sincerity*: For answer to which scruple, I shall barely suggest a few Considerations.

1. It is most certain, and notorious, that there is much *counterfeit love* abroad; and it was not the least part of my design to unmask it. Characters serve as well to *convince* the presumptuous, as to *establish* the sincere and upright. There is much in the world, that looks like love, that is not; such are those *Vagant* affections, that are to a *Christ in general*, and not to him, as King, Priest, and Prophet; And those counterfeit affections, which are to Christ upon the *sole* Arguments of Education, Custom, which are as truly in a *Turk* to his *Mahomet*, and serve as well to *justify the Jew* in his blasphemy against Christ, as the Christian in his pretended love of him; for love to Christ, *say Divines*, is not so much to bee measured by the degree, and fervour, as by the grounds and motives; And also that barren love, which works up the soul to no measure of obedience unto him; And lastly, that which allows Christ but the worlds *leavings* in our hearts, every thing being con-

stantly preferred before him : And what a vast number of persons go no further than these?

2. Many persons are truly *gracious*, who yet *know* not, whether they have any grace or not : It requires more *skill* to *search* out the nature of a grace, and to find it in our selves, than barely to exercise it; The former are works of much judgement, and require a *deep acquaintance* with our own hearts; whereas to the latter, it is enough, if a person bee but of an *ordinary* understanding, and an *honest* heart. Besides Graces have their degrees, like the waters of the Sanctuary, and where *grace* is very *shallow and little*, it is *exceeding difficult* to know that there is any at all : And such persons should do well, who are so weak, rather to *spend time in the exercise of grace*, than in trying whether they have grace or no, for commonly it is *but Labour in vain*.

Ezck. 47. 3, 4, 5

3. There are no souls in whom this grace is really planted, but they have all these Characters drawn upon their hearts to know it by, more or less; I do not say, they *can find* them in themselves, and *know* they have them, but onely that they have them. And of this I need give no further evidence, than what you will easily find your selves, if you will but study the nature of love to Christ, by the Rule of it laid down in the fifth Proposition premised, and by the third and fourth Characters; for I am well assured that Christ cannot bee loved, as therein described, unless all these particulars mentioned, be either antecedent thereto, or connexed with it.

### 2. Case.

And so I come to the second Case, *viz. How we may get our love to him kindled and inflamed?* And I shall proceed in the Resolution of this by these four steps.

1. I will discover the danger of being without this grace.
2. I will add some moving Considerations to provoke all that love their souls, to look after it.
3. I will give Directions to them that have it not, how to get it.
4. I will add a few more Directions for them that have it, how it may be increased and inflamed?

I begin with the first, which I will dispatch by these two steps. 1. By discovering the Hainousness of Sin. 2. The Terror of the Punishment due thereto.

Now that you may understand the first, besides what hath been said in the fore-mentioned *Trait*, proving it to be a sin against the *Fathers* love and wisdom; the *whole work* of the *Son*, and the *special* oeconomy of the *Holy Ghost*; I add first it's a sin utterly *subverting the whole* design

sign of the Gospel, casting a scorn upon the grace of all the three persons, and not so much as acknowledging what was done by them, as worthy the least acceptance; it writes *vanity* upon all the promises, and is a *frustration* to the design of Christ in that *Noble Dispensation*, there being nothing that he did more aim at, than to testify his own, and his Fathers love to us, and to recover from us our love to them again. John 3. 17. 1 John 1. 3.

2. It is *interpretatively a confederacy with Satan against God and Christ*; The proper and grand wickedness of the Devil, being his opposition to the design of God in glorifying himself by the salvation of mankind through Christ, which yet so far, as we are haters of Christ, we are in our measure guilty of, as well as hee. Mat. 6. 24. Act. 13. 10. Heb. 10. 28.

3. It is a *complicated sin; many sins in one*. Such as are *sent ingratitude; Rebellion*, it being the casting of the Sovereignty of a Rightful Lord: Cruelty to Christ and as it were, a kicking him upon the bowels, a *Christicidium*; and to our selves, *Prov. 8. 36.* the tearing out our own bowels, with our own hands, *spiritual uncleanness and adultery*, it being a treacherous revolting from Christ after profession of Marriage to him. James 4. 4.

4. It is a *sin which opens the door to all wickedness*, Resistance of the Spirit, contempt of the Gospel, and them that bring it, sleighting of Ordinances, Treason against Christ as King, and implacable bitterness and enmity against his subjects, and children. Joh. 15. 18, 19.

5. It is an *Irration. I sin*, or such for which there cannot be the *least Apology*; because Christ was lovely in himself, did much to ingage our hearts to him, earnestly intreated us to place our affections upon him, sending his messengers to wooe us, bestowing gifts upon us, *like a King*, to oblige us, and making almost incredible offers of much more that he would do for us, yea, finally, threatening us even with *Anathema Maranatha*, 1 Cor. 16. 22. If wee with-hold our hearts from him; And can such a sin after all this be extenuated? Cant. 1. 13, 14. 5. 9. ad 16. 1 Pet. 1. 4.

6. It is a *sin brought forth, and nursed by the foulest abominations*, such as *spiritual darkness*, and ignorance, Notorious Infidelity, as to the doctrine of the Gospel, Horrible Pride, Self-righteousnesse, Idolatrous and carnal Self-love. 1 Cor. 2. 8. Job. 5. 43. 44.

7. It is a *sin against all our Covenants and Engagements*, specially our *Baptismal bond*, wherein wee did solemnly promise Christ our hearts, and that in opposition to all others; the bond of Christian *Ingeniuty*, *Self-love*, and *proper Interest*, *Profession and Relation*, as wee bear his Name in the world. 2 Cor. 11. 2.

8. And lastly, It is a sin utterly *inconsistent* with the presence of any

*one grace* in the soul; it being impossible, that any thing should prosper, where this *wood* hath once settled and rooted it self; y<sup>e</sup>o may as well expect to finde *branches without a Root*, as the *graces of the Spirit without love*: Thus very briefly you have an account of the danger, of being without love to Christ, from the nature of the sin.

2. I argue it from the *Terrour of the Punishment*: And certainly th<sup>is</sup> *Just God* hath proportioned the *evil of this*, to the *quality of that*. Study well these few places of Scripture, *Joh. 3. 19. Mat. 21. 41. Heb. 2. 3. & 10. 28, 29. & 12. 25. Rev. 2. & 3.* throughout. Oh the terrours of the Lord, that will one day bee *heaped upon* the haters of his Son! See *Rev. 6. 16*. But wee need not look any further for this matter, than *into the awakened conscience* of a *Rebel* against Christ in a fit of desperation: what *Scorpion-lashes* doth such a mans conscience give him? Oh the heat of this burning Caldron! with what rage and fury doth it break forth on every side, until the soul is even become a *Hell* to it self! And *wouldest thou not love Christ* (will iraged conscience then say) so lovely in himself, and so full of love to thee? *Couldst thou see him fighting, bleeding, sweating, dying* for thy sake, and yet not love him? *Couldst thou spurn at such bowels*, and condemn such *prodigious* mercy? and that when this love would have opened to thee, the door of *glory*? how great? how infinite glory? and when the rejecting of it would infallibly plunge thy soul into misery? how dreadful, how intollerable? was ever madness like thine, *oh my soul*, will conscience say? certainly Hell is too easie a punishment for such a *Serpent*, such an *Incarnate Devil* as thou art; well may God rejoyce to bee avenged on such a wretch as thee, and make thee to drink up the very dreggs of his Indignation; while others that *dwell in God*, shall dwell in love, oh how will God bee nothing else, but fury, and wrath, and vengeance to thee? Thou shalt *one day* (and *that day* such as *never* shall have an end) hear Justice call upon Omnipotency still to add more flame to thy torment? Thus conscience will look backward, and forward, and even wreak it self with the most dismal flaming language, that it can finde out, upon the haters of Christ; And is not that a dreadful sin, which shall thus set a *man against himself*? and put a sword into the hand of *cruel conscience* to cleave the soul in peeces? And is not that a dreadful punishment, when a man shall become his own *Accuser, Judge, and Executioner*? When conscience shall burn so hot within a man, that hee shall be a terrour to himself, and an eternal amazement? And yet alas what is all this to the *immediate impressions of the wrath of God* upon the soul? when



when hee that hath said *Vengeance is mine, and I will repay*, shall grasp the soul in his dreadful hand: which might bee farther Improved, and be demonstrated to be Incomparably the forest part of the punishment; but I come to the second particular, which was to lay down some moving Considerations, to provoke such as love themselves, to love Christ; and besides the particulars last mentioned,

Consider 1. Who it is that I plead for this day: Sirs I do not call you to deat upon thick clay, filth, and vanity: I do not plead to gain your hearts to one that is not *worthy*, or hath not *deserved* that you should place your affections upon him; if you can make either of these manifest, hate him and spare not; but I plead for one who is 1. glorious, and excellent, if you doubt it read his Character, *Cant. 5. 9. What sayest thou now*, is hee not *Altogether lovely*? is there any blemish to bee found in him? and if thou mistrustest the Judgement of the Church, sure thou canst not doubt of Gods; Hear his sentence, *Matth. 3. 17. This is my beloved Son, in whom I am well pleased*. Hee knew of whom hee spake, for hee *was his Son*; and hee doth not say, hee was pleased with him only, but well-pleased, i. e. delighted, (*See Prov. 8. 30.*) and satisfied. And was hee *worthy of Gods love*, and doest thou doubt, whether hee have deserved thine? 2. Consider, hee is one that *died* for thee; first to purchase thy love, and since is gone to Heaven, where yet hee doth not *Cease* to call upon thee, and Invite thee to bestow thy heart upon him; were hee excellent, but proud, it would bee little to thy advantage; But hee stoops, and woos, and ingears thee: 'Tis a day of the *Gladness of his heart* when hee prevails but *with one soul* to close with him: And all the rage of his persecutors did not grieve him more, than you will if you stand it out against him. 3. Consider, hee is one that hath *the power of thy life and death* in his own hands; and this is one part of his Covenant, upon which thy life or death depends; as offered in the promise, so hee waives, but as love is the Condition of it, so if thou hearkenest not, thou loosest thy share therein, and what thou chooseth bee it life, or death, thou shalt Certainly have.

Isa. 55. 1.  
Luke 15. 20.  
Act. 9. 4.  
John 5. 21-26.

2. Consider, what it is I plead for; why, all that I aske is love, and will you deny Christ that? I call thee to *think well* of Christ, to *desire* him, to take *Complacency* in him, to breathe after union and eternal communion with him. And which of these dost thou think *too much* for such an object? or where canst thou place them, more firly than upon him? what is hee worthy of, if not of this? did ever *death* content it self with such a recompence? was ever any debt easier paid? any service so easily performed, as this, only to love? hath God made Christ a

King, Priest and Prophet, and is that all which thou must do, to partake of *his love* in him, to love him in those relations, and wilt thou stick at this? Hast thou any other way to the *bosom of God* but by him? & yet rather than thou wilt come thither *by love*, wilt thou *damn thy soul* by *hating Christ*? is not the enjoyment of God, worth the *labour of love*? Shall all go, rather than *be saved by love to thy Redeemer*?

1 Thel. 1. 3.

3. Consider *what hee will do for thee*, if thou art a sincere lover of him; Hee comes not to *Court* thee, and flatter thee to thy loss, but his *reward* is great, and hee *brings it with him*. Give mee leave to tell thee some particulars thereof; If thou wilt love him, hee will *betroth thee* to himself in dearest love; Hee will be thy *Bridegroom*, and thou shalt be *his Bride*; 'Tis not all thy *filthy garments*, *Raggies*, or *Poverty* that shall hinder, but hee will be to thee the *Covering of thine eyes*: And a gladness of heart shalt thou be unto him. *Zeph. 3. 17.*

Rev. 22. 12.

Hos. 2. 19, 20.

Eph. 5. 32.

Zech 3. 4.

Gen. 20. 16.

Rev. 1. 9.

Ma. 62. 5.

Thou shalt be *the Joy of Christ himself*, for as the *Bridegroom rejoiceth over the Bride*, so shall the *Lord thy God rejoice over thee*. 2ly. He will *dwell with thee*. *John 14. 23, 24.* Husband and Wife dwell together,

John 17. 23.

and so doth the betrothed soul and Christ, *I in them, and they in mee*, saith Christ; Now this is a privilege, which carries *many in the womb* of it, such are these: 1. *Intimacy and daily familiarity*, Christ and Christians, *take their meals together*; there is no Communion so near,

Rev. 3. 20.

Eph. 5. 23.

1 Tim. 5. 8.

Heb. 13. 5.

as that which is between them. *One spirit* 1 Cor. 6. 17. 2. *Maintenance, and provision*. Hee is worse than an *Infidel*, that provides not for his own house. All that live under the same roof with Christ, have their *daily bread* provided for them at his charges; and hee hath said, *that hee will never leave them*.

3. *Protection*, every mans house is his *Castle*, they are under *safe Covert* that dwell with Christ. 4. *Counsels, guidance*, and direction: This great Husband dwells with all his family according to knowledge, for hee teacheth them all his *Secrets*, and shews them his *Covenant*.

1 Pet. 3. 7.

Psal. 135. 14.

Rom. 8. 17.

1 Cor. 3. 22. 23.

Ma. 54. 7. 8.

Esa. 89. 33.

4ly. He will manifest the *highest Indulgence, and Tenderness towards thee*. Nor all thy *crois walkings* (if through temptations it shall so fall out) shall put him upon any more than a *momentary departure* from thee; for hee hath resolved that his *faithfulness towards thee shall never fail*, and therefore when thou seemest almost lost, and ready to despond; hee will return to thee again, and the more time he hath lost by absence, the more full will his heart be of ravishing love and affections to thee.

5. Hee

sly. Hee will Turn all to thy good; neither thy sins, though many and Cant. 6. 3. great, nor thy miseries, though overwhelming and discouraging, nor lastly shall death it self, bee ever able to make a divorce between Rom. 8. 28, 38. thee and him; but serve as a passage to thee when thy work is done into the Bridechamber of thy Lord; and now tell mee, hast not thou Phil. 1. 21. Reason to love him?

4. Consider but thy case while this Virgin affection to thy Saviour is wanting.

1. Thou multipliest thy whore domes, and thy abominations continually, for what are thy *Intensive* willings of other things, but so many acts of spiritual adultery, and base *prostitutions* of thy soul to thy dishonour, and disadvantage, while other things *usurp* the room of Christ?

2. Thou art a *treacherous Hypocrite* and deceiver, forasmuch as thou pretendest to the eye of the world to bee Christs, and yet art nothing less than his.

3. You lay a *barr* in against your selves, and the acceptance of all your duties; when *faith works by love*, then is obedience illustrious, and meet for a gracious acceptaotin; that obedience which owes no part of it self to love, is worth little, and brings in no more, then it is Gal. 5. 6. worth.

4. You make *bonds* for your selves in death, and lay up terrible *re-* Job 27. 6. *provokes in the Consciences* against the day of Judgement.

5. You make your *damnation* necessary; there being no Congruity to any of the Divine Attributes, much less to the offices of Christ, that that man should ever bee saved, who never had any sincere affection to him. These are some of the Considerations, which may bee of use to them, that have no spark of love yet kindled in their hearts: There are a few of the other kinde, which may provoke to get this love *Inflamed* where it is, such are these,

Consider 1. The love of Christ to thee was a *growing*, *Increasing* love; I do not mean, in respect of the *habit*, but in the outward demonstration thereof. The neerer hee was to his death, the more exuberant in love; and when hee rose again his heart did overflow with tender indulgence, as appears by the meltings of his bowels towards *Mary*, and over *Peter*; and much more may wee beleieve him now to be full of them, now that hee is at the Right hand of God.

2. There is more *lovelyness* in Christ, than ever thou canst finde out or fathome; when wee have let out our affections to the utmost, there will still bee more than wee can finde affection for; our love to eternity will have something of *admiration* mixed with it.

3. It's all you can return to him; it's all hee looks for at our hands; that which *lies in love*, and which *flows from it*, is the whole, that is required to compleat Christianity.

4. The more you love him, the more lovely you are unto him. Then hath Christ the highest complacency in us, when our hearts are under the *greatest Raptures* of love to him.

5. It is the honour of a man to love Christ superlatively. It is the sweetest part of our lives, and that which Christ values us more by, than by any thing else: It's Heaven on Earth.

6. According to the measure of your love, so will all the rest of your services and graces be, *i. e.* either more or less, better or worse. Love is like the Master wheel in an Engine, making the whole soul to move faster or slower. These are the *considerations* of the last kind; will some say? oh, but *what shall we do to get this blessed affection into our souls?* which was the third thing proposed: And in order thereto, I offer these Directions.

#### 1. Direction.

Be well acquainted with the *name* of this great duty. The great mistake of the world lies in this; That is thought to be love, which is not, and thence men and women grow bold and confident, and value themselves more than they ought. I have given in my best assistance, so far as the nature of the first case would permit, to prevent mistakes in this matter before; and therefore I will not do it over again. Only remember, if you would not miscarry, that it is not a *Naked Christ*, but a *Christ advanced by incomparable Personal Excellencies*, and cloathed with his offices of King, and Priest, and Prophet, that is the Christ to be loved, and you cannot well miscarry. This is that damning mistake of the world, they love Christ, but not as dignified by God with any of his offices.

#### 2. Direction.

Be much in the *study of your selves*, what you were originally, and what you are since become through your *own* miscarriage, wilfulness and folly: Take your souls to the glass of the *Law*, and go from one precept to another, and when you have done there, go to the *Gospel*; And be sure you do not deal *slightly*, but understand thoroughly how *much* you have offended; And when you have well studied the number and quality of your sins, then consider the justice and holiness of the Eternal God, which you shall understand by the *same Law and Gospel*, where they speak the Divine Terror against offending-sinners; but more specially shall yee know it by going to the Cross of Christ

*Beatus est, qui intelligit quid sit amare Jesum, & contemneret seipsum propter Jesum. A Kempis. de imitatione Christi. l. 2. c. 7.*

Christ, and wisely and seriously considering the horreur of that punishment, which Christ there indured; for wee never know as wee ought the evil of sin, and our misery thereby, until wee know what hee indured to make an Expiation for it. Do this, and do it faithfully: They that never knew themselves, they are most certainly without love to Christ: And it is enough to prove it, because unless this foundation be first laid, they can see no sufficient reason for it.

### 3. Direction.

Get a true Conviction concerning thy own ultimate end and happiness, Where it lies? viz. not in the objects of sense, but in the Beatifical vision of God; possess thy soul by Scripture light, of the grand importance of securing thy Interest therein; while you think your happiness lyes any where else than in God, it will be irrational to love Christ, because his purpose and design is to take our hearts from the pursuit of all but God: And until you know God to bee your happiness, you will never understand the best reasons (that I may not say, the only) that you have to love him. That man loves Christ best, that most fully knows God to be his eternal rest and blessedness, and loves him as such. Mat. 16. 26.

### 4. Direction.

Get a Gospel-knowledge of Christ; both what hee was originally, and what hee hath stooped and humbled himself to be for thy sake; why hee came into the world, how hee lived and dyed, and what was the Covenant between the Father and him? how hee is exalted and honoured by God? and what great things are promised both by Father and Son to all that in Christ sincerely draw nigh to God. Oh the sweet gales of affection, which by spiritual Meditation upon Christ will begin to blow within us: Wee cannot muse upon Christs dying, and rising again, and inviting us to love him, but the fire will burn: A considering Faith in Christ will naturally bud and blossom into love.

### 5. Direction.

Beleeve the reality of his love to thee; I mean, that hee did all that ever hee did for thee out of a hearty and real affection to thee; and that hee still desires to have the match made up betwixt thy soul and himself: This fond prejudice, whereby souls put discouragements upon themselves, is that which spoils many a match: Do not weaken thy soul by making difficulties where there are none; if thou hearest Christ inviting, stir up thy self (oh thou convinced soul) as if thou heardest him even calling to thee by Name; Beleeve it, that Christ is never better pleased, than when hee is loved, and that hee came no less to procure thy love, than to refuse his own. The way to love Christ in good earnest,



is to believe that hee is so in his offers of grace to us.

6. Direction.

Understand the world thoroughly, and bee jealous of thy own heart therein: Remember that of the Apostle (who knew what it was to love Christ, as well as any man ever did) 1 Joh. 2. 15. *If any man love the world, the love of the Father is not in him.* Wee may well enough add, *Nor the love of the Son:* We may offer to our Lord [*corruptum* or] a broken heart, but wee must not presume to desire him to accept our [*divisum* or] divided heart: Remember that Christ and the World are two, contrary each to other, and the single Stream of love cannot run two contrary waies at once. *If our hearts bee not crucified to the world, the love of Christ will never live well in us.*

7. Direction.

Be much in attendance on those means or Ordinances, wherein Christ is evidently set forth, and by his Spirit wooing souls to love him. If Faith comes by hearing, so no less certainly doth love. Christ most commonly honours his own Ordinances, and Officers, in making up the march between himself and souls; so hee did Paul, 1 Cor. 11. 2.

8. Direction.

Go to God and Christ for love: When you have gotten your hearts well warmed with the use of all the fore-mentioned means, then go to God and Christ, and turn thy *Meditations* into *Petitions*. Plead hard, and heartily all those moving Considerations which were set down to usher in these Directions. God *delights to honour prayer* in this great work of his, in drawing souls to Christ: No Prayer, no Faith: And it is as true, *No Prayer, no Love, no Marriage to Christ.*

I have done with the Directions of the first kind; and have therein almost prevented my self from going any further; it being a Rule in the spiritual, as well as the natural growth, that *wee are nourished by the very same, that gave us our first beings.* If wee know by what means wee came by our love at first, and have but appetites whetted on to a further growth, wee need little more. And therefore having first perswaded you carefully to continue to practise over the fore-mentioned Directions. I only add.

1. Direction.

Consider much *your own Experiences*, and the *great advantages* you have made by this grace: I need not tell you what they are, because ye know them well enough already; and the sense of past advantage will best quicken to future diligence; which is the second.

2. Direction

## 2. Direction.

Bee constant in the exercise of that love yee have: The best way to strengthen any habit, is to bee often repeating its Acts. Wee cannot do any thing better to increase love, than to be often asking love.

## 3. Direction.

Get Faith more rooted, and that will make your love to bee more inflamed. If you would have fruitful branches, you must keep the Root of the Tree fast; and if you would have any Grace to thrive, you must be sure to strengthen Faith.

## 4. Direction.

Take heed you bee not willingly guilty of any known wickedness against Christ; for this will cause Christ to withdraw; it will occasion in thy heart a jealousy, and that will bee an abatement of thy love: Bee conscientiously diligent in all known duties.

## 5. Direction.

Get thy heart daily more thoroughly crucified to the world; and better acquainted with Heaven, and the love of God. The more you love God, the more you will, and must love Christ.

## 6. Direction.

Bee much in the Communion of Saints, and then especially when together with them thou mayest look on, and admire the love of thy crucified Saviour in the Lords Supper. They that are most where Christ is to bee enjoyed, love him best; And these are briefly the heads of Directions in answer to each of these Inquires; They might have been more largely insisted on, and pressed, but this defect must bee supplied by your selves.

Remember again, and with that I will conclude, that it is not the knowledge of these Directions, that will advantage you, but the serious and diligent practice of them; And so Grace bee with all them, that in the diligent use of these means get and inflame their love to the Lord Jesus Christ in sincerity.

Wherein

Wherein lies that exact Righteousness,  
which is required between man  
and man.

MATTH. 7. 12.

*Therefore all things whatsoever you would that men should do unto you, do yee even so to them, for this is the Law and the Prophets.*



Hese words being brought in by way of Inference from something said before, wee must look back a little to finde out the relation of them to the former verses. At the 7th. verse. Christ commands to ask of God those things which wee want, to incourage us to ask, hee promises wee shall receive, to induce us to beleeve this promise, hee puts a temporal case; Our earthly Fathers which are evil, give us good things when we ask them, how much more easily may wee beleeve this of a good God, of infinite goodness. Now as wee desire God should give us those things wee ask, so wee should do to others, and not only so, but *universally in all other things, what wee would that men should do to us, that wee should do to others. That men should do unto you*; though the persons be exprest, yet wee may take it impersonally, by an usual *Hebraism*, as if it had been said, *what ever you would should bee done unto you*, leaving the person to bee supplied in the largest sense; thus, what ever you would should bee done unto you by God or men. *This is the Law and the Prophets, i. e.* This is the sum of the Old Testament, so far as concerns our duty to our neighbour.

The

The *Observation* which ariseth from the words is this.

The great rule of equity in all our dealings with men, is this, to do as we would bee done unto; This Rule hath been otherwise exprest, but not more emphatically in any other form of words than this here in the Text; *Math. 22. 39. Love thy Neighbour as thy self*; this requires that wee should bear the same affection to our Neighbour which wee would have him bear to us, but the Rule in the Text expressly requires that wee should do the same offices to others, which wee would have them do to us. *Severus* the Emperour (as the *Historian* tells us,) *Lanpridius*. did learn this rule of Christians, and did much reverence Christ, and Christianity for it, but hee exprest it negatively, *Quod tibi non vis, alteri ne feceris*; Now this forbids us to do injuries to others, but doth not so expressly command us to do kindeneses and courtesies.

In speaking to this Rule, I shall give you.

1. The *Explication* of it.

2. The *Grounds* of it.

3. The *Instances* wherein wee ought, principally to practice it.

1. For *Explication*, the meaning of it is this; Put thy self into the Case and circumstances of every man, with whom thou hast to do, that is, suppose thou wert hee and as hee is, and hee were thy self and as thou art; that then which thou wouldest desire hee should do to thee, that do thou to him; and that which thou wouldest bee unwilling hee should do to thee, do not thou do to him. Now this is an *exact* rule, for wee are very curious in determining our own priviledges, and what duty others owe to us; just so much as wee take to our selves, wee must allow to others; what wee expect from others when wee are in such circumstances, wee must do the same to them in the like. And this is a plain and easie rule, many men cannot tell, what is Law or Justice, or right in such a Case, many cannot deduce the Laws of nature one from another, but there is no man, but can tell what it is that hee would have another man do to him; every man can take his own actions, and put them into the other scale, and suppose, if this that I do now to another, were to bee done to mee, should I like it, should I bee pleased, and contented with it; And thus by changing the scales, his own self-love, and self-interest, and other passions, will add nothing to the weight, for that self-interest which makes a man covetous, and inclines him to wrong another man for his own advantage, makes him likewise (when the scales are changed) unwilling that another man should wrong him; that self-conceit which makes a man proud, and apt to scorn, and despise others,

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makes

makes him unwilling that another should condemn him.

I question not but by this time, you understand the meaning of the rule; but wee are not yett past all difficulties about it; Three things are to be done, before this rule will bee of use to us.

1. Wee must make it appear that it is *reasonable*.

2. Make it *certain*, for till it bee certain it cannot bee a rule.

3. Make it *practicable*.

1. Wee must make it appear to bee *reasonable*; The difficulty about the reasonableness of it is this; according to this rule I shall bee obliged to do that many times, which is sinful, and to omit that which is a necessary duty; I will give two or three instances; *Saul* would have had his Armor-bearer, to have kill'd him, might bee therefore have kill'd his Armor-bearer if hee had been willing, and had desired it? I may not bee an instrument; or furtherer of another mans sin, though I were so wicked as to desire that another would bee so to mee; If I were a Childe, I would not have my Father correct mee; or a malefactor, I would not have the Magistrate cut mee off; must there therefore bee no correction, or punishment? Now because of these, and the like instances which may bee given, the rule is necessarily to bee understood of things that may bee done, or omitted, i. e. which are not unlawful or unreasonable; *Saul* might not kill his Armor-bearer, I may not further another mans sin, in the cases propounded, because these things may not bee done, they are Morally impossible, that is, unlawful; A Parent or a Magistrate, may not wholly omit Correction or Punishment, because such omission would tend to the ruine of good manners, and of humane Society.

2. Wee must make the rule *Certain*; The difficulty about the certainty of it, is this; everlasting disputes will arise about what is lawful, and reasonable, and unlawful, and unreasonable; Now we must reduce it, to a certainty thus; what ever I would that another should do to me, that I should do to him, unless the thing bee *plainly, & evidently* unlawful or unreasonable; & this cuts off all disputes, for though there may be perpetual disputes about what is lawful & reasonable, or the contrary, yet there can be no dispute about the unlawfulness & unreasonableness of those things which are plainly and evidently so, for that which is plain and evident, is out of all dispute; To confirm this let us consider another Text. *Phil. 4. 8.* Where the Apostle exhorts Christians to follow what ever things are *true*, and *honest*, and *just*, and *pure*, and as a discovery of what things are such; hee adds what ever things are *lovely*, of *good report*, and *praise worthy*; that is, what ever things are amiable



ble well spoken of, and praised by wife and good men ( who are the only competent Judges of these things ) if they bee not plainly contrary to truth or honesty, or justice, or purity, follow these thing; and if this bee not the meaning, those words *lovely, of good report, praise worthy* are superfluous, and do not at all direct our conversation, which certainly the Apostle intended to do by them.

3. Wee must make it *practicable*; There are two things which make the practise of it difficult.

1. A seeming *contradiction* in the rule.

2. *Partiality* in judging of the circumstances of other mens conditions and our own.

1. A seeming *Contradiction* in the rule; which you will see in these instances; if I desire a thing, I would not have another stand in competition with mee for it, if another desire a thing, I would not have him think much, that I stand in competition with him; if I bee indebted to another, I would not have him arrest mee; if another bee indebted to mee, I would not have him think much that I arrest him; when wee sell wee care not how dear, when wee buy wee care not how cheap; now if this were a real contradiction in the rule, it were impossible it should bee put in practice, but it is only a contradiction in our *wills*, which must thus bee reconciled to the *rule*.

1. Wee must consider which of these wills, is most reasonable, and the greater reason and equity must carry it, and that which is plainly unreasonable, in comparison of the other, is not to bee regarded; If wee consider the two first instances, this is most reasonable that where men have an equal right, they should bee allowed an equal liberty to use that right; another man hath as much right to stand in competition with mee for any thing, as I to stand in competition with him, and to arrest mee in case of debt as I to arrest him, and it is plainly unreasonable that I should use this right and another bee debarred from it.

2. If both these Contradictory wills, bee plainly unreasonable as in the third instance of buying and selling, they must bee *accommodated* by finding out such a *medium* as is *equally and mutually* good for all buyers and sellers, that is, such a proportion of gain may bee taken and must bee allowed to bee taken, as will bee equally and mutually good for all buyers and sellers.

2. Another difficulty in the practise of this rule, ariseth from mens *partiality* in judging of the circumstances of other mens conditions and their own; wee are apt to lessen the circumstances of another

mans condition, and to over-value our own; another mans concerns seem leſs to us than they are, and our own greater than they are. Now this difficulty will moſt eminently appear in *Cases of paſſion, & intereſt*, and thoſe *ſubordinate relations*, which are at the greateſt diſtance; another man provokes mee, I revenge my ſelf on him; one aſkes mee, would you bee contented to bee thus dealt withall; I am ready to answer, yea, if I ſhould ſo provoke another; I aggravate the fault of his provocation, and leſſen that of my own revenge, here is *paſſion*. I deſire a courteſie of a man which hee cannot conveniently do for mee, hee denieſ mee, I think much at him, becauſe I judge the *courteſie leſs*, and *his obligation* to do it *greater*, than indeed it is; here is *interreſt*; I think if I were a Father, I ſhould not carry my ſelf ſo ſeverely towards my Children; if I were a Maſter, I ſhould give more liberty to ſervants, and uſe them with a greater familiarity; if I were a Miniſter, I ſhould not gall the conſciences of people by ſo free and open a reproof of ſin; if I were a Magiſtrate, I ſhould make other laws, or puniſh ſome crimes more or leſs, ſeverely: Now if men frequently thus miſ-judge, how ſhall this rule bee put in praſtiſe?

To remove theſe difficulties, as much as may bee, and to make the praſtiſe of this Rule more eaſie; obſerve theſe rules,

1. Labour to underſtand truly every mans condition, ſo far as you have opportunity; this is eaſily ſaid, but how ſhall wee come to do it? Thus, when you are in any condition, obſerve diligently the motions of your own minde, and how your affections then work, and what apprehenſions, you then have of things, and what it is that in ſuch a condition you deſire, and expect from others; and labour to remember this when you are out of that condition, and to retain the ſenſe which you then had of things.

2. In caſes wherein you are unexperienced, and which you cannot reaſonably bee preſumed to underſtand, partly becauſe of your diſtance from that condition, partly becauſe of the oppoſition of your own intereſt; and partly becauſe of the miſts, and clouds, of your own paſſion; truſt the concurrent experience of others, that are in that condition; and think that you ought not to do that to another, which the generality of mankind count grievous, and that ſit to bee done, which the moſt, and wiſeſt in ſuch a condition and relation, do uſually expect. If men when they are under, and lye at the mercy of others, generally deſire that clemency, and moderation ſhould bee uſed towards them, how juſt ſoever thou mayeſt think thy ſeverity is, and that thou wouldeſt bee contented, that another ſhould deal ſo

with

with thee, yet do not trust thy present apprehensions of things, but beleeve that thou wilt have the same sense of things, when they lye heavy upon thee, with the rest of man-kind, and when thou art in their circumstances, thou wilt desire quarter as they do; In like manner, that respect and obedience which Parents, and Masters, and Magistrates, do generally expect (even the best and wisest of them) that do thou pay to them; and though it may have some appearance of rigour, and injustice, yet beleeve that when thou comest to bee in the same relation, thou wilt expect the same things as they do; and that thou dost now judge otherwise, proceeds from thy inexperience, and distance from that condition, or from passion and opposition of interest.

3. Conclude, that in cases betwixt Superiours and Inferiours, the partiality is usually on the Inferiours side; and it is reasonable thus to conclude, both because Inferiours have seldome had experience of the other condition, as Superiours usually have had; a child hath not been a Parent, or a servant ordinarily a Master, or a subject a Magistrate; but all Parents have been children, and most Masters have been servants, and many Magistrates subjects, and so they have had experience of both conditions; And likewise because Inferiours cannot so well see the condition and circumstances of those that are above them, as those that are above can of those that are below them, they have the advantage of ground, and better opportunities of knowledge.

4. In judging of your present condition and circumstances, alwaies abate some thing for the presence of them, and for self-love, and self-interest, and other passions. Hee that doth not consider how apt every man is unequally to favour himself, doth not know the littleness and narrowness of humane nature. Wee are neer to our selves, and our own interest is neer to us, and wee see it in its full proportions, and with all possible advantages, other men and their interests are at a distance from us, and seem less to us than they are. Now wee must make abatements for this, according to that experience which wee have had of our own mistakes, which, if wee will observe, as wee pass from one condition into another, wee may easily bee convinced how great many times they are.

2. For the *grounds* of this. The equity of this Rule stands upon these foundations.

1. All men are equal in many things, and those the greatest things. Now I should deal equally with him, whom I acknowledge to bee mine equal. *Have wee not, a'l one Father, hath not one God created us?* Mal. 2. 10. Are wee not all made of the same materials? *Is it not appointed for all* Heb. 9. 27.

men once to dye, and after death to stand before the impartial judgement of God? Wee have all the same notions of right and wrong, wee are all obnoxious to one another, and may bee all beneficial one to another; wee all love our selves, and study the advancement of our interest and happiness. Thus far equal,

2. In most of those things wherein wee are unequal, the inequality is not considerable, so as to bee a ground of any unequal dealing with one another. As to strength of body, whatever the difference bee, the inequality is not considerable, because as to the greatest effects of strength there is an equality; every man that will venture his own life, may take away another mans, either by open force, or by surprize. As to abilities of mind (which wee usually call parts) there is originally a great equality, especially if that received Opinion bee true, that souls are equal; And as the French Philosopher Des Cartes hath ingeniously observed, there is this notable sign of the equality of mens understandings; Nulla res (saith hee) *aquabilius inter homines distributa est quam bona mens*, &c. Nothing is more equally divided among men than a good understanding; Men will acknowledge others to bee richer and stronger than themselves, few will acknowledge others to bee wiser, or to have better parts than themselves; every man thinks himself to have so good a proportion of parts and wisdom, that even those who are most covetous, and have the most insatiable desires as to other things, and whom nature could never satisfy in anything else, yet would not desire to have more wit than they have, or exchange their parts with any man. Now there is no better sign of an equal distribution of things than that every man is contented with his share. Now because all men generally think thus, it is to be presumed that all are not deceived, but that there is some real equality, which is the ground of this conceit. A difference indeed must bee granted, but which ariseth usually from one of these two causes, either an unequal exercise of our parts, or an unequal temper of body. Now those who are so happy, as to exercise their understandings more than others, are very often rather conceited that they are wiser than others, than really so; for the greatest Clerks are not alwaies the wisest men; those who are unhappy in the temper of their bodies, are thereby inclined how weak soever they be, to conceit themselves as wise as others. So that whatever real inequality there be, conceit levels all again. So that whether men be really wise, or only think themselves so, it makes no difference as to mens dealing with one another, for they that think themselves equal, will not deal but upon equal terms; So that Aristotle's pretty notion, that wise men are born to govern, and fools to obey,

*Dominus est alt-  
terius wise  
quicung; con-  
temnit suam.*

*Dissertat. de  
Methodo.*

*Qui velit in-  
g'no cedere ra-  
tus erit.*

*Politie. c. 3.*

*obey*, signifies very little in this case, for there are but few such fools in the world, but would govern if they can: So that by virtue of wisdom or parts, no man can challenge a privilege, or prerogative to himself above others, which another will not pretend to, as well as hee.

3. In all those things wherein men are unequal, the inequality is not fixt and constant, but mutable and by turns. All things that belong to us are either the *endowments* of the mind, the *accidents* of the body, or the *circumstances* of our outward estate; Now those that are most unequal in any of these, may bee equal, or the inequality may turn and bee as much on the other side. A disease may ruine the most happy and excellent *memory*, and make a man forget his own name; a little knock on any side of the head, may level the highest *understanding* with the meanest; *beauty*, *health* and *strength* may bee blasted by a disease, or a thousand other accidents; *Riches*, and *Honour*, and *Reputation* are the most slippery and brittle things that belong to us, and when these are gone, *friends* will fall off, like leaves in *Autumn*. Now why should I despise another man, when I may be as silly as hee; or bear down another by my strength, when I may be as weak as hee; or insult over anothers poor and low condition, when a day may level mee with his meanness, and raise him to be as great and rich as I am?

4. Another ground is, the *mutual and universal equity and advantage of this Rule*. Upon those terms I and all men shall be equally dealt with, it will be well with mee, and well with all men. The observation of this Rule would secure peace to the world, and if it were generally practised, those few that should offend against it, would be looked upon as the pests and troublers of humane society. As by the violation of this Rule, every man becomes a *Wolf*, and *beast of prey* to another, so by the mutual observation of it, every man would bee a *God* to another; men would bee full of mutual goodness, and pity, and compassion, they would bee mutual benefactors one to another; All men would bee as happy as it is possible for them to bee in this world, and no man could bee miserable if it were in the power of his neighbour to help him.

5. The last ground I shall mention is, the *absurdity and inconvenience of the Contrary*.

And this is the most proper way of proving this; for as *Aristotle* tells us, *First Principles which are evident by their own light, cannot be proved by way of demonstration, but of conviction*; As thus, *contradictions cannot be true at once*; This cannot be demonstrated *a priori*, because there



there is nothing true before it to prove it by; therefore whoever shall deny it, must bee convinced of the truth of it, by shewing the absurdities of the contrary. In like manner this being one of the first Principles of humane society, that wee should use no more liberty towards other men, than wee would allow them to use towards us; the best way to convince any man of the reasonableness and equity of it, will bee to shew him the inconveniences of the contrary. Where-ever this Principle is violated, men will think themselves injured; where men are injured, they will bee apt to vindicate themselves; hence comes contention and warrs, which loose the bands of humane society; or if a man can pardon an injury, that hath received one, yet hee that hath done it cannot beleieve so, but hee will fear revenge, and fear of being oppressd, makes a man seek to anticipate and prevent another, so that every injury endangers the peace and security of mankind, and laies the foundation of perpetual mischief; for by the same reason that I injure any man, I am obliged to ruine him.

Hee that breaks this Rule, doth what hee can to break humane society; that is, to spoil himself of all common protection, and to leave himself to stand upon his guard against all the world; in which state no man can hope to continue, that is not wiser and stronger than all the world. *Aristotle* tells us, *Hee that desires to bee alone, must either bee a God, or a wilde beast*; that is, hee must either be self-sufficient, and stand in need of nothing, or else be wilde and savage, and delight in cruelty, and mischief.

ἡ ἀποστολὴ ἡ  
θεός. Politic.  
c. 2.

3. The *Instances* wherein wee ought chiefly to practise this Rule, are these.

1. In matters of *civil respect and conversation*. I must treat every man with that fair respect which I would have another to shew to mee. Wee must accommodate our selves to mens particular tempers, and nor bee froward or intractable, or tenacious of our own humour, especially when it lyes in another mans way, but wee must be apt to recede and give way, that there may be room for other mens tempers and humours, as well as ours; our humour must not take up all the world. Those who want this *compleasance*, are in society (as one ingeniously compares them) like irregular stones in a building, which are full of roughness and corners; they *take* up more room than they *fill*, till they bee polishd and made even, others cannot lye neer them: so men of sharp and perverse humours are unsociable, till the ruggedness and asperities of their nature be taken off. Wee must not carry our selves insolently, or superciliously, or contemptuously towards others

others; we must not be contumelious, not by deed or word; con-  
 temner or gesture, declare hatred, or contempt of others. We must not  
 upbraid one another with any imperfection, or weakness, or deformi-  
 ty, wee must not parrumporily contradict others, wee must not use to  
 talk things displeasing to others; wherein their credit, or relations, or  
 (especially their Religion) is concerned; *Josephus* saith; this was one  
 of *Moses* his Laws (it was a good one whose ever it was) *ἵνα τις ἄλλου*  
*πρός τις ἐπιτιμήσῃ ἢ πρὸς τοὺς ἑταίρους βλασφημήσῃ.* *Antiquit. Ju-*  
*daic. lib. 4.* *Let no man blaspheme that*  
*which other Nations count a God,* or make their Religion. Not but that  
 every man may confute a false Religion, and endeavour by all fair  
 waies to convince a Jew, or Turk, or Heathen, but wee may not re-  
 proach another mans Religion, or provoke any man in ordinary con-  
 versation, by unreasonable and uncivil reflections upon it; for wee are  
 with meekness to convince gain-sayers, to reprove men for their sins,  
 but not to upbraid them with them: Wee must give no offence to the  
 Jew, or to the Gentile, remembering alwaies that the wrath of man  
 doth not work the Righteousness of God; and that *Mishael* the Arch-  
 Angel, when hee contended with the Devil, did not bring a railing ac-  
 cusation against him; hee did not revile him, no nor in heat of dis-  
 pute. And there is great reason why wee should thus carry our selves  
 towards others, because wee our selves would not bee contemned or  
 despised, wee would not have any man jeer us, or insult over us, or  
 upbraid us, or peevishly contradict us, or affront us by speaking un-  
 handsomely of us, or of our Relations, or of our Religion. Now if we  
 would have others to consider us, wee must not neglect them: if wee  
 would be taken notice of for some body, wee must not over-look o-  
 thers with contempt; every thing thinks it self considerable, and there  
 is nothing comes sooner to us, or continues longer with us, than a sense  
 of our own worth; and wee judge ill of humane nature, if wee think  
 another man is not as impatient of rude and uncivil usage as wee are;  
 nothing would bee despised, a woman would not bee trod upon; nay,  
 men doubtfully over-value themselves, and are apt to think that they  
 are aware of that singular worth, which may command respect from  
 all men, and that every one that passeth by ought to fall down, and do  
 obeysance to them; they have *Isaachs* dream waking, they think *all*  
*men* *heavens* *bow to their sheaves*; they think every man takes notice of  
 them, and observes their carriage and actions, when probably not one  
 of a thousand ever took them into consideration; or ask who they  
 were; Now wee must consider, that it is a hundred to one but there is  
 a little of this vanity in us also, and that wee do usually look for more

respect than is due; therefore it will nor bee amide in our respects towards others, *largiri aliquid*, to give men something above wee think they deserve, and the rather because civil respect is cheap, and costs us nothing, and wee expect from others full as much as comes to our share; for it is a mistake to think that we do but righteously esteem our selves, and that wee have no more than a just value of our own worth.

2. In matters of *kindness* and *courtesies*, we must be useful to one another, I would have no man churlish to mee, but ready to gratifie me, and do me a kindness. Do I think much to be denied a reasonable favour, and doth not another to too? we would have all men love us, that is, bear such an affection to us, that when it falls in their way, they should be ready to do us a courtesie. We would not have courtesies done in a discourteous manner, extorted by importunity, or upbraided to us afterwards. Let us likewise dispense favours with a liberal hand, and a chearful countenance, that men may see that they come from a kind heart, and a real good will.

3. In matters of *charity* and *compassion*, if any man be in misery, pity him, and help him to your power, if any be in necessity and want, contribute to his relief, without roo scrupulous inquiries about him, for we would be thus dealt with our selves, we would not have others to harden their hearts, or shut up their bowels of compassion against us. Is any man cast downe, do not insult over him, and trample upon him, do not look upon him with scorn, and rejoyce over him in the day of distress. *Res est sacra miser, person in misery are sacred, and not to be violated.* When you see any man in calamity, think ye hear him say to you with *Job*, *I also could speak as you do, if your foot were in my soules stead, I could heape up words against you, and shake mine head at you, but I would strengthen you with my mouth, and the moving of my lips should assuage your grief, Job 16. 4, 5.*

4. In matter of *forbearance* and *forgiveness*. We stand in need of forbearance and pardon from others, from God and men, we should be loath God should take advantage against us

us upon every provocation, and let fly at us with a thunder-bolt every time we offend him. We would not have men storm and fall into passion with us upon every sleight occasion, I would have great allowanees given to mee, I would have my *ignorance*, and *inadvertency*, and *mistakes*, and *present temper*, and all *occasions* and *provocations*, and every thing considered. And when I have done amiss, upon acknowledgement of my fault, I would be forgiven and received to favour. Now if we would be thus dealt with, we must bear with others, the best men need some grains of allowance, *Nullum inquam ingenium placuit sine venia*, no man was ever so perfect, so accomplisht, so unexceptionable, but there was some thing or other in his carriage that needed pardon, every man hath a particular humour, we must give some allowance for that, every man is subject to mistake, we must allow for that too, and if a man have committed a fault, we must accept of an ingenuous acknowledgement, and be ready to grant him peace: There is a shame and disdain in humane nature of too vile a submission; therefore we must not bring a man too low when we have him at advantage.

3. In matter of *report* and *representation* of other men, and their *actions*. We must not take up a rash prejudice or entertain a sinister apprehension of any upon sleight grounds, do not represent any man, his words or actions at a disadvantage; make the best of every thing; A mans good Name is like a Looking-glasse, nothing is sooner crackt, and every breath can sully it. Handle every mans reputation with the same tenderness thou wouldest have every man use towards thine. Do not slander or defame any man, or rejoyce to hear other mens miscarriages ript open, do not account it an entertainment to censure and backbite all the World.

6. In matters of *trust* and *fidelity*. Where I place a confidence, and repose a trust, I would not bee deceived, I must not deceive another, nor let any man fall that

leans upon mee. If a man trust mee with the management of his businesse, or lodge a secret with mee, or put his life into my power, or commit the care of his estate or children to mee after his death; These are all ingenuous trusts, and must be discharged with the same faithfulness we expect from others.

7. In matter of *duty* and *obedience*; Wee must give that honour to our Parents, which wee would expect from our Children; and pay that reverence to Masters, which wee would exact from our Servants; Wee must rise up before the gray head, and give respect to old Age? For let not us think, but that the change of *Relation*, and of *Age* will have the same effect upon us, which it hath upon the rest of the World: It is a folly to talk, that when wee are *Old*, wee shall be pleased with the insolencies of *Youth*, when wee are Masters, wee shall not be at all offended with the contemptuous carriage of our Servants; that it will not touch our hearts, to have our Children undutiful, and void of respect, to see the fruit of our body, unnatural and unkind to us.

8. In matters of *freedom* and *liberty*; Which are not determined by any natural or positive Law, wee must permit as much to others, as wee assume to ourselves; and this is a sign of an equal, and temperate person and one that justly values his own understanding and power. But there is nothing wherein men usually deal more unequally with one another, than in indifferent opinions and practices of Religion; I account that an indifferent opinion which good men differ about, not that such an opinion is indifferent as to truth or error, but as to salvation or damnation, it is not of necessary beleeve; By an indifferent practice in Religion, I mean that which is in its own nature, neither a duty, nor a sin to do or omit. Where I am left free, I would not have any man to rob mee of my liberty, or intrench upon my freedom, and because hee is satisfied, such a thing is lawful, and fit to be done, expect I should do it, who think it otherwise, or because hee is confident such an opinion is true, be angry with mee, because I cannot beleeve as fast as hee, Now if another do ill, in doing thus to mee, I cannot do well in doing so to another. And do not say that thou art sure thou art in the right, and he that differs from thee in the wrong, and therefore thou mayest impose upon him, though hee may not upon thee; hath not every man this confidence of his own opinion and practice, and usually the weakest cause bears up with the greatest confidence; now if thou wouldest not have another that is confident



dent hee is in the right, to impose upon thee; do not thou impose upon another for all thy confidence. Wee should rather bee modest, and say every one to out selves, *How came I to be so much wiser then other men, which way came the Spirit of the Lord, from so many Wise and Pious men, to speak unto mee? Is it a peculiar privilege granted to mee, that I cannot bee mistaken, or are not they most of all mistaken, who think they cannot mistake? If then I bee but like other men, why should I take so much upon mee; as if my understanding were to bee a rule, and my apprehensions a Standard to the whole World? As if when another man differs from mee, I did not differ as much from him; why may not another man understand the thing better than I do, or what crime is it if hee understand it not so well? Were all mens understandings cast in the same Mould? Is it presumption for any man to know more then I do, or a sin to know less.* Job doth Well reprove this self-conceit, Job 12. 2, 3. His friends would needs bear him down, and were very angry with him that hee was not of their minde, and would not acknowledge all to bee true of himself which they said against him; hee takes them up sharply; *No doubt yee are the people; and wisdom shall dye with you, but I have understanding as well as you, and I am not inferiour to you, who knoweth not such things as these?* Let not any man think that hee hath engrossed all the knowledge of the world to himself, but others know the same things which hee doth, and many things better than hee.

9. In matters of *Commerce* and *Contracts*, which arise from thence; Now a *contract* is a *mutual transferring of right*; when I buy anything of another, hee makes over the right of such a Commodity to mee for so much money, or other valuable thing, the right whereof I make over to him. Now in this kinde of entercourse, wee are to bee governed by this great Rule. In *making* of *Contracts* wee must *agere bonâ fide*, deal honestly and truly; in *performing* of *contracts* wee must *liberare fidem*, satisfie the engagement wee have made, for thus wee our selves would bee dealt withall.

Now if any shall desire to bee more particularly satisfied, *What that exact righteousness is, which in matter of Contracts, ought to be observed betwixt Man and Man?* I must confesse this is a difficult question, and to bee handled very modestly, by such as acknowledge themselves unacquainted with the affairs of the World, and the necessities of things, and the particular, and hidden reasons of some kinde of dealings; For hee that is ignorant of these, may easily give rules, which will not comply with the affaires of the world; hee may complain of that which cannot bee otherwise, and blame some kinde of

dealings which are justifiable, from particular reasons, not obvious to any man, who is unseen in the way of Trade. Besides there are many Cases fall under this question, which are very nice, but of great consequence, and the greater caution and tenderness ought to be used in the resolution of them, because they are matters of constant practise, and the greatest part of mankind are concerned in them; now it is a dangerous thing; to mistake in those things, in which many persons are interested, especially if they bee things of such a vast difference, as *Good*, and *Evil*, *Right*, and *Wrong* are. For if that bee determin'd to bee lawful, which is unlawful, men are *led into sin*; if that bee determin'd to bee unlawful, which is lawful, men are *led into a snare*; for if this determination bee to the prejudice of men in their callings; it is an hundred to one, but common example, and private interest, will make many continue in that practise; and then the mischief is this, though men do that which is lawful and right; yet they are staggered by the authority and confidence of him, who hath determin'd it unlawful; and so have some reluctancy in their consciences, in the doing of it; and this by accident becomes a great sin to them; and when upon a sick bed, or any other occasion, they come to bee touch'd with the sense of sin, this will bee matter of greater horror and affrightment to them, than a real sin which they committed ignorantly, and were afterwards convinced of. Upon all these considerations, I ought to proceed with great wariness, in the answering of this question, therefore I shall content my self with speaking those things which are clear, and evident, though they bee but general, rather than venture out of my depth by descending into particulars, and such things as are out of my notice.

I shall therefore,

1. Lay down the general Rule.
2. Some propositions which may tend to the explication of it.
3. Some special Rules, for the directing of our Commerce and intercourse.

1. The general Rule is this: *That which it is not unreasonable for mee to desire, to gain by another, when I am to sell, that I should allow another to gain by mee, when I am to buy; and that which it is not unreasonable, another should gain by mee, when I am to buy, that, and no more I may gain by another, when I am to sell.*

2. The propositions, which I shall lay down, for the further explication of this Rule, are these,

1. In Buying and selling, such a proportion of gain may be taken, and

ought;

ought to be allowed, as is minimally and universally best. And this every man is presumed to desire, because this will be certainly good for every one, whereas if it be not universally good, it may be bad for any one, if it be not mutually so, it will be bad for mee by turns.

*That proportion of gain which allows a reasonable compensation for lost time, and pains, and hazard, is universally and mutually best.* If the compensation be unreasonably great, it will be bad for the buyer, if unreasonably little, it will be bad for the seller, if equal, and reasonable, it will be good for all.

*That proportion of gain, which in common intercourse and use of bargaining among those who understand what they buy and sell, is generally allowed, ought to be esteemed a reasonable compensation.* This is evident, because the common reason of mankind doth best determine what is reasonable. Therefore those who speak of commutative justice, and place it in the equality of things contracted for, need explaining, for value is not a thing absolute and certain, but relative, and mutable; Now to fix the value of things as much as may be, this Rule is commonly given, *Tanti numquamque valet, quanti vendi potest.* Every thing is worth so much as it may be sold for, which must not be understood too particularly, as if the present and particular appetite of the Contractor were to be the Rule, for every thing is not worth so much as any body will give for it, but so much as in common intercourse among knowing persons it will give. For this I take for a truth, that in the ordinary plenty of commodities; there is an ordinary and usual price of them known to the understanding persons of every Profession; If I be out in this, the matter of gain will be more uncertain than I thought on.

4. *A reasonable compensation doth not consist in an indivisible point, but hath a certain latitude which likewise is to be determined by the common intercourse and practice of mankind.* Suppose ten in the hundred be the usual gain made of such a commodity, eleven the highest, nine the lowest, the latitude is betwixt nine and eleven.

5. *Every man engaged in a way of commerce, is presumed to understand, unless the contrary be evident.* So that keeping within the latitude of a lawful gain, I may use my skill against another man in driving a bargain. But if his want of skill be evident (that is) sufficiently known to mee, I must use him as I would do a childe, or other unskilful person, that is, fairly.

6. *Where the price of things alters (as it often doth almost in all things),*

things) no other Rule can be given but the common and market price. There are some things which are fixedly certain in price; there I have no latitude at all: I may not put off a peece of money for more than its value, though a person out of ignorance would take it for more; There are some commodities which in ordinary plenty being of an ordinary goodness, have an usual price; here I have but little latitude, viz. that of the market; In the rising and falling of commodities, I have a greater latitude, but usually in these cases the Market sets some kinde of price; unless I be the sole Master of a commodity, and here the latitude is the greatest, and my own reason and moderation must limit mee: And if any ask why I make the Market the Rule, seeing this seems to be as if I should say, let every man get as much as hee can, for so men in the Market do; I answer, The Market is usually more reasonable than the particular appetites of men; and though every man be apt to get as much as hee can, yet men generally have an appetite to sell, as well as to sell dear, and that checks this, and men are brought to moderation, because they are unwilling to lose custom; so that hee that governs himself by the Market prizes, nor catching at particular advantages, seems to mee to follow the safest Rule.

7. There are some things allowed in common intercourse, which are so rigorous, that they are hardly just, which are rather tollerable than commendable. I will give one instance instead of many: A man hath a small peece of ground lying within another mans estate, hee is willing to sell, but requires (possibly) forty or sixty years purchase, or more, according to the particular appetite of the purchaser; This seems not to be so agreeable to this great Rule of equity; I deny not but some advantage may be made in this case, and I will not set any peremptory limits; I shall only say this in general, wee should set a moderate value upon another mans appetite and convenience.

8. It is to be feared, that something very like unrighteousness is woven into the mystery of most Trades. And like Phideas his image in Minerva's shield, cannot be defaced without the ruine of it. I think this is not a groundless jealousy, but the confession and complaint of the most knowing and understanding persons in humane affairs. I shall instance only in the sleightness of work, the imbasing of commodities, and setting them off by indirect advantages. I can only bewail this, for unless the world could generally be convinced of this, it is not like to be amended. Perfection is not to be looked for in this imperfect state, wee must be content if things are passable.

9. Nevertheless wee ought to aspire after as great a degree of Righteousness

business and Equity; as the condition of humane affairs will admit. Wee should bend all our endeavours to the bettering of the world, and not only avoid all unrighteousness, but draw back as much as in us lyes from the indirect practices of the world, and from all appearance of unrighteousness.

The more Particular Rules are these.

1. *Impose upon no mans ignorance or unskilfulness.* Thou mayest set a just value upon thine own commodity, but not a price upon another mans head; I mean, thou mayest not rate a mans want of understanding, or set a tax upon his ignorance; therefore take no advantage of children, or any other incompetent persons; and do not only use them with justice, but with ingenuity, as those that repose a trust in you; and cast themselves upon your equity. And here are some questions to be resolved.

Quest. 1. *If a man be otherwise skilful in his calling, may not I take advantage of his ignorance of a particular circumstance wherein the contract is concerned?*

Ans. I will tell you how Tully resolves this in a particular case; *A De Officiis. l. 3.* man (saith hee) brings a Ship of Corn from Alexandria to Rhodes, in a time of great famine, hee may have what price hee will, hee knows of a great many more ships that will be there next day, may hee conceal this from the Rhodians? Hee determines peremptorily hee may not. If wee will be worse than Heathens — I say no more.

Quest. 2. *But may wee not take advantage of the ignorance of the seller, though not of the buyer?* the difference is, hee that offers to sell any thing at such a price, is willing so to part with it; Now there is no wrong done to him that is willing.

I answer, *A man is so far willing, as hee is knowing;* Aristotle tells us, *That Ignorance is a sort of unwillingness;* If a man out of forgetfulness, or want of consideration, or sufficient understanding of his own calling mistake himself, I may not make a prize of this mans weakness; for hee is only willing to sell it so upon supposition, hee remembers right, and understands himself aright, but the thing being really worth more, hee is absolutely unwilling, and I am injurious to him in taking advantage.

Quest. 3. *May I not sell secret faults and vices in a commodity?*

Ans. If the faults be such as men take for granted do often happen, and notwithstanding them, they do not account any man to have deceived them, then they are faults pardoned by common consent; but if they be such as I am agrieved at, and think my self not fairly dealt withall.



- offic 153.

withall when they happen, then some think it is enough to allow for them in the price, but I think Tully hath determined it better, *Ne quid omnino quod dampnatur utris emptor ignoret, sed the buyer should not bee left ignorant of any thing that the seller knows; And this seems reason- able, for I know not but another man may value those fautes higher than I do; however it is not so faire for mee to make another mans bargain-men need*

2. *Impose upon no mans necessity.* If a man must needs buy, or of thee, because none else is near, make no advantage of this. 3. *When God provideth thee hath put into thy hands some great opportunity and advantage* (as by the intervention of some unexpected Law, by a sudden war or peace betwixt Nations, or by some other casualty) *do not stretch it to the utmost. Fortunam reverenter habere, use this providential advantage modestly, considering that hee whose blessing gave thee this opportunity, can blasse thee a thousand waies.*

4. *If se plainnesse in all your dealings;* this the *Roman Law* called *bona fide agere*; Do not disparage another mans commodity, or raise your own besides truch, this is sinful; do not insinuate a commendation or disparagement indirectly thereby to lead a man into an error that you may draw on a bargain the more easily; do not (as your phrase is) ask or bid much out of the way; for if this be not simply unlawful, yet it doth not become an honest man. Wee commend the *Quakers*; because they are at a word in all their dealings; wee would be loth not to be counted as good Christians as they are; let us then do as good things as they do, especially when wee account those things praise-worthy; and I am sure this is no waies contrary to *Justice*, and *Honesty*, and *Truth*; I know nothing that gives so real a reputation to that Sect, as this practice; and would it not adorn those who account themselves the more sober Christians: if wee praise this in others, let us praise it in our selves. Wee are apt to value our selves much by our *Orthodox Judgements*, but let us take heed that *Sectaries* do not confuse us by their *Orthodox living*. For the sake of Religion, *Next to your consciences*, in all your dealings, consider your reputation; for, *quod conscientia est apud Deum, id fama est apud homines*, that which conscience is our reference to God, that our reputation is in respect of men.

5. *In matters of vanity and fancy, and things which have no certain estimation, use moderation;* and so much the rather, because in these thou art left to be thy own judge;

6. *Do not go to the utmost of things lawful.* Hee that will alwaies walk upon the brink, is in great danger of falling down; hee that will do

do the utmost of what hee may, will sometime or other bee tempted to what hee should not; for it is a short and easie passage from the utmost limits of *lawful*, to what is *evil* and *unlawful*; Therefore in that latitude which you have of gain, use *favour* towards the poor and *necessitous*; *ingenuity* towards the ignorant and *unskilful*; *moderation* towards all men;

7. Where you have any doubt about the equity of your dealings, chuse the safest part, and that which will certainly bring you peace? For not only a good conscience, but a quiet conscience is to bee valued above gain. Therefore in matters of duty do the most, in matters of privilege and divisions of right, and proportions of gain (where there is any doubt) chuse the least, for this is alwaies safe.

This I have layed down the *Rule* and explain'd it, and have given as particular directions; as I could safely adventure to do; I must now leave it to every man to apply it more particularly to himself, and to deal faithfully with his own conscience, in the use of it. Circumstances which vary Cases are infinite, therefore when all is done, much must bee left to the Equity and Chancery of our own breasts. I have not told you how much in the Pound you may gain and no more, nor can I; A man may make a greater gain at one time, than another, of the same thing; hee may take those advantages which the change of things, and the providence of God gives him, using them moderately: A man may take more of some persons than of others; provided a man use all men righteously, hee may use some favorably. But I have on purpose forbore to descend to too many particularities, among other reasons, for the sake of Sir Thomas More's observation concerning the Casuists of his time, who (hee saith) by their too particular resolutions of Cases, did not teach men *non peccare, non sin*, but did shew them *quàm propè ad peccatum licent accedere sine peccato*, how near men might come to sin, and yet not sin.

The Uses I shall make of all this, are these two.

1. Use.

Let us not revenge our selves; The rule is not, wee should do to others as they do to us, but as wee would have them to do to us; as if it were on purpose to prevent revenge. Saint Luke forbids revenge from this rule; Luke 6: 31, 32. For if you love them that love you &c. But love your enemies. Revenge is the greatest offence against this rule, for hee that revengerth an injury, hath received one, hee that hath received one, knows best what that is, which hee would not have another to do to him; the nature of evil and injury is better

known to the patient, than to the agent, men know better what they suffer, than what they do, hee that is injur'd feels it and knows how grievous it is; and will hee do that to another?

Let mee press this rule upon you; Live by it, in all your carriage and dealings with men, let it bee present to you. Aske your selves upon every occasion; would I that another should deal thus with mee, and carry himself thus towards mee? But I shall press this chiefly, as to justice and righteousness in our Commente. It is said that *Severus* the Emperour caused this Rule to bee written upon his palace, and in all publick places; let it bee writ upon our houses, and shops, and exchanges. This exhortation is not altogether improper for this Auditory; you that frequent these exercises seem to have a good sense of that part of Religion, which is contain'd in the first Table; do not by your violations of the second, marre your obedience to the first; do not prove your selves Hypocrites in the first Table, by being wicked in the second; give not the World just cause to say, that you are ungodly because they finde you to bee unrighteous; but manifest your love to God, whom you have not seen, by your love to your Brother whom you have seen; and if any man wrong his Brother, hee cannot love him. Do not reject or despise this exhortation, under the contemptuous Name of *Morality*. Our Saviour tells us, this is a chief part of that which hath ever been accounted Religion in the World, *It is the Law and the Prophets*; and hee by injoyning it hath adopted it into Christianity, and made it Gospel. Wee should have an especial love to this precept, not only as it is the dictate of nature, and the Law of *Moses*; not only as it is a Jewish, and Gentile principle; but as it is of the household of Faith. When the young man told Christ, that hee had kept the Commandments from his youth, it is said *Jesus loved him*; where-ever wee have learned to despise morality, *Jesus loved it*; when I read the Heathen writers, especially *Tully* and *Seneca*, and take notice what precepts of morality, and Lawes of kindness are every where in their writings, I am ready to fall in love with them. How should it make our blood to rise in many of our faces who are Christians, to heare with what strictness *Tully* determines Cases of conscience, and how generously hee speaks of equity and justice towards all men. *Societatis arctissimum vinculum est magis arbitrari esse contra naturam, hominem homini detrudere sui commodi causa, quam omnia in eodem modo subire*; This is the strong bond of society, to accomod it to bee more against nature,

*Empiricus.*

*Mark 10. 20*

*Offic. Lib. 3.*

nature, for any man to wrong another for his own advantage, than to undergoe the greatest inconveniences. And again; *Non enim mihi est vita mei utilior, quam animi talis effectus neminem, ut violens commodi mei gratia.* Nor is my life more dear and profitable to mee, than such a temper and disposition of minde as that I would not wrong any man, for my own advantage. Again, *Tollendum est in rebus contrahendis omne mendacium.* No kinde of lying must be used in bargaining. And to mention no more; *Nec ut emat melius, nec ut vendas quicquam simulabis; aut dissimulabit vir bonus.* A good man will not counterfeit, or conceal any thing, that hee may buy the cheaper, or sell the dearer. And yet further to check our proneness to despise moral Righteousness, I cannot but mention an excellent passage to this purpose, which I have met with, in a learned man of our own Nation. Two things (saith hee) make up a Christian, a true faith, and an honest conversation, and though the former usually gives us the Title, the latter is the surer; for true profession without an honest conversation, not only saves not, but increaseth our weight of punishment; but a good life without true profession though it brings us not to Heaven, yet it lessens the measure of our judgement, so that a moral man so call'd is a Christian by the surer side. And afterwards, I confess (saith hee) I have not yet made that proficiency in the schooles of our age, as that I could see why the second Table, and the Acts of it are not as properly the parts of Religion and Christianity, as the Acts and observations of the first; if I mistake, then it is St. James that hath abused mee, for hee describing Religion by it's proper Acts tells us, that pure Religion, and undefiled before God, and the Father is this, to visit the Fatherless and the Widow in their affliction, and to keep himself unspotted from the world; so that that thing which in an especial refined dialect of the new Christian Language, signifies nothing but morality and civility, that in the language of the Holy Ghost imports true Religion. Mark. 12. 33; 34. when the Scribe told Christ that to love God with all the heart, &c. And our neighbours as our selves, was more than whole burnt offerings and sacrifices; it is said; when Jesus saw that hee answered discreetly, hee said unto him thou art not far from the Kingdome of God. They that would have a Religion without moral righteousness, talk indifferently, and are further from the Kingdome of God than a meer moral man. If wee neglect this part of Religion wee disparage the Gospel, and abuse our profession, wee are but pretenders to Christianity. Plutarch speaks somewhere to this purpose, hee had rather possibly should say, there was never such a man as Plutarch, than that hee was a vicious, or cruel, or unjust man.

Mr. Hall.

I had rather a man should not call himself a Christian, than hee should renounce his Title, than that by his life and actions, hee should represent Christians to the world, as oppressors, as unjust and treacherous dealers. If men will only use Religion for to cover their unrighteousness, I had rather they would put off their Cloaks, and be Knaves *in quere*, that every body may know them, than that they should go like High-way-men in vizards, and disguises, only that they may rob honest men the more securely.

And to move you to the practice of this Rule, I shall only offer to you one Consideration, but which hath so much weight in it, that it may be instead of many: *As you deal with others, so you shall be dealt with.* With what measure you mete to others, it shall be measured to you, is a proverbial speech often used by our Saviour, and which one time or other you will finde to be very significant. God doth many times by his providence order things so, that in this life mens unrighteousness returns upon their own heads, and their violent dealing upon their own pates; There is a divine *Nemesis*, which brings our iniquities upon our selves. No man hath any vice or humour alone, but it may be matched in the world, either in his own kind, or in another; if a man be cruel and insolent, *A Bajazet shall meet with a Tamerlane*; if a man delight to jeer and abuse others, *one man hath so good a wit, but another hath as good a memory*; hee will remember it to revenge it. Hee that makes a trade of deceiving and couzening others, hee doth but teach others to couzen him; and there are but few Masters in any kinde but are outdone by some of their Schollars. But however wee may escape the hands of men, how shall wee escape our own consciences, either trouble of conscience in this life, or the worm of conscience in the next? how shall wee escape the hands of the Living God? how shall wee escape the damnation of Hell? *1 Thes. 4. 6. Let no man go beyond, or defraud his Brother in any matter, for God is the avenger of all such.* Hee will take their cause into his own hands, and render to us according to our fraudulent and cruel dealing with others, *Mat. 18. 35. So likewise shall my Heavenly Father do also unto you, &c.* What our Saviour saith, *Mat. 19. 29.* That there is no man that denies himself in Houses or Lands, &c. for Christs sake and the Gospels, but shall receive in this life a hundred-fold, and in the world to come everlasting life, is true also here. There is no man that is injurious to his Brother in houses, or lands, or good name, or any other thing, but shall probably receive in this world an hundred-fold; however (without repentance) in the world to come, everlasting misery. In the next world

men.



men will finde, that they have but impoverished themselves by their ill-gotten wealth, and heaped up for themselves treasures of wrath; Read these words and tremble at them, *Jam. 5. 1, 2, 3, 4, 5. Go to now ye rich men, weep and howl for your misery, shall come upon you. &c.*

Let us then be perswaded, as we love God whom we have not seen, as we love the Gospel which we read and hear every day, & would preserve the reputation of it; as wee would better the world, and the condition of man-kind, as wee love our selves and our own peace and happiness, to deal justly and equally with all men. Till wee come to live by this Rule of Equity, wee can never hope to see the world a quiet habitation. But if this were practised among us, then *Glory would dwell in our Land, Mercy and Truth would meet together, Righteousness and Peace would kiss each other, Truth would spring out of the Earth, and Righteousness would look down from Heaven, yea the Lord would give that which is good, and our Land would yeeld her increase, Righteousness would go before him; and set us in the way of his steps.*

*Psal. 85. 9, 10,  
11, 12, 13.*

Oo 3

After

After what manner must wee give Alms,  
that they may be acceptable and  
pleasing unto God?

1 TIM. 6. 17, 18, 19.

Charge them that are rich in this world, that they bee not  
high-minded, nor trust in uncertain Riches, but in the  
Living God, who giveth us richly all things to enjoy.

That they do good, that they be rich in good works, ready  
to distribute, willing to communicate.

Laying up in store for themselves a good foundation a-  
gainst the time to come, that they may lay hold on Eter-  
nal Life.



He sum of these words is a Direction for Rich men how  
to make the best use of their Riches.] The ground or oc-  
casion of this Direction, is to meet with an Objection,  
which might be made against the discommodities and  
dangers of Riches, noted before in *vers. 9, 10.* But  
they that will bee rich fall into temptation, and a snare,  
and into many foolish and hurtful lusts, which drown men in destruction  
and perdition. *V. 10.* For the love of money is the root of all evil, which  
while some coveted after, they have erred from the Faith, and pierced  
themselves through with many sorrows. From hence some might infer, as  
the Disciples did from the inseparable, and inviolable bond of Mar-  
riage, noted by our Saviour, *Math. 19.* If say they, the case of the man  
beeso with his wife, it is not good to marry. So might some say, if they  
that

that will be rich fall into temptation, and a snare, &c. then it is not good to be rich; yea such as are rich may say, Let us give away, or cast away all that wee have, rather than retain such Vipers, as Riches seem to be.

To prevent such inconsequent inferences, the Apostle giveth this Direction, whereby hee sheweth that Riches may be well used, and being well used, be a means of helping on our Eternal Salvation. Learn hence not to condemn things good in themselves, because of the abuse of them. The Lord in regard of the ordinary abuse of Riches, stileth them *manimon of unrighteousness*, and yet adviseth not thereupon to cast them away, but to *make to our selves friends thereof*; that is, so to use them, as the good works done by them may as friends before the Judge give evidence of the truth of our Faith, and Love, and shew that wee are of the sheep of Christ, for whom Eternal Life is purchased.

Luk. 16. 9.

Having thus shewed the occasion and dependance of these words upon the former, come wee now to the Logical Resolution of them; where wee may observe two parts.

1. A Prohibition. 2. An Injunction.

A Prohibition of hurtful Vices.

An Injunction of needful Vertues.

The vices are two { 1. High-mindedness.  
2. Vain confidence.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain Riches. The Vertues are likewise two.

1. Confidence or Faith in God, but trust in God, which is urged by an Argument taken from Gods bounty, in these words, *who giveth us richly all things to enjoy.*

2. Charity towards Men, expressed in several phrases, viz. by doing good, and by being rich in good works, ready to distribute, willing to communicate; which duties are enforced by an Argument taken from the benefit of performing them, which is in brief, assurance of Eternal Life, implied in these words, *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.*

I shall briefly speak something to the several branches of the Text, as they lye in order, and then come to the Question or Case of Conscience given unto mee to handle.

Charge them that are rich in this world; The expression of our Apostle is here observable; in that hee saith not *saye*, speak to them, nor *af, alle*,

παράγγελε. ἀγγέλλε, declare to them, but παράγγελε, charge, command them. Well did the Apostle know how forward on the one side rich men are to be high-minded, and to trust in their Riches; and on the other side, how backward they are to trust in God, and to shew charity to the poor; and thereupon sure it is requisite that a Minister should take courage to himself, and not think it enough, closely to intimate to rich men what Vices they are addicted to; or what Vertues they are bound unto, but remembering the place wherein they stand, which is God, in the Name of his most excellent Majesty, to require, charge and command them to forbear the one, and endeavour after the other.

In the next place follows the parties to whom this charge is to be given, namely, To the rich in this world, *Charge them*, saith the Apostle, *who are rich in this world*, that is, in this present world; noting our riches to be only for this world; for true is that Proverb of the Wise-man, *Riches are not for ever*, they cannot be carried out of this world. *As naked we came into this world, so naked shall we go out of it.* And therefore it must needs be a point of great wisdom by that which is but for this present world, to store up a sure foundation for the time to come.

In the next place follows the Vices here forbidden, the first is, *High-mindedness*, whereunto rich men are very prone, in that their wealth is as wind; and though wind be but a vapour, yet it puffeth up exceedingly, as wee see in a bladder blown up with wind. In like manner, Riches, though they be but *mere vanity*, as the Wise-man expresseth it, yet are they apt to puff up men extremely, even to think of themselves above what is meet. Whereas if rich men would but well weigh, that they came from, and must return to the same mould that others do; *for dust they are, and to dust they must return*. Yea if they would consider that they came from the same cursed Rock that others do, and are by nature no better than the meanest, especially if they would consider, that outward riches cannot add the least dram of real worth to the owners of them; but though they may be the more honourable parts or members in the civil body of the state, yet in the mystical body of Christ they may be less honourable than the poor. I say, if rich men did but seriously consider these things, they would not bee so high-minded as they are.

The other Vice here forbidden unto rich men, is, *Vain-confidence*, or *trusting in their riches*; and this is very fitly joyned to the former; for where our pride is, there will bee our confidence. That rich men are apt to put too much trust and confidence in their riches, doth appear

pear by the titles which they commonly give unto them, calling them *their goods*, as if they were the only good things; and *their substance*, as if all things else were shadows; and by the increase of them they say they are made for ever, and by the loss of them, they say they are utterly undone. What do these expressions imply, but a trust and confidence in their Riches; Whereupon saith the Wise-man, *The rich mans wealth is his strong City, and as an high wall in his own conceit.* Prov. 18. 11. It makes him think himself so safe and secure, that like the Judge mentioned by our Saviour, *hee feareth not God, nor regardeth man.* Luke 18. 2.

In the next place follows the Vertues enjoyned.

The first is *Confidence, or Faith in God*, which is directly opposed to trust in Riches, so as rich men may have wherein to trust, though they trust not in riches. God is the God of the Rich, as well as of the Poor, and the one as well as the other, are to put their whole trust in him.

And if wee consider the property here given to God, *viz. Living, but trust in the Living God*; wee shall see good reason to trust in God, rather than in Riches. For our wealth may vanish away, but hee ever liveth, our wealth may prove our bane, but he is both the giver and preserver of life. Our trusting in God is here pressed by an Argument taken from Gods bounty to us in these words, *who giveth us richly all things to enjoy*: So that the Lord is not only a *Living*, but also a *Giving* God, of whose gift you have not only your life; but also your riches; yea all that you have is the gift of God, who giveth you not onely all needful things, but also *richly*, and as St. James saith, *librally.* James 1. 5. For God in his gifts sheweth himself to be a God, and that two waies. 1. In the freeness. 2. In the greatness of them. *Hee loadeth us with benefits,* saith the Psalmist. This rich bounty of God is a further Motive to draw you to trust in him. Psal. 68. 19.

Yea the Apostle addeth, that the Lord giveth us all things richly to enjoy; that is, not only for the present to spend, as being absolutely necessary; but also to lay up and reserve, so as it is not unlawful to lay up for aftertimes. The Apostle presseth it on Parents as a bounden duty, *to lay up for their children.* 2 Cor. 12. 14.

Only let this lawful liberty be limited with these & such like bounds.

1. That wee lay up nothing but what is justly gotten. To lay up riches of unrighteousness, is to kindle a fire that may destroy both our temporal and our spiritual estate.

2. That wee be not so covetous of hoarding up, as to deny our selves what is needful for our use and comfort, or to deny the poor what is needful and necessary for them; but that wee willingly give out as



what is meet for our selves, so what is needful to the poor.

3. That in our treasuring up wee aim not meerly, wholly, and only at our selves, but withall have an eye as to the charge which in particular God hath committed to us, so also to the Church, Commonwealth, and Poor for the time to come.

4. That wee exceed not measure in our treasure, no though we aim at the fore-mentioned good ends.

So much for the clearing the first duty the Apostle would have pressed upon rich men especially, which is to *Trust in God*.

The second is *Charity towards men*, expressed in several phrases, as first by *doing good*.

*Charge them that are rich in this world, that they do good.* So that true Charity consisteth not onely in compassionate affections, and kind speeches; but in good deeds, as the word in the Original implieth.

You rich men ought to be rich in good works, as the Apostle addeth. For God expecteth fruit answerable to the seed which hee soweth. Hee giveth you plenty of seed; therefore you must be plentiful in this kind of fruit.

The next branches, *Ready to distribute*; *willing to Communicate*, set forth the manner of our charity.

The former implying a *wise distribution of our Alms*; for a distribution is not hand over head without consideration to give, but according to the need of them to whom wee give. The latter implying a willingness therein. As, by distributing, good is done to others, so by willingness therein, much comfort is brought to our own souls, and grace to the work; And God doth best accept such; for he loveth a cheerful, willing giver.

In the next place follows the Reasons, to enforce the fore-named duties, taken from the benefit of performing them, which is in brief, assurance of eternal life, implied in these words, *Laying up in store for themselves*; a good foundation, against the time to come, that they may lay hold on eternal life. The Apostle here, for their better encouragement to lay out a portion of their estate on good works telleth them that they are so far from loosing what they so lay out; as in truth they lay up store by in store for themselves.

Yea, they lay up a good foundation, that is such a treasure as is like a foundation in the ground, that cannot be shaken nor over-thrown. This treasure the Apostle thus expresseth, in opposition to the fore-mentioned uncertainty of riches. So as by a cheerful distribution of this worlds wealth, they do indeed but exchange uncertainties, for certainties

certainities, and so no fear of loosing by such bargains. Yea, *they thereby obtain eternal life.*

*Quest. Are then good works the cause of eternal life.*

*Ans.* Surely No, only they are the means and way of attaining thereto, and in this sense, is this phrase here used; *That they may lay hold on eternal life*: Having thus shewed you the *occasion* of the words; the *logical resolution* of them; their *sense and meaning*.

I should now according to my accustomed method, come to such points of Doctrine, which the words do naturally afford unto us; But I must wave them, and fall upon that *Question*, or *case of conscience*, which was given mee to handle; *viz.*

*Quest. How, or after what manner, must wee give Alms, that they may bee acceptable, and pleasing unto God?* In the resolving whereof, I shall endeavour to answer most of the cases of conscience about alms-giving.

*Ans.* 1. It must bee *with justice*, giving only of our own, whereunto wee have a just right & title, so much our Saviour implieth in that precept of his, where hee saith, *Give Alms of such things as you have*, Luke 11. 41. whereby is not meant, such things as a man hath by him (for one may have another mans things by him) but such things as are his own, whereunto hee hath a just title, an undoubted right, whereof hee is the lawful proprietor, hath the power of disposing those things, and those only hee may lawfully and justly give away,

This Caveat is very necessary for many Reasons,

1. Because otherwise we shall sever mercy from justice, which should alwaies go hand in hand; God hath put them together; *Prov. 21. 21. Dan. 4. 27* & we must not put them asunder; indeed they are two links of one & the same chain, of which other vertues and graces are also other links; So many vertues, so many links; Now if one link of a chain fall off, the whole chain is broken, and down falls that which is drawn or held up by it; so wee that are held out of the pit of destruction by the Chains of graces, are in danger to fall into it, if one grace bee violated, and severed from the rest.

2. By giving that which is not our own, the excellency and glory of Charity is lost, of such charity it may bee said *Ichabod*, where is the glory? The glory of Charity consists in this, that wee are willing to part with our own, and therein to damnifie our selves, for the relief and succour of others. 1 Sam. 4. 21.

3. By giving that which is not our own, wee do wrong, and thereby make our selves liable to restitution. So as Charity in such a case,

is a plain injury. It is a case wherein recompence of revenge may more be feared, than recompence of reward expected.

Quest. *Who may bee said to give that, which is not their own?*

Ans. *They who filch, steal, or rob for this very end, As Parents for Children, or Children for Parents, or one friend for another. It is a sin for one to steal to satisfie his own hunger, Much more it is sin, to steal for another, certainly it is a great wickedness to do injustice that wee may do acts of Charity.*

Prov. 6. 31.

2. *Such as having raised up an estate, or got something by indirect and unjust means, as by lying, swearing, false weigh's, deceitful measures, and the like; think to make up all by giving part to the Poor?* For as the Civilians say well, the good use doth not justifie, the unjust getting of their goods. And can any imagine that God will bee pleased with those mens charity, who give relief out of that which they have wrongfully gotten? restitution should rather bee made to such as have been wronged. And if neither the parties wronged, nor their heirs can bee found, then what hath been wrongfully got, ought to bee given to the Poor, as their heirs. An example whereof wee have in *Zachary*, who having wronged many by oppression, after his conversion, offereth fourfold restitution unto all whom hee had wronged, and because many could not be found, to whom hee should make it, hee offereth to bestow half of his goods to the relief of the Poor.

Bonus usus non  
justificat, in-  
juste quaesita.

Luke 19. 8.

3. *Such as being under authority, and have no propriety in the things which they give, do notwithstanding give, directly against, or simply without the consent of those who have the true propriety, do not give of their own, as Servants, Children and others. Indeed Servants, and Children, may lawfully give out of that which is their own, but not out of that which is their Masters, or Parents, without their allowance.*

4. *Such as being joyned in partnership with another, and give Alms out of the Common stock without the consent of their Partners, do not give that which is their own.*

5. *Such as are in extream debt, and owe more than they are worth; Wee shewed that mercy and justice must go together, yea, justice must go before mercy, and bee satisfied before mercy bee shewed, They who owe more than they are worth, have nothing at all to give for Alms, such joyne Arrogancy to Injustice, to make shew of a great estate, and yet have none.*

I shall close this with a word of advice to such as have a merciful and charitable disposition, above their outward condition and ability;  
That

That they use the best diligence they can, by all lawful and warrantable means, to get something to bestow upon charitable uses. Let poor labouring men take so much the more pains, that they may have somewhat to give; let servants spare out of their wages; let such as have no propriety in any thing, but are wholly maintained by them under whom they live, as Children, apprentices, and others, do what they can to obtain something of their Parents, or other governours, even for this very end, that they may have something to give. Let such as are in debt, first pay their debts, and then give Alms. Let such as have any way defrauded others, first make restitution, and then relieve them that are in need. Finally, let such as live at the extent of their estate, and much more, such as live beyond their means, well weigh wherein they may cut off some of their expences to bestow on the Poor.

II Alms-giving must be *with freedom, and cheerfulness*, and not grudgingly; The phrase of *giving Alms*, frequently mentioned in Scripture implieth as much, for to give, is freely to bestow. In the Law this propriety of *giving*, is plainly expressed, and by the contrary thus explained, *Thou shalt freely give him, and thine heart shall not be grieved when thou givest unto him.* Deut. 15. 10. It is also implied under this phrase, *thou shalt open thy hand wide*, Alms must not be wrested and wrung out of a mans hand, but hee must of himself *open his hand*, that is, freely give. The word *wide* addeth emphasis. And in the Gospel, wee finde it commanded by the Apostle, *Every man according as hee purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver.* Deut. 15. 11. 2 Cor 9. 7.

Many motives may be produced to induce us hcreunto: as,

1. *The pattern of God our Heavenly Father, and of his Son Jesus Christ, our Redeemer.*

All the good that the Father doth, hee doth most freely, who hath first given unto him? The word which is used to set out that which God giveth, signifieth a *free gift*; and hee is said to *love us freely*, Hosea Tō xάρισμα 14. 4. *To justify us freely*, Rom. 3. 24. and *freely to give us all things*, Id quod gratis faciendo aliquis donat. Rom. 8. 32. Deut. 7. 7, 8.

This Reason of Gods love, *the Lord set his love upon you, because hee loved you*, doth clearly demonstrate the freeness of it.

The good also which the Son of God, Jesus Christ our Saviour doth for us, hee doth most freely upon his own love, without any desert of ours: in this respect it is said that hee hath *loved us, and hath given himself for us.* Ephes. 5. 2, 25. The conjunction of these two, *love, and giving*,

Rev. 21. 6.

Rev. 22. 17.

plainly prove the freeness of the gift. But further hee expressly saith concerning the freeness of his gift, *I will give unto him that is athirst, of the fountain of the water of life freely.* And again, *Whosoever will, let him take of the water of life freely.*

1 Cor. 13. 3.

2. A second Motive may be taken from the nature of Charity, which unless it be free, is not true and sound. Thus much the Apostle implieth under this phrase, *Though I bestow all my goods to feed the poor, and have not charity, it profiteth mee nothing.* By Charity hee meaneth a free giving of that which is given, meely out of love and pity to him, unto whom hee giveth.

2 Cor. 9. 7.

2 Cor. 8. 12.

3. Free giving makes that which is given to man acceptable to God; for God loveth a chearful giver. Yea God hath more respect to this matter of giving, than to the greatness of the gift. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that hee hath not.

Phil. 4. 10.

4. A free manner of giving, makes the gift the more acceptable to him that is made partaker thereof. As the gift supplieth his want, so the manner of giving reviveth his spirit. The Apostle rejoyceth in the Lord greatly upon that care which the *Philippians* shewed to him in his necessity.

1 Chron. 18.

13. 14.

2 Cor. 9. 1. &amp; 12.

Rom. 12. 8.

Mith. 6. 3.

5. A free and chearful giving much redoundeth to the glory of God, in that others are stirred up to praise God for such gifts. David praised Gods glorious Name, when hee saw his people offer willingly unto the Lord. And in this respect the Apostle saith of such benevolence, that it is *abundant by many thanksgivings unto God.*

III. With simplicity and sincerity; according to that of the Apostle, *Hee that giveth, let him do it with simplicity;* that is, with an honest, plain, and sincere heart, not aiming therein at his own praise, or applause, but at the glory of God, doing it in obedience to his command. This simplicity in giving, our Saviour hinteth unto us, where he saith, *When thou doest Alms, let not thy left hand know what thy right hand doth:* that is, let not the neerer that may be unto thee know what thou givest. The right hand is that hand wherewith wee ordinarily give, yet the left hand is often assistant to it. Now though there should be any so neer unto thee, as to be helpful and assistant, or at hand, yet let them not know it; make known thy charity to none.

Quest. May wee not give Alms if others bee by?

Ans. Yea, if need require, as at publick Collections, or when in publick wee see one stand in need. But wee may not do it with a mind to have it known; our mind must be free from all such conceits, and wee



wee must so do it, as if wee were alone. *That Alms is not unacceptable which is given and seen of men, but that which is given to bee seen of men.* *Non est ingrata elemosina qua fit & videtur, sed que fit ut videatur.*  
 So that the scope of our Saviour in the fore-mentioned place is to take us off from all vain-glory, in giving of our Alms, that as much as in lieth wee should endeavour to hide and conceal our good works from the eye of the world.

IV. Our Alms: must be given *with a compassionate heart, with bowels of affection.* The Greeke word for *Alms* is derived from a word that signifies *Mercy*, which intimateth the disposition of the giver, how hee should bee a merciful man, whose bowels are moved at the misery of another, and thereupon contributes to his need with bowels of compassion.

In giving wee must not only open our hands, but our hearts also in pittie and compassion; wee must draw out our souls (as the Prophet speaketh) as well as our purses, to the hungry and afflicted; which is implied under several expressions of Charity, used in Scripture by the Holy Ghost, as *Hee that hath mercy on the poor, happy is hee.* And again, *Hee that hath pittie upon the poor, lendeth unto the Lord.* And saith the Apostle Paul, *Put on, as the Elekt of God, bowels of mercy.* And saith the beloved Disciple John, *Whoso hath this worlds goods, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* It is not sufficient to have an open, liberal hand, unless wee have also an open and compassionate heart; for if the Sacrifice of our Alms-deeds be not mingled with the oyl and incense of mercy, and compassion, it will not be acceptable unto God, who will have Mercy, as well as Sacrifice. In contributing therefore to the relief of the poor; let our inward affection, go along with our outward action.

As helps hereunto.

1. *Be well informed in the benefit that compassion bringeth* and that not onely to thy distressed Brother, who is succoured; but also to thy self, to whom in this case a promise of mercy is made; *Blessed are the merciful; for they shall obtain mercy;* Mercy from other men, and mercy from God himself.

2. *Well weigh the common condition of all, how All things come a like to all;* as the Wise-man speaketh, so as thou also art subject to the same distress, whereunto others are brought; and therefore as Aquinas saith, wee should have compassion on other mens misery, for the possibility of suffering the like; Which Argument the Apostle useth to the Hebrews, saying, *Remember them which suffer adversity, as being your selves also in the body;* that is, say some, as being members of the same body, but

rather

*Non est ingrata elemosina qua fit & videtur, sed que fit ut videatur.*

*ἐλεημόσυνον ὡς ἐλεος misericordia.*

*Psal. 58. 10.*

*Prov. 14. 21.*

*Prov. 19. 17.*

*Col. 3. 12.*

*1 Joh. 3. 17.*

*Beneficentia ex benevolentia manare debet. Affectus tuus nomen imponit oculi tuo. Am.*

*Offic. 30.*

*Mat. 5. 7.*

*Eccles. 9. 2.*

*Propter possibilitatem similitudinis patiendi Thom. 2. 2. quaestio. 3. art. 2.*

*Heb. 13. 3.*

ut qui sitis &  
ipſi uſdem ca-  
lamitatibus ob-  
noxii. Beza in  
locum.  
Theodor. Epiſt.  
29.

rather, as Beza and others interpret the place, as being your selves in the body of flesh and frailty, subject to the like miseries; for so long as wee dwell here in these houses of Clay, and carry about us this earthly Tabernacle, wee are all subject to the like changes and chances; which made old learned Theodoros, to reach his helping-hand to these out-cast Africans, For when I saw (quoth hee) their pittifull estate, I began to lay to heart the doubtful turnings and inversions of humane things, and to fear lest I my self might fall into the like evils.

V. Our Alms must be given seasonably; for as the Wise-man speaketh, Ecclef. 3. 1. 11. To every thing there is a season, and every thing is beautiful onely in its time and season; And therefore it will be our wisdom so to observe the needs and necessities of other men, that wee do not let slip any season, or opportunity of doing good. According to that exhortation of the Apostle, As wee have opportunity, let us do good. The word in the Original translated opportunity, properly signifies a seasonable time.

Gal. 6. 10.  
noceps.

Quest. Which are the most seasonable times of doing works of mercy?

Luk. 10. 31, 32,  
33, 34.

Ans. 1. When accidentally thou meetest with any fit objects of mercy, thou must not then pass them by with the Priest and Levite, but with the good Samaritan, presently pour the Oil and Wine of thy charity into the wounds of thy Brother, forthwith contributing somewhat to his relief; For misery being the proper object of mercy, thou shouldest then extend thy mercy unto such as are in want and misery.

Deut. 8. 17.

2. When God by his providence hath any way blessed and increased thy Stock and store, by prospering thy adventure at Sea, or thy trading at home, or by some great Legacy bequeathed thee by some of thy friends, that is a seasonable time for thee to give out freely and liberally to the relief of the poor, in testimony of thy thankfulness unto God for his bounty towards thee. I know it is usual with most men upon the increase of their Stock and store, to sacrifice to their own nets, to ascribe their wealth to their own wit and policy, and to say in their hearts, Their power, and the might of their hand hath gotten them this wealth. But mark what Moses saith in the next verse, 18. Thou shalt remember the Lord thy God, it is hee that giveth thee power to get wealth. Seeing therefore what thou hast, thou hast received from God, whatsoever the means and instruments were of conveying it unto thee, is it not most just and equal, that in way of thankfulness, thou shouldest set apart some portion thereof for the poor and needy?

1 Cor. 14. 11,

3. The Lords Day is another seasonable time of doing works of mercy, according to the Apostles Rule and Direction; Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even

even so do yet. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him. Where by the first day of the week is meant, the Lords Day, on which the Apostle enjoineth the Corinthians to lay up something in store; implying thereby, that that is a very fit season, not only to do such works of mercy, which are then offered unto us, but also to prepare for other times.

4. Daies of Thanksgiving for some eminent mercy, are another seasonable time of doing works of mercy. The remembring of the poor at such times is expressly commanded in Scripture; *Thou shalt rejoyce* Deut. 16. 14. *in thy heart, thou, and thy Son, and thy Daughters, and thy Man-servant, and thy Maid-servant, and the Levites, the Stranger, and the Fatherless, and the Widow:* Here the Stranger, the Fatherless, the Widow are commanded to rejoyce on their daies of Feasting, which presupposeth the rich mens sending portions of their good cheer unto them; which was the practice of the people of God, as appeareth by that command of *Nehemiah* to the Jews on a day of Thanksgiving; *Go your way, eat the fat, and drink the sweet, and send portions unto them for whom* Neh. 8. 10. *nothing is prepared.* And their day of Thanksgiving from *Hamans* conspiracy, is called a day of feasting, and of sending portions one to another Ester 9. 22. *and gifts to the poor.* And what more seasonable time can there be for shewing mercy to the poor, than when wee are blessing God for his manifold mercies vouchsafed unto us?

5. Daies of fasting and prayer, are another seasonable time of doing works of mercy. For how can wee expect that God should shew mercy unto us in removing those Judgements which wee feel, or in preventing those which wee fear; if wee will not shew mercy to our poor Brethren, who stand in need of our relief? In the day of our fasting therefore, let us at least give away to the poor so much as wee save by our fast. For as *Austin* in one of his Sermons saith, *Then are our fasts acceptable to God, if they which fast out of Tum grata necessity, because they want meat, bee relieved by us.* Let this therefore be alwaies observed by us, that the poor have the gain of our fast. *Non jejunia, si illi qui necessitate jejunant reficiantur a nobis.* Aug. Sermon. de Temp. 64. 2

VI. Our Alms must be given readily and speedily, without any needless delay; according to the counsel of the Wise-man, *With-hold* Prov. 3. 27. *not good from them, to whom it is due;* that is, with-hold not any act of Charity from those who stand in need of thy help, *Say not unto thy Neighbour, go and come again, and so morrow I will give thee, when thou hast*

*Qui sic moratur, neganti proximus est. Seneca de beneficiis. l. 2. cap. 5. Beneficia non sunt procrastinanda, sed tempestive danda ne magis prodesse possint. Bis dat, qui cito dat.*

*hastit by thee*, hee that so delaieeth his helping hand, is next door to him that denieth. And therefore as any occasion offers it self unto us, let us speedily embrace the same, as knowing that a speedy giver, is a double benefactor, and the swifter that a benefit cometh, the sweeter it tasteth. And contrariwise a benefit loseth its grace, that sticketh to his fingers who is about to bestow it. What then shall wee think of their charity, who put off all to their death-beds, never giving any thing considerable to the Poor, till they can keep it no longer? these though by their *last will* and testament they give somewhat to the Poor, yet, questionless it is *against their wills*; for could they have kept it longer, they would not have parted with it.

*Ingratum est beneficium quod diu inter manus dantis hæsit. Senec. de Benef.*

I shall desire such seriously to consider, these six things;

1. That if all rich men should do thus, the poor would soon bee starved for want of bread.

Gal. 6. 10.

Matth. 5. 16.

2. That this practise of theirs, is against the expresse command of God, who requireth us to do good, and to communicate out of our store while wee have time and opportunity.

Prov. 23. 5.

*Alas Aquilina.*

3. That they have no assurance of the continuance of their wealth. For as the wiseman speaketh, *Riches many times make themselves wings, they fly away as an Eagle towards Heaven*; they have *Eagles wings* to fly from us. And how many are there, who have out-lived a fair estate? If God in his displeasure, blasts a mans substance; it vanisheth away in a moment.

4. Though their riches should continue with them, even to their deaths, yet they have no assurance that God will give them grace to bee liberal at their deaths, who had never the goodness to bee charitable in their life-time.

5. That they have no assurance that God will accept of their death-bed charity: what St. *Austin* speaketh of death-bed repentance, that it is *seldome true and hearty*; The same may I say of death-bed charity, it is seldome true and hearty, but for the most part rotten and Hypocritical, proceeding from ill grounds, as vain-glory, conceit of merit, and the like.

6. That they have no assurance of the true performance of their will, that the poor shall bee the better for what is thereby given them. For how many *Extremities* have proved most unfaithful to their trusts, whereby many charitable gifts have been clean perverted. And if friends bee so unfaithful, to us in our life time; how can wee but question

question their fidelity after our deaths? Oh therefore that all, whom the Lord hath blessed with an estate, would in their life time become their *own administrators*, making (as one saith) their *own hands* their *Executors*, and their *own eyes* their *Overseers*. For questionless that charity which is exercised in a mans life time is the best, and most acceptable unto God.

VII. Our Alms must bee *bountiful*, and *liberal*, giving out proportionably to what the Lord hath given unto us. This is implied in that command of God to his people; *Thou shalt open thine hand wide unto thy Brother, to thy poor, and to thy needy in the Land*; that is, thou shalt give unto him bountifully and liberally. And our Apostle here in the Text, would have rich men charged to *bee rich in good work*, *even as God hath given them all things richly to enjoy*; For unto *whomsoever much is given, of him much shall bee required*. And therefore the same Apostle adviseth the Corinthians to *give*; as God had prospered them: To whom God hath given little of this worlds goods, of them hee requireth but little, but to whom hee hath given much, of them hee requireth much. Rich men therefore must not only give a portion of their wealth to the releife of others, but also in some fit proportion to their estate.

Quest. *If any shall aske what is that portion, or proportion of estate, which rich men ought to set apart for Charitable uses?*

Ans. It is an hard matter to determine the quantity and proportion of mens charity, the scripture being silent herein, leaving this to the discretion & ingenuity of the prudent Christian. As the Apostle speaketh, *every man according as hee purpoeeth in his heart, so let him give, &c.* A certain quantity is not set him, thats left to the free purpose of his own heart.

But yet though the Scripture giveth us no direct precept in this particular; it holdeth forth many *presidents* for our imitation; as that of *Jacob*, who in testimony of his thankfulness unto God for what hee should bestow upon him, Vowed the tenth part thereof unto God for Pious and Charitable uses. And *Jacob vowed a vow unto God saying, of all that thou shalt give mee, I will surely give the tenth unto thee*. Of *Cornelius* it is recorded, that hee gave much Alms. And the *Macedonians* are highly commended, for their great bounty, and large contributions. These examples are left upon record for our imitation. For as the Apostle speaketh, *whatsoever things were written aforetime, were written for our learning; and for our admonition*. So that though the quantity of our Alms, how much wee should give, is not



expressly set down; yet this wee finde both *commanded* and *commend- ed*, by *precepts* and *presidents*, in the scripture, that wee give *liberal- ly* and *bountifully* in some fit proportion to our estates; that if wee bee *rich* in this worlds goods, wee should then be rich in good works; *sowing liberally, that so wee may reap liberally.*

2 Cor. 9. 6.

Now that our Alms may be liberal, it must be fitted to two things, *viz.*

1. The Necessity of the Receiver.

2. The Ability of the Giver.

Deut. 15. 7, 8.

That in our giving wee should have respect to the need and neces- sity of our Brother; The Law is clear, which saith, *If there bee among you a poor man of one of thy Brethren, thou shalt open thy hand wide un- to him, and shalt give him sufficient for his need, in that which hee wanteth.*

1 Pet. 4. 11.

That wee should likewise have respect to our own *Ability*, the Apostle Peter is as clear, where hee saith, *If any man minister, let him do it as of the Ability which God giveth;* that is, let every one give with respect to his own estate and ability. Notwithstanding in cases of urgent ne- cessity, and great extremity wee are to strain our selves even above our ability.

Here it may not be impertinent to answer another question (for I resolve to contrive all I have to deliver upon this subject into this plain and easie method) and that is this.

Quest. *How many waies may rich men exercise their Charity?*

Ans. 1. *By laying out a portion of their estate in such a way as directly tends to the worship of God, the advancement of Religion, the salvation of mens souls;* which I may not unfitly term, *A Spiritual Charity.*

And this may also be done several waies. As

Rom. 1. 16.

1. *By contributing towards the planting and propagating the Gospel where it hath not been.* A work set on foot by divers in New England, but chiefly carried on by the charity of well-disposed people here in Old England.

2. *By setting up, and maintaining of Lecturers;* the preaching of the Word, being the ordinary means appointed by God for the bringing of sinners to the knowledge of Jesus Christ, *whom to know is life eter- nal.*

3. *By adding to the maintenance of such settled Preachers, whose pains are great, and means small,* through the covetousness of Impropriators, who ingross to themselves what doth more properly belong to the Mi- nister.

4. *By maintaining of poor Schollars at the University in reference to the work*

*work of the Ministry*, that so there may be a continual supply of learned, godly, and Orthodox Ministers, for the edifying of the body of Christ.

5. *By bestowing of Bibles on poor Children*, whereby through the care of their Parents, they may be acquainted with the knowledge of the holy Scriptures, which are able to make them wise unto salvation. Memorable is the pious gift of Sir John Fenner, who by his last will gave six pounds per annum to several cut-Parishes in London for the buying of Bibles to be distributed amongst poor children. From my own experience I can say, that this gift hath occasioned many poor people to teach their children to read, that so they might be capable of those Bibles, which are to be given only to such as can in some measure read.

6. *By erecting of Country-Schools*, and endowing them with some competent maintenance, for teaching of poor mens children, who have not wherewithall to pay for their schooling; which will be a special means not only to further their civil, but likewise their spiritual education. For thereby they will be made more capable of Divine Instruction. Experience teacheth us how ineffectual the most powerful Ministry is upon an ignorant and unlearned Congregation. Questionless therefore the erecting of Country-schools is a work of charity, more noble in it self, more acceptable to God, and more beneficial to the Kingdome, than the building of Alms-houses, who are too often filled with swarms of idle drones. But though this *Spiritual Charity* is questioned less the more excellent; as tending to a more excellent object, namely, the souls of our neighbours, yet the bodies of our neighbours must be cared for, as well as their souls: Our Charity therefore must also extend to them, and in this kinde it may be practised and expressed.

*Docere simplici-  
terest melius  
quam pascere.  
Aquin. 2. 2.  
Quaest. 32.*

II. *By a free and liberal giving to the relief of those who are in want*, of which I have already largely spoken.

III. *By already lending to such, as being in a Calling, want stock, or other means to help themselves in their Trades*. This duty of lending wee finde expressly commanded both in the Law, and in the Gospel; in the Law, as in the place before quoted; *Thou shalt open thine hand wide to thy poor Brother, and shalt surely lend him sufficient for his need in that which hee wanteth, &c.* In the Gospel, *Lend* (saith our Saviour, *Looking for nothing again*; that is, lend not only to such from whom you may hope by reason of their ability to receive your own again; but also to such, as by reason of their poverty may perhaps never be able to repay you. The Psalmist maketh this a note of a righteous and a good man, that hee is ever merciful and lendeth; that hee sheweth favour

*Deut. 15. 7. 8.*

*Luke 6: 35.*

*Psal. 37. 26.*

*Psal. 112. 5.*

*and lendeth.* Where we see it is set down, as the property of such a man, that hee is ready to lend to the poor, to such as stand in need of his help, and that freely without hope of gain.

This duty belongeth especially to rich men, because the occasions of him that would borrow, usually require more than meaner persons can well spare, they can better give a penny, than lend a pound; though in many cases the lending our Brother a considerable sum together, would be more beneficial to him, than it may be to give him half as much; there is therefore a noble and very generous act of charity, to be exercised this way, and it is peculiar to rich men, who have it by them wherewithall to do it.

IV. Rich men may and ought to express their charity, *by forgiving a debt, in case the borrower be not able to repay it*

There be many who by the help of that which is lent them, God blessing their pains in the employment thereof, are able to repay what is lent. If there were not hope thereof, men would rather give than lend to such.

But there are others, who, notwithstanding their care and pains in their Calling, thrive not; or by some accident suffer such loss and damage, as they are not able to repay what they have borrowed. In such cases Creditors are bound to forgive (at least to forbear) their debtors. This is the intendment of that charge, *Lend hoping for nothing again.* To take this phrase simply, is to alter the nature of lending, and to turn it into giving. Herein lieth the difference betwixt *lending* and *giving.* *Lending* is on condition to have again that which is lent, or at least the worth of it some other way: *Giving* is free, without any such condition. That advice of Christ, to *lend hoping for nothing again,* hath respect to the mind of the lender, that hee should not have his mind wholly and only upon the repaying of what hee lendeth; but on the need of his Brother. Hee is not simply to lend, because hee is perswaded hee shall lose nothing, but have his own again. Hee is to lend, because hee doth therein great kindness to his Brother, who stands in much need thereof.

ἀπελπίζοντες  
ἐλπίζειν  
rare, ἀπεπι-  
ζειν desperate

The *Greek* word properly signifieth to *despair*, and so it may here be taken; as if hee had said, when your Brother hath need to borrow, lend, though his case be such that you even despair of receiving it again, though you run some hazard of losing the Principal.

If therefore it so fall out, that the debtor be not able to repay what hee borrowed, forgive it him. Hee lends hoping for nothing again, who is willing to forgive, in case the necessity of the borrower require

it.

it. This was it which *Nehemiah* enjoyned the rich Jews. Excellently *Neh. 5. 11.* doth our Lord press this duty in the Parable of the two Creditors; where wee have a commendable pattern of a certain King, that in such a case forgave a great debt; and of the sore revenge hee executed on one of his servants, because hee did not in like manner forgive his fellow-servants. *Mar. 18. 23.*

In the Old Testament it is commended to us under the phrase of *restoring the pledge*. A pledge was a pawn left by a debtor with his creditor, for assurance to repay the debt. Restoring the pledge when the debt was not paid, was an evidence of remitting the debt. *Ezek. 18. 7. & 33. 15. Gen. 38. 17, 18.*

V. *By Hospitality*, which consisteth not so much in a loving entertainment of kindred, friends, and neighbours, as of strangers; as the word in the Greek importeth. *φιλαξενία* compounded of *φιλεῖν* & *ξένος*.

*Hospitalitas est species liberalitatis qua peregrinos & hospites ac praesertim propter verae Doctrinae professionem exulantes, vera benevolentia, & aliquibus officiis hospitalitatis prosequimur. Ursin. Cat. φιλοξενία ἐστὶ φιλοτέχνια πρὸς ξένους. Clemens. Alexand.*

This is that hospitality, which is both commanded and commended to us in the holy Scriptures. It is commanded in those known Precepts of the Apostle *Paul, Rom. 12. 13. Be given to hospitality, and be not forgetful to entertain strangers, Heb. 13. 2.* Which is as much as to say, *Forget not Hospitality* which is an entertaining of strangers. And the Apostle *Peter* commands the faithful to whom hee writes, to use *hospitality without grudging or repining.* *1 Pet. 4. 9.*

It is commended to us in the practice of Gods people; as of *Abraham*, of whom it is recorded, that hee sate at his Tent door looking and waiting as it were for strangers to entertain them; and so soon as hee saw three men, whom hee took for such, hee ran to invite them. And of *Lot*, that as hee sate in the gate of *Sodom*, hee saw two whom hee conceived to be strangers, *them hee exceedingly pressed to turn into his house, where hee made them a feast.* And of the *Shunammite* woman, and her Husband, who shewed themselves hospitable to the Prophet *Elisha*, *as oft as hee passed by their house.* Wee have *Jobs* testimony of himself, *The stranger, said hee, did not lodge in the streets, but I opened my door to the travellers;* which words set out *Jobs* great hospitality, who kept open house for all passengers. In those daies there was no common Inn for the entertainment of strangers, and therefore they must have lye out of doors, if some good men had not entertained them. *Gen. 18. 1, 3. Gen. 19. 3. 2 King. 4. 8.*

Having such and so many presidents of hospitality, let us strive to follow them, labouring to write after their copy, knowing assuredly that

that our labour of love and cost therein shall not bee in vain, For I may truly say it is a fruitful, and gainful course of liberality, never did any lose by it. *Some hereby have entertained Angels*, as the Apostle speaketh; *Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.* In setting down this recompence the Apostle hath an especial respect unto two instances, one of *Abraham*, the other of *Lot*.

Heb. 13. 2.

Gen. 18. 2.

Gen. 19. 1.

Angels came to both these, in the appearance of men, whom they knew not, which sheweth Gods high account of this duty, in that once & again hee sent Angels, to such as were ready to entertain strangers.

Yea, wee may entertain Christ himself, and indeed in every entertainment of a poor godly stranger, Christ himself is entertained. And therefore in the great day of Judgement, wee read that Christ puts in this good work by name; *I was a stranger and yee took mee in*; Jesus Christ is a stranger in his members.

Matth. 25. 35.

In sacred Scriptures wee finde several others rewarded for their Hospitality; as,

Gen. 24. 21, 49.

2 Kings 4.

1 King. 17. 16.

*Rebeckah* for her courtesie to *Abrahams* servant, a meer stranger to her, was rewarded with precious gifts, and a good Husband. The *Shunamites* hospitality to the Prophet, was recompenced with giving her a Son, and restoring him to life. *The widow of Sareptahs* hospitality to the Prophet *Elijah*, in receiving him into her house in a great famine, was rewarded with preserving and increasing her meal and oyle, for it is expressly said, that *her barrel of meal wasted not, neither did her cruse of oyle fail, until the Lord sent plenty of food.*

Rom. 16. 23.

3 John. 5. 6.

*Gainus* his hospitality towards *Paul* in receiving him into his house, was recompenced with an honourable testimony, which both *Paul* and *John* gave of him.

*Obj.* Some may object and say, Instead of a godly man I may happily entertain some dissembling Hypocrite, and so lose both my gift and reward?

1 Cor. 13. 7.

*Ans.* 1. Our charity ought to hope the best of every one, of whom wee have no evident proof, or presumption to the Contrary.

2. If wee receive a distressed Minister, in the name of a Minister of Christ, or a private distressed Christian, in the name of a righteous man, supposing him to belong to Christ; let him bee what hee will, wee shall neither lose gift, nor reward, Christ hath undertaken the Payment thereof.

V. Rich men may and ought in some cases to express their charity, even by selling what they have, for the releif of others, according to that



that of our Saviour, *Sell that yee have, and give Alms.*

Luke 11. 33.

Quest. In what cases must rich men sell their estates, or any part of them, for the relief of others?

Ans. 1. When they are extraordinarily called thereunto, as hee that asked Christ, what hee should do to inherit eternal life; Christ said unto him, *Sell whatsoever thou hast, and give to the poor.* That which the Apostles did in leaving their callings to follow Christ, was equivalent to selling their possessions.

Mark 10. 17, 21.  
Math. 19. 27.

2. When they have defrauded and oppressed others, and are rebuked for that sin, or otherwise brought to repentance for the same, they ought to testify the truth of their repentance, by a full restitution, though it be by parting with their possession. Thus did the *Jews* after their captivity restore to their poor Brethren, whom they had oppressed with Usury, their lands and their houses, &c. The instance of *Zaccheus* tendeth also to this purpose, who promised to give the half of his goods to the poor.

Neh. 5. 11, 12.

Luke 19. 8.

3. When there are such a multitude of indigent persons in the Church, as the superfluity of such as are rich, is not sufficient to relieve them. In this case, Christians in the primitive Church, that were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles feet, and distribution was made unto every man according as hee had need.

Act. 4. 34, 35.

These particular cases, being all of them somewhat extraordinary, do not patronize the Platonical and familistical conceit of *Communitie of goods*.

Which fond mistake of theirs, these arguments amongst others, may sufficiently confute, and evince propriety in lands and possessions to be lawful now in the times of the Gospel.

1. In those very times wherein Christians for use, had all things common, *Peter* expressly saith to *Ananias* concerning the Lands which he sold, *whilst it remained, was it not thine own? and after it was sold, was it not in thine own power?* Hereby it is manifest, that men then had a propriety in goods and lands.

Act. 5. 4.

2. The duties prescribed to rich men in the words of my Text, to do good, to be ready to distribute, and willing to communicate; prove as much.

3. The many admonitions to pay *Debts*, to give tribute, and perform other like duties of Justice, do imply a propriety of goods.

4. Exhortation also to *Lend*, and to *Sell*, prove as much. For men may not lend, nor sel that wherein they have not a propriety.

Luke 24. 35-41.  
Luke 22. 27.

Rr

5. Inhibitions

Ephes. 4. 28.  
1 Thel. 4. 6.

5. Inhibitions against stealing, and against all kinde of injustice presuppose a propriety.

Thus have I done with the seventh property, requisite to the right manner of giving Alms; which is bounty and liberality, whereon I have somewhat the longer insisted, because it is the principal thing intended in my Text, *That they which are rich in this worlds goods, be rich in good works.* I shall add but one more.

Psal. 112. 5.

*Turpissimum  
genus perdendi  
est inconstituta  
donatio.*

VIII. Our Alms must be giving prudently, with discretion, according to every ones need, it is said of the merciful man; *A good man sheweth favour and lendeth, but will guide his affairs with discretion.* And truly there is a great deal of discretion to be used, in the ordeting of our Charities by putting a difference between poor and poor; for as one saith, *unadvised giving, is the worst kinde of losing.*

Αὐτοῖς πτω-  
χοῖς

Act. 4. 35.

Prudence in Alms giving, is commended to us by our Saviour, in this word, *distribute, distribute to the Poor; Luke 12. 22.* For to distribute, is with discretion to give to sundry persons, several portions according to their need. When mention is made of a prudent, discreet, relieving the poor, it is thus expressed; *Distribution was made unto every man according as hee had need.*

For the better performing this due discretion in our Charity, let these rules following be observed?

1 Tim. 5. 8.

1. First they are before others to be relieved, over whom wee have an especial charge, as they who are of our household, of our own house and family, as Wife, Children, and Servants? For as the Apostle speaketh, *If any provide not for his own, and especially for those of his own house, hee hath denied the faith, and is worse than an Infidel.*

Τῶν οἰκτιρῶν.

1 Tim. 5. 16.

2. In our Charity wee ought to have a special respect unto our poor kindred, for of these is the forementioned phrase (1 Tim. 5. 8.) to be understood, where the word in the *Greek*, translated House, is rendred *kindred* in the Margin of your Bibles. For the scope of the Apostle is to free the Church from unnecessary charges, and to that end doth impose the care of providing for poor kindred, upon such of their relations as were able.

Deut. 15. 7. 8.

3. They are to be relieved who are of the Congregation, or Parish, whereof wee are members, especially they who dwell near unto us, in regard that wee may best know their wants.

Gal 6. 10.

4. They whom wee have just cause to believe, that they are of the Household of Faith. For wee may judge them to be true in their words; and believe that their wants are such as they declare them to be. Now  
amongst

amongst the godly, such are especially to be relieved, and to be preferred in our charity, who are imprisoned, or otherwise suffer for Christ, and the Gospels sake; For Christ in a special manner is relieved in the persons of such, as himself will acknowledge at the day of judgement, when hee will pronounce that blessed sentence of absolution to such merciful men; *Come ye blessed of my Father, inherit the Kingdom prepared for you; For I was an hungred, and ye gave mee meat, I was thirsty, and ye gave mee drink, I was a stranger, and ye took mee in, I was in prison, and ye came unto mee, &c.* Mat. 25. 34.

5. They whom wee discern to stand in need of present succour, though they be meer strangers, whom wee never saw or knew before. Hereof wee have a worthy pattern set before us in the good Samaritan. Luk. 10. 33, 34.

6. They who are in prison, or sick, or any otherwaies restrained from making their wants known unto others. Math. 25. 36.

7. They of whose piety, poverty, and necessity, credible testimony is brought unto us, though wee see them not our selves. Thus many of the Christian *Gentiles*, sent relief to the Churches at *Jerusalem* upon the Apostles making known their wants. Act. 24. 17. Rom. 15. 25, 26.

In these and other like cases we ought to extend our charity according to the necessity of those whom wee relieve, and our own ability. And not think it enough to give a few scraps of bread and meat, or some half-pennies or pence to common beggars at our doors, or in the streets. This kinde of Alms savoureth more of vain outward ostentation, than of true inward compassion: And it more befits proud *Pharisees*, than humble Christians. A charitable Christian ordinarily giveth more to one whose distressed case hee knows, or is credibly made known unto him, than these *Pharisees* do to many beggars at many times.

Quest. But you'll say, do yee then utterly condemn all giving to common beggars, as unlawful?

Ans. For answer to this Question, wee must distinguish of common beggars; some are strong and lusty, able to work, and yet are so lazie, that they will not work, but would live by the sweat of other mens brows. Others again are weak and impotent, unable to work through age, sickness, lameness, blindness, or the like.

These latter are fit objects of charity, and therefore ought to be relieved. But the former sort of Beggars, namely, the strong and lusty, who are able to work, but will not through laziness, are no fit objects of charity, and therefore it is no work of charity to relieve such; For

1. Their trade of life is no warrantable calling. It is a disorderly walking, which is expressly taxed by the Apostle, for saith hee, *When we were with you, this wee commanded you, that if any would not work, neither should hee eat. For wee hear that there are some which walk among you disorderly, working not at all. It cannot be said of those, As the Lord hath called every one, so let him walk; or, let every man abide in the same calling wherein hee was called. God hath called none to such a trade.*

2 Thes. 3. 10.  
11.

1 Cor. 7. 17.  
20.

*Tellus inuile  
pondus.*

2. They are as drones in an hive of Bees; they live of the labours of others, but bring in nothing to the stock, as all the other Bees do. They are as barren Trees, which receive sap from the earth, but yeeld no fruit; unprofitable burchens of the earth, whose sad doom yee may read, *Luke 13. 7.*

Deut. 13. 13.

3. Many of them are of no particular Church, nor of any civil society, but out of all Government in Church and State. In this and the former respect they may justly be stiled *Children of Belial*, without yoaik.

4. They with-hold, and in a manner rob the state wherein they dwell, of their labour and pains. The State or Kingdome is as a body, all that dwell therein are as so many members; now nature teacheth every member to do somewhat for the benefit of the whole. These doing nothing thereto, sin against the light of nature.

*Qui la giuntur  
indignis ea que  
dignis conferri  
debeant, tria  
committunt ab-  
surda.*

1. Nam & ipsi  
iustitiam fa-  
ciunt.

2. Et in bonis  
consumeliosi  
sunt.

3. Et malos ro-  
borant quod rig-  
niturum si-  
p aduata.

5. They who are truly poor, shall by this means be neglected and scantied, whilest these lazy drones devour that which of right belongeth unto them.

6. They are a great scandal and shame to the Government of the Nation wherein they are. For their course of life implieth, that no good provision is made for the poor; nor order taken to set such as are able to work, and to relieve such as are impotent. Now it is a great sin to be a shame to ones own Country.

7. Their kinde of life is sensual and brutish; for as brutes they spend all their daies in seeking food for their bodies.

From hence it followeth, that they who relieve such, make themselves necessary to the fore-mentioned sins.

There are some allegations made for relieving such; but they are undue allegations, and may easily be answered; The chiefest of them is this.

Luk. 6. 30.

1. Christ commandeth to *give to every man that asketh thee.*

*Ans.* To this I answer, that that Precept is to be taken in reference to a false Position of the Pharisees; which was this, that their Country-  
men.

men and friends only were their neighbours, whom by the Law they were bound to love. That this was their opinion, is evident by this their gloss on the Law; *Thou shalt love thy neighbour, and hate thine enemy.* And by the Parable which Christ produceth to demonstrate to the Lawyer, who was his neighbour. In opposition to that false doctrine, Christ commands to give, not to friends only, but to every man, Luk. 10. 29. So as the scope of that precept is, to take away respect of persons in Alms-giving: that wee should not restrain this duty of Charity to Country men, kindred, and friends; but extend it also to strangers, enemies, and to every one, that being in need, crave it of us.

2. A second Allegation is, *That many beggars may perish if they be not relieved.*

Ans. In case of necessity they may and must be relieved, either at doors, in streets, or other like places, where their necessity is manifested. Necessity (as wee speak) hath no Law. It dispences with ordinary Rules. Instance that which Christ produced concerning David. *Hee entred into the house of God, and did eat the shew-bread, which was not lawfull.* Matth. 12. 4.

I have done with the *Question* allotted to mee, give mee leave to add a few words for the more profitable pressing this most necessary, but much neglected duty of Charity; I shall dispatch my intendment herein,

1. By shewing you by what means you may obtain this Grace.

2. Giving you some Motives to quicken you up to a conscionable performance of the works of it.

The means are these.

1. *Meditation*, seriously meditate

1. Of the *Necessity* of it, which ariseth from the Lords express charge and command, unto which wee are bound to yeeld obedience. It is often commanded both in the Old and New Testament. That I may not be tedious, I shall give you but two or three proofs, *Deu. 15. 11.* A place I often mentioned for the excellency, and exceeding pertinency of it to this purpose. Saith the Lord to his people there: *The poor shall never cease out of the Land; Therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the Land;* that is, thou shalt give unto him freely and bountifully. And saith our Saviour in the New Testament; *Give to him that asketh thee,* Luk. 5. 42. *and from him that would borrow of thee, turn not thou away.* And saith the Apostle, *To do good, and to communicate forget not, for with such* Heb. 13. 16. *Sacrifices God is well-pleased;* in which words hee presseth the duty



with a forcible Motive; for who would not do that which is well-pleasing unto God, who is bountiful in rewarding the least good wee do upon his command.

This duty of Alms-giving being so expressly commanded in Scripture, it is not in our power to omit or neglect the same; neither can any creature give us a dispensation against the Creators command. A Prophet stileth omission of that which God enjoyneeth to be done (yea though that omission were but in part, and that upon a fair pretence) *Rebellion, which is as the sin of witchcraft, and stubbornness, which is as iniquity, and idolatry.* Against him who failed in performing the charge enjoyned him (though hee were a King) this doom is denounced, *because thou hast rejected the Word of the Lord, hee hath also rejected thee from being King.* In like manner may God reject such as neglect this duty of *Charity*, when hee calls them to it, from being Kings, and reigning in Heaven. Wee have a manifest instance thereof, *Matth. 23. 41, 42, 43.*

Now the giving of Alms being a duty so expressly commanded in the holy Scriptures, it cannot therefore be accounted a matter merely arbitrary, left to a mans own will, to give or not to give. But it is a bounden duty, which they that in any competent measure can do, must not omit, which consideration cannot but be a strong incitation unto us, to make conscience of this duty of Alms-giving, as occasion is offered, and not to over-slip opportunities, that by the divine providence are offered unto us. Should wee neglect that which our Lord hath expressly commanded? that whereunto by vertue of that command wee are bound? that whereof wee are to give an account? Let us upon th: Lords commands do what in this kinde wee can: And when wee have done what wee can, say, *Wee are unprofitable servants, wee have done what was our duty to do.*

2. Of the *Equity* of this duty of Alms-giving. It is a most equal thing, that hee who hath wherewithall, should give to him that hath not. The equity ariseth both from the divine providence, and also from the instability of mans state and condition.

1. God for this end gives more to some than to others, that they who have more abundance, should give out of their abundance to them who are in want. This was typically signified by the gathering of *Manna*, which though it were rained down from Heaven, yet the Lord would not allow, that they who had gathered much, even more than was needful for themselves, and their household, should hoard up their superfluity, but enjoyed them to communicate of their abundance, to such

such as had not enough. The which the Apottle applieth to the giving of Alms out of our abundance to those who want, which bee ititerh equality. 2 Cor. 8. 14.

3. Mans state is so variable, as hee who now hath, may quickly want; and in want desire to be succoured by such as have. It is thereupon most equal, that they who would be succoured in their need, should bee willing to succour the need of others. This equity doth Christ himself prete; *all things whatsoever yee would that men should do to you, do yee even so to them.* And as a ground to enforce this the further, he addeth, *for this is the Law and the Prophets.* Hereby implying, that this doctrine is contained in the Law and the Prophets; but that is not all, these words, *this is the Law and the Prophets*, intend that the sum of the law and the prophets consisteth therein; and the main scope of them tendeth thereunto; namely so far as they contain the duties of man to man. So evident is the equity hereof even by the light of nature, as the very heathen who wanted the light of Gods word, discerned it. Well therefore might the Apottle enforce this duty of charity upon this ground thus, *Remember them that are in bonds, &c.* Heb. 13. 3. *bound with them*, that is, bee helpful to others which cannot help themselves, as you would have others afford succour unto you, if you were succourless.

3. Meditate of the manifold singular benefits which do follow and accompany a conscionable performance of this duty; For thereby wee discharge our duty to God, who requireth it at our hands, and as a consequent thereof wee shall glorifie God, for it tends much to his praise and glory, when in such works as himself hath commanded, his children testifie their obedience and thankfulness; and therefore saith our Saviour, *Herein is my Father glorified, if yee bring forth much fruit.*

John 15. 8.

And by our Charity, as wee shall grace and adorn our holy profession, so wee shall stop the mouths of wicked men from speaking any evil of us or of our profession; for how are men apt to speak of us, and of our profession, according to the fruits wee bring forth, and the good works which wee do.

And as wee shall thereby comfort, and make glad the hearts of the poor and distressed; so wee shall refresh our own souls, in that our works of Charity will evidence our fruits to bee sound and saving, lively and effectual; for as Rachel said to Jacob, *give mee Children or else I dye*; in like manner saith Faith to the soul of a Christian, *Give mee Children*, let mee bring forth good works, *else I dye*; and have no life in me, according to that of the Apottle James, *Faith without*

Jam. 2. 26.

without works is dead, its not a living but a dead faith, that manifests not its life by working.

II. As Meditation, so Prayer is a special means on our part to bee performed, for attaining unto this grace of Charity. I say, earnest and fervent prayer unto God for the same; for as hee is the fountain and author of every good gift, so hee hath sanctified Prayer, as the means of obtaining every good gift from him,

Bee earnest therefore with God in Prayer, that he would be pleased to give thee as a compassionate heart towards the needs and necessities of the poor members of Jesus Christ; so an open hand, that thou mayest freely and liberally contribute unto them, according to their necessity, and thy ability: Beg of God that as hee hath blessed thee with some competent estate, so he would add this mercy, to give thee an heart to give out proportionably to what hee hath given thee; and that in testimony of thy love, and thankfulness unto him. But alas how few are there who in their prayers unto God are mindful of this grace of Charity? how few are there who ever begged of God, that hee would be pleased to implant this noble grace of Charity in their hearts? If upon examination thou findest thy self to have been faulty therein: Go take up a new resolution to be earnest with God in prayer for this grace especially, and never to give over, till thou finde it in some measure wrought in thy soul, till thou finde thy self upon all good occasions ready to distribute, and willing to communicate to the needs and necessities of thy poor Brethren.

III. Diligence in our Callings, is another means on our part to be performed, for the practising of charity. Hee that would be charitable to the poor in their needs and necessities; must be diligent and industrious in his calling, so that hee may have wherewithall to express his charity; for mens diligence in their callings is usually crowned with a blessing, according to that of the wise man, *the hand of the diligent maketh rich*: And again, *The soul of the diligent shall bee made fat*, that is, shall be enriched with outward blessings; and the Greeks say, *that plentifulness follows painfulness*, and that *all things are made servants to care and industry*? And therefore the Apostle Paul describeth diligence and industry in a lawful calling as a means of charity; *Let him that stole, steal no more, but rather let him labour, working with his own hands the thing which is good, that hee may have to give to him that needs*. This is one end we should propound to our selves, in the works of our callings, namely that through Gods blessing on our pains and endeavours, we may have, not only sufficient

for

PROV. 10. 4.  
PROV. 13. 4.  
Πρόνως πλῆ-  
τος ὀφθαλμοῖ  
τῆς ἐπιμέ-  
λειας ἀβλα-  
πῶντα γινε-  
ται. Job.  
Ephes. 4. 28.

for our own livelihood, and of them that belong unto us, but also somewhat for the releif of others; Solomon describing the vertuous woman, saith in the first place, *that shee seeks wooll and flax, and works willingly with her hands*; And then, *that shee stretches out her hands to the Poor*, yea, *shee reacheth forth her hands to the needy.* Prov. 31. 13.

IV. *Bee careful to prevent all superfluities in your expences.* As diligence in your callings, so frugality in your spending, is a special means for the practise of charity; *Frugality*, saith Justin, *is the mother of* *Genetrix virtutum frugalitas. Just. lib. 90.* *Charity*; I am sure it is the foundation and supporter of *Charity*; For let a mans estate bee never so great, yet if there be not frugality used in the management thereof, there will be but little found for works of charity. And on the other side, though a mans estate be but mean and low in the world, yet if there be frugality used in the management of it, there will bee ever somewhat for charitable uses. As therefore thou desirest to be charitable, bee careful to prevent all unnecessary expences; I mean, let not thy apparel bee too costly, for how can it be expected, that they should be charitable, ready to distribute to the necessities of others, who lay out the greatest part of their estates upon their backs. Neither let thy feasting be too frequent, nor too chargeable; which is noted for one of the sins of the old world, who were *given to eating*, as the word in the Original properly signifieth. Neither let thy recreations be too expensive, in playing more for money than for refreshment: Oh that such of you who spend so much time and money on your recreations; as if God had sent you into the world, and given you the good things of the world, for no other end than to follow your pleasures; would consider what a fearful reckoning you are to make at the day of judgement, not only of your precious time lavishly mispent, but also of your estate wickedly lost, or wasted? when in thy account there shall be found so much wasted in gaming and pleasures, and so little given to the Poor.

V. *Set apart something out of thine incomes and receipts, as a sacred stock for charitable uses.* For,

1. Hereby thou wilt bee fitted and prepared with matter for such uses, having alwaies somewhat by thee, to give upon any good occasion. *Ad opes honestas, expentia dicitur, ad cumulas.*

2. By this means thou wilt more readily and willingly, more freely and liberally contribute to the needs and necessities of others, having a stock by thee for that very end and purpose. All men naturally are hard-hearted, and close-handed, and thereupon are very hardly *as furiosa est nostra libido infinita cupiditas. Calvine.* persuaded to part with any thing considerable for charitable uses. *Psalm. 131.*

But this consecrating before hand a part of thine estate for the use of the poor, will cause thy charity to flow out more freely and bountifully.

Now a sacred stock for the Poor may bee raised two waies ?

1. By setting apart something every Lords day, out of thy comings in the week before, according as God hath prospered thee; which practise wee finde prescribed unto us, by the direction of the Holy Ghost, and warranted unto us by Apostolical authority, for saith the Apostle Paul to the Corinthians, *Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week (which is the Lords day) let every one of you lay by him in store, as God hath prospered him; that is, according to the ability wherewith God hath blessed him, let him set apart something for the relief of the poor, especially the poor saints.*

2 Cor. 16. 1, 2.

2. By consecrating unto God a certain portion of thy yearly incomes and revenues for Charitable uses; what this portion should bee I dare not determine, the scripture being silent therein, only in the general wee are commanded to give out proportionably to what God hath given unto us, that they who are rich in this worlds goods, bee rich in good works; But this I can say, that the most that I have heard or read of, who have taken this course to consecrate unto God a certain portion of their estate to charitable uses, have followed the example of Jacob, in giving a tenth part unto God. And as God did exceedingly bless Jacob after his vow; so likewise hath hee blessed divers others after their vow unto God.

Gen. 28. 22.

An eminent Divine of this City, now with God, in his funeral sermon, at the Burial of a Merchant, speaking of his Charity, saith, that at his first effectual call, among other things hee then resolved upon, this was one, *to set apart every year a tenth of his gain for the relief of the poor*; and that God from that time forward abundantly advanced his estate. And withall hee adds a passage very remarkable, and therefore I shall give it you in his own words, 'I rue it is, that for some space of time, some three or four years after that his resolution of setting a tenth apart for such purposes, he thrived not, he found no increase, nor came forward in the world, as formerly hee had done, yet was hee not thereby discouraged, nor did hee forbear to bee bountiful, as opportunity was offered, and the necessity of poor people required it: But hee gave still with cheerfulness, and comfort out of love to God, conceiving that God in wisdom and goodness prospered him not, thereby to try his sincerity to him, and his

\*Mr. Tho. Gataker, in his funeral Sermon at the Burial of Mr. John Parkes, Merchant and Citizen of London.



his Charity to others; yea and that hee himself might thereby have experience of his love unto God, his Faith, Patience, and Constancy. But then hee adds from that time forward God abundantly advanced his estate, so that hee found experimentally all those gracious promises of God true, of his blessing of him *that disperseth and dispenseb* Psa. 113. 9. *to the poor; and of the repayment of that with interest that is so lent* Prov. 19. 17. *to the Lord.*

And from mine own experience, I can tell you of another yet living, who hath often acknowledged, that though hee had great trading, yet found hee no increase in his stock, but instead of going forward, hee went backward in the world. Whereupon hee promised unto God to be more careful in sanctifying the *Lords Day*, and dedicated unto him a Tenth of his encrease for charitable uses, and then hee so thrived in his estate, that hee gave over his Calling, and ever since liveth upon his Rents. Many other instances could I give you of Gods extraordinary blessing on those who have consecrated a tenth of their estate unto God for charitable uses, but these may suffice.

Having thus done with the means on our part to be performed for attaining unto this Grace of Charity.

Come wee now to the Motives, to quicken us up to a conscionable performance of the works of it. I shall touch only upon these four,

1. The Excellency of the duty.
2. The Piety which it containeth in it.
3. The Profit which ariseth from it.
4. The Damage which followeth upon the neglect thereof.

1. The first Motive or Inducement to Charity may be taken from the Excellency thereof. I suppose that all will grant that the greatest excellency that a creature can attain unto, is to be like his Creator. That excellency wherein man was at first created, is thus set out, *God created man in his own Image; that is, in his own likeness.* Gen. 1. 26, 27. And that excellency wherewith wee shall be glorified in Heaven is set out by our likeness to Christ; for it is said, *Our bodies shall then bee fashioned like unto his glorious body,* yea in the whole man, *when hee shall appear, then wee shall bee like him.* Phil. 1. 21. 1 John 3. 2.

Now while wee live on earth, there is nothing wherein wee can shew our selves more like unto God, than in shewing mercy, and in succouring such as stand in need. When God sets himself to proclaim his Name, hee most insisteth upon his *mercifulness and goodness.* Exod. 34. 6. Christ himself doth press this Motive to enforce this duty, thus, *Bee ye merciful, as your Father is merciful.* Luk. 6. 36.

Mat. 25. 40.

doth herein further appear, that Christ hath set the poor in his own room; inasmuch as they who relieve the poor, do therein relieve Christ himself. So much doth Christ acknowledge, where hee saith to such as succoured the poor, *Inasmuch as you have done it unto one of the least of these my Brethren, yee have done it unto mee*: Is it not an excellent thing to relieve Christ? They then that relieve the poor, do an excellent work. As it is a great aggravation of persecuting the true Professors of the Faith, because therein they persecute Christ himself, as is implied under this divine voice that affrighted *Saul*, while hee was breathing out threatnings and slaughter against the Disciples of the Lord, *Saul, Saul, why persecutest thou mee*? So it is a great commendation of true Charity, that Christ himself is relieved thereby.

Act. 9. 1, 4.

James 1. 27.

II. Another Motive is the *Piety*, which in and by performing this duty of Alms-giving is manifested. Piety, I say to God. For *pure Religion and undefiled before God, is this, to visit the Fatherless, and Widows in their affliction*. Here hee puts two particulars, for all kinds of Charity: And by this phrase, *Pure Religion before God is this*, hee intends four things.

1. That it is but a meer shew of Religion that is without charity.
2. That true Religion will make men charitable.
3. That Charity will prove men to be truly Religious.
4. That works of Charity are as acceptable to God, as duties of Religion.

Phil. 4. 18.

For God accounts Charity *an odour of a sweet smell, a Sacrifice acceptable, and well-pleasing unto him*. The poor and needy are to God as the Altars of burnt-offerings, and incense were under the Law. Those things which were laid on them, and offered up, were given to the Lord, and as a gift accepted by him. Even so are Alms given to the poor, the poor are the Altar, Alms the Sacrifice. Now who would not dispose so of that which hee hath, as God may account it given to him, and answerably accept it? On this very ground doth the Apostle incite the *Hebrews* to this duty in this manner, *To do good, and to communicate forget not, for with such Sacrifices God is well pleased*. Thus wee see how works of Charity are not only useful and profitable to man, but also acceptable and well-pleasing to God; which consideration addeth much life to the duty here pressed.

Heb. 13. 16

*Omnes expetimus utilitatem, ad eamque, vivimus nec facere aliter nullo modo possumus.*  
Cicero. Offic. 3.

III. A third Motive is, *the manifold profit wherewith it is rewarded*. Profit and advantage is the Motive; which, for the most part, spurs men on to labour and take pains, to rise early, and sit up late, to venture goods, life, and all they have. Witness the pains, travels, watchings, and adventures of labourers, work-men, trades-men, Farmers, Merchants,

Merchants, Mariners, &c. yet that profit which they aim at, is but earthly, and temporary; and their hope of attaining it uncertain. Surely works of Charity give an assured hope of far greater, and better profit than earth can afford.

In general it is promised, *That if wee cast our bread upon the waters, wee shall finde it after many daies*, that is, If wee give Alms to the poor, where all wee do may seem to be cast away, as if it were thrown into the Sea; yet in due time will it return to us with advantage. And lest any should be discouraged from doing works of Charity, our Saviour assureth us, *That whosoever giveth but a cup of cold water* (which is one of the least acts of Charity wee can perform) *shall in no wise lose his reward.* *Facinus est a- ger pauperum, cito reddit donantibus fructum. Aug. Serm. de Druite.*

If in special it be demanded, what profit is there of Charity? I answer, (as the Apostle did of Circumcision) *much every way.* Yea, I Rom. 3. 12. may say of Charity, as the Apostle doth of Piety, *It is profitable unto all things, having promise of the life that now is, and of that which is to come.* 1 Tim. 4. 8.

In this life is promised

1. Sufficiency, *Hee that giveth to the poor shall not lack;* that is, hee shall be secured from want and penury; God will not suffer him to be brought to penury, who hath been charitable to the poor. P. ov. 28. 27.

2. Not only sufficiency, but likewise abundance; For saith the Wise-man, *Honour the Lord with thy substance*, by giving freely and cheerfully to charitable and pious uses. *So shall thy barns bee filled with plenty, and thy presses shall burst out with new Wine*, which is an hyperbolical expression, implying plenty and abundance. P. ov. 3. 9, 10.

3. Good success in what he enterprizeth. According to that of Moses, *Thou shalt surely give him; because that for this thing, the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto.* Deut. 15. 10.

4. Deliverance out of trouble. For saith the Psalmist, *Blessed is hee that considereth the poor; the Lord will deliver him in time of trouble.* Psal. 41. 1.

5. Protection against enemies; as it followeth in the next verse, *Thou wilt not deliver him unto the will of his enemies.* Vers. 2.

6. Succour in sickness; as the Prophet goes on, *The Lord will strengthen him upon the bed of languishing;* that is, the Lord will comfort and support him in his sickness, and at length restore his strength again. *Thou wilt make all his bed in his sickness;* that is, thou wilt give him ease and rest, as they do to sick men that make their beds. Vers. 3.

7. To pass by other particulars, *Blessedness*, which comprizeth under it all manner of Commodities, is promised to the charitable person, *Prov. 22. 9.* And in *Psal. 41. 2.* It is said, *Hee shall bee blessed upon the earth; yea and at the resurrection of the just, Luk. 14. 14.*

8. This promise is extended to his posterity, for his seed shall bee blessed.

*Psal. 37. 26.*

These and other like promises of temporal, spiritual, and eternal blessings, being made by the Lord God of Truth, may with much confidence be rested upon. For Gods words are deeds, his promises performances.

*Mat. 25. 34.*

In the life to come merciful men shall inherit the Kingdome prepared for them, from the foundation of the world.

There are among others two Metaphors often used by the Holy Ghost, in setting our Alms-giving, which do much amplify the commodity thence arising.

One is taken from *lending*; The other from *sowing*.

*Mark 10. 30.*

1. Alms-giving is set forth in Scripture by *lending*; yea to such a lending whereby wee have not only the principal restored, but with great increase. And whereas such as put forth their mony unto men, can expect but six in the hundred; If wee in obedience to the command of God, shall freely part with our mony to the use of the poor, for their relief, wee shall receive an hundred for six, yea an hundred for one, and eternal life to boot. And wee need not to doubt of the payment; for though the poor be never so unable, yet wee have an all-sufficient *Surety*, even God himself, who hath undertaken to pay whatsoever is thus put forth, according to that of the Wise-man, *Hee that hath pittie upon the poor, lendeth unto the Lord, and that which hee hath given, will hee pay him again.* Where you have Gods counter-bond to save you harmless, in which hee both acknowledgeth the debt, and promiseth payment. And what better security can any man desire than a bond under Gods own hand? The consideration whereof should mee-thinks make us willing to embrace any opportunity of parting our our mony to this great advantage.

*Prov. 19. 17.*

*Psal. 112. 9.*

2. As for the other Metaphor of *sowing*, it is in Scripture applied to Alms-giving, under this phrase, *Hee hath dispersed.* As the Husband-man disperseth his seed which hee soweth in the earth; so doth the Alms-giver, his Alms, therefore this is added by way of exposition, *Hee hath given to the poor.* The Apostle also applieth unto Alms-giving this proverbial speech, *Hee which soweth sparingly, shall reap sparingly; and hee which soweth bountifully, shall reap bountifully.* Now

*2 Cor. 9. 6.*

what

what is it that ordinarily bringeth forth a greater increase than sowing seed in fertile ground? It is said of *Isaac*, that hee sowed in the Land, *Gen. 26. 12.* and received in the same year an hundred-fold, And Christ saith, that good ground beareth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. *Mat. 13. 8.* Now Alms-giving is one of those things that shall receive an hundred-fold, and shall inherit everlasting life.

If therefore profit and advantage may be a Motive to stir us up unto any thing, surely it should be a Motive to incite us unto liberality in Alms-giving, to be bountiful in contributing to the relief of the poor.

For it is a most certain truth, that *giving to the poor is the surest and safest way of getting.* For though Husband-men may sometimes lose the benefit of their seed sown, through mill-dews, or unseasonable weather, and such as put their money to use may come short of their principal, yet hee who with an honest, and sincere heart giveth to the poor, shall in no wise lose his reward. For as the Wise-man speaketh, *There is that scattereth, and yet encreaseth;* *Prov. 11. 24.* intimating unto us, that this scattering is the best way of encreasing. And indeed so it is, for hath not our Saviour promised, *That if wee give, it shall bee given unto us good measure pressed down, and shaken together?* *Luk. 6. 35.* Here God gives us as it were a bill of his hand, and enters into bond, and becomes Surety with the poor, that what wee give shall be repayed with advantage. This is a *Paradox* to worldly men, that *giving should bee the surest and safest way of getting and encreasing,* yet nothing more clearly laid down in the Scripture, and found to be true by the experience of all Gods people.

4. The fourth Motive and Inducement is *the damage which may ensue upon the neglect of Alms-giving.* Though it argue a kinde of servile disposition to be moved with fear of loss or pain to a duty; yet of that disposition are many; and in that respect this may be added as an Inducement to the duty.

The damage that may arise upon the neglect of Charity, when it ought to be shewed, is in the kinde thereof as large, as the fore-mentioned benefits of performing the duty in the kinde of it.

For neglect of the duty doth not only cause a forfeiture of all the fore-mentioned benefits arising from the performance thereof, but also pulseth upon the neglectors head many evils. Where the Wise-man saith, *The merciful man doth good to his own soul; hee addeth, but hee that is cruel, troubleth his own flesh.* *Prov. 11. 17.* Soul and Flesh are the two essential parts of a man; both the one and the other are Synecdochically put for the whole.



Prov. 11. 24.

whole man; even for the person, By a *cruel* man, is meant an unmerciful, or a hard-hearted-man; for hee is opposed to a merciful man. The meaning then of the proverb is this; As a merciful man doth good not only to his poor Brother, to whom hee sheweth mercy, but also to himself: So an hard-hearted-man doth not only grieve his distressed neighbour in affording him no succour, but also brings much dammage to himself. *For hee that withholdeth more than is meet, cometh to poverty.* With-holding is there opposed to scattering, which word hath reference to casting or sowing seed on the earth to bring forth a crop; and thereby is meant Alms-giving. On the contrary, *with-holding more than is meet*, implies a denial of Alms, when there is just cause to give. Justice and equity require this duty (as wee have before shewed) so as that phrase doth much aggravate this kind of unmercifulness; and as a just punishment thereof, that which covetous men by refusing to give, seek to prevent, shall fall upon them, even *poverty*.

Prov. 21. 13.

Luk. 16. 24.

Mat. 18. 33.

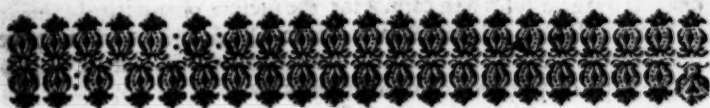
And if in any distress they shall be forced to seek help of others, even they shall bee neglected as they neglected others. The Wise-man testifieth as much in these words, *Who so stoppeth his ears at the cry of the poor, hee also shall cry himself, and not bee heard.* Not only other men, but also God himself will refuse to hear his cry. *Dives*, who refused to relieve *Lazarus*, could not obtain any to afford him a drop of water to cool his tongue, when hee was tormented in Hell flames. It is expressly said, that *hee shall have judgement without mercy, that hath shewed no mercy*, James 2. 13. For God deals with men according to their dealing with others.

Prov. 28. 27.

Prov. 11. 26.

Mat. 25. 41, 42, &amp;c.

Finally, as blessings are promised to merciful men, so curses are denounced against unmerciful men. As under blessings, all manner of good things are comprized, so under curses, all manner of evils. Unmerciful men shall have the curses of men, and *people shall curse them.* And at the great day of judgement, they shall be pronounced cursed by the great Judge. *For then shall hee say unto them on the left hand, Depart from mee, yee cursed, into everlasting fire, prepared for the Devil and his Angels: For I was an hungred, and yee gave mee no meat; I was thirsty, and yee gave mee no drink, &c.*



If wee must aim at Assurance, what should they do, that are not able to discern their own spiritual condition?

I JOHN 5. 13.

*These things have I written unto you that beleeve on the Name of the Son of God, that yee may know that yee have Eternal Life.*



He greatness of the mercy, in having of the Scripture is manifested by the great advantages that the Elect of God receive thereby: viz. <sup>a</sup> that they might bee brought to close with Christ by faith unfeigned, and bee partakers of eternal life through him, that bad men might bee made good, & that good men might bee made sure of an eternal blessed state, in the life to come, whereby the Lord hath abundantly provided both for our happiness and our comfort: for our happiness that wee may have eternal life: (b) for our comfort, that wee may know wee have eternal life. I cannot stay to view the context. I need not stay to explain the Text. The case of conscience to bee treated of from this Scripture is this.

*Since men may know that they have eternal life, what must they do, that cannot discern their spiritual Condition?*

Here are two things to bee performed,

First. That wee may know in this life, that wee shall certainly bee partakers of eternal glory in the life to come. For if assurance bee not possible, I can neither blame you for wanting it, nor stir you up to labour after it.

Secondly. Lay down some Rules for the getting of it, and directions,

ons, if by these rules wee cannot for the present obtain it.

For the stating of the first part of the Question, concerning the possibility of getting this certain knowledge of our future Happiness, I shall say before you these six positions.

### 1. Position.

<sup>a</sup> John 3. 36.

<sup>1</sup> 1oh. 5. 10, 12.

<sup>d</sup> Eph. 2. 3.

<sup>e</sup> Tit. 3. 3.

<sup>f</sup> 2 Tim. 1. 26.

<sup>g</sup> 1oh. 5. 40. 43.

<sup>h</sup> Mark 12. 10.

<sup>i</sup> 2 Tim. 2. 25.

1. An unregenerate person while (*e*) such can have no assurance, or certain knowledge of the eternal salvation of his Immortal soul. Because *as such* hee hath no actual interest in the promises of salvation, being without the conditions of faith and repentance, to which the promises are made, being a child of (*d*) wrath, (*e*) a slave to his lusts, a (*f*) captive to the Devil, a (*g*) rejecter of the Son of God. This man hath *plague sores*, tokens of eternal death. I cannot say thou shalt bee infallibly damned, because thou (*h*) mayest repent and beleieve; and thou canst not say thou shalt bee saved, because thou hast not yet repented for thy sin, nor beleieved on the Son of God. A wicked man is not *subiectum capax*, a subject capable of this assurance, Eph. 1. 13. *In whom also after yee beloved, yee were sealed with that holy spirit of promise.* It is not the hard stone, but the soft wax that receiveth the impression of the seal. If hee hope for Salvation while hee liveth, and dyeth in a natural condition, hee shall loose his hope (*i*) and soul together: this presumption will prove self-delusion, and end in desperation. Hee is worse than a *Pharisee*, (*k*) whether hee bee a private person, or a *Preacher*, that liveth in gross sins, hating the power of godliness, and discouraging holiness that yet bleisseth God for election, justification, sanctification, and assured hope of glory.

### 2. Position.

<sup>1</sup> Psal. 77. 2. to

the 10. ver. &

<sup>2</sup> SS. 1. 4. 15. 16.

<sup>3</sup> 1ia. 50. 10.

<sup>4</sup> 1oh. 2. 13. 14.

<sup>5</sup> 1 Pet. 2. 2.

2. That many of Gods dear Children (*l*) for a long time might remain very doubtful as to their present and eternal condition, and know not what to conclude, whether they shall bee damned, or whether they shall bee saved. There are beleivers of several growths in the Church of God: (*m*) Fathers, Young men, Children, and (*n*) Babies; and as in most families there are more babes and children, than grown men, so in the Church of God, there are more weak doubting Christians, than strong ones, grown up to a full assurance. A Babe may bee born and yet not know it, so a man may bee born again and not be sure of it. Sometimes they think they have grounds of hope, that they shall bee saved, sometimes they think they have grounds of fears, that they shall bee condemned: not knowing which might bee most weighty, like a pair of ballances, they are in equal poise. Zach. 14. 6. *And it shall come to pass in that day, that the light shall not bee clear nor dark.*

It

It is spoken primarily of Gods providential dispensations, towards his Churchin Gospel times; For a while thee should live *in Crepusculo* in twilight: in a mixt condition of light and darkness, comfort and affliction; like a man in a misty morning, that neither w lkerth in the dark, nor yet hath the light clear to see far before him; like *Paul* and the Marriners that saw neither Sun nor Stars for many daies, (s) <sup>o</sup> *Ad 17.20.* so might it bee with a particular person, in reference to his spiritual condition.

By this you see,

First. Wee make a difference berwixt saving faith *as such*, and a full perswasion of the heart.

Secondly. That some of those that shall bee certainly saved, might not bee certain that they shall bee saved; for the promise is made to the grace of faith, and not to the evidence of it. To Faith as true, and not as strong; they may bee sure of heaven, and yet in their own sense, not assured of heaven. As an Infant may bee born to a great estate, and have a certain title to it, but yet hee might not know it, or make it out to himself or others. So that the Question is not *de certitudine objecti*, of the certainty of Salvation, but *de certitudine subiecti*, of the apprehension, sense and knowledge of the beleev- ing person, concerning his salvation.

### 3. Position.

3. That a beleever may not only in the general, gather from the word of God (p), from the death of Christ (q), from the glorious preparation God hath made (r), that many shall bee infallibly brought to glory, but also that hee in particular, shall be one of them. This must have its proof after; I therefore now pass on.

### 4. Position.

4. That wee are not to expect any voyce from Heaven, or Gods sending of an Angel, or extraordinary revelation, to make us to know that wee do beleve, or shall bee saved, but to make use of those helps, and means appointed by God, common to all beleevers, but yet sufficient for the obtaining of this particular Assurance. This I put in, because the Papists grant it may bee got by extraordinary revelation, but not else; As it is their wicked practise to keep the people most ignorant of those things, of which they should have most knowledge, that following them with an implicite faith, and blinde obedience might not scruple at their Humane Traditions, and unwarrantable, and many (s) ridiculous Innovations, that have crept in amongst them, so they keep them most doubtful, where they should

<sup>1</sup> Beſarmin. de Baptismo. Tom. 3. lib. 1. cap. 25. 26. 27. mention Ceremonies about baptism, Exorcism, Salt, Spittle, Crosse, Unction, wax-taper lighted, in token that the baptized person is translated from the power of darkness unto light, &c.

\* Si quis dixerit, hominem venatum & iustificatum tenuisse ex fide ad credendum se certo esse, ex numero predestinatorum, Anathema sit. Concil. Triden. sess. 6. can. 15. and again, Si quis dixerit, iniquum illud usque in finem perseverantia donum se certo habiturum absolutum & infallibile certitudinem, nisi hoc ex speciali revelatione dediderit. Anathema sit. Concil. Trid. sess. 6. can. 16.  
 \* Psal. 30. 7  
 Cant. 5. 6.  
 \* Job 9. 17.  
 \* Psal. 13. 1.  
 with 1 Cor. 13. 12.

\* Job. 1. 1. with Job 13. 24. Isa. 8. 17. \* Isa. 59. 2. \* Cant. 5. 2. 3. 6. \* Sam. 11. 4. 3. 15. comp Psal. 51. 8. 12. \* Job. 15. 21. \* Isa. 57. 17.

bee most sure, and so the counsel of Trent (e). If any man say that hee knoweth, hee shall certainly persevere, or infallibly bee assured of his election, except hee have this by special revelation, let him bee Anathema. A wicked counsel that Anathematizeth a man for asserting that may bee obtained, which God commandeth him to get. 1 Pet. 1. 10. *Make your calling, and election sure.*

#### 5. Position.

5. That such as have been filled with divine joy, through well-grounded apprehensions of their present grace and future glory, might lose that assurance, and that joy (a), and this may bee. 1. From God acting. 1. As (w) a Sovereign Lord. 2. As a wise God putting a more eminent difference, betwixt Earth and (x) Heaven. Or, 2. From the buffetings of Satan. Or, 3. From themselves, 1. For the tryal & exercise of some of their graces (y). Or, 2. For correcting them for sin (z). As, 1. For their backwardness to duty (a). 2. Slothfulness in duty. 3. Frequent strong actings of pride in and after duty. 4. Letting down their spiritual watch; and so, 5. Falling into some notorious transgression (b). Or, 6. For not setting a due esteem upon the comforts of the spirit (c). Or, 7. Insulting too much over weak believers; not exercising tender compassion to dejected drooping Christians. 8. For their too much Earthly mindedness. 9. Not rising presently by repentance d; for these reasons and the like, their Sun might bee eclipsed, a winter of sorrows, might follow their summer joyes. They may Lose their evidences, but not their adherence; and though there shall not bee any *intercession* of justification, yet there might bee afterwards a *non-apprehension* of it.

#### 6. Position.

6. That in divers men, there are divers degrees of this assurance, and in the same man different degrees at divers times, but in no man at any time, in this life perfection of degrees; For our understanding is imperfect, both as to the faculty and its acts. And though the minde is curing, yet it will not bee perfectly cured in this life, from that darkness that beeth it, by mans Apostacy from God. For wee have but an imperfect knowledge of Faith and Love: and while wee have but an imperfect knowledge of the premises, wee cannot give a perfect assent to the conclusion. And no man hath such perfection of degrees, of the assurance of his salvation, *in an ordinary way*, as that one degree more cannot bee added to the former; neither is there any repugnancy in asserting an infallible assurance, and denying a perfect assurance, for I infallibly know that there is a God, and that this



this God is good and just; and yet I have not a perfect knowledge of a deity; or of his goodness and justice, for in this life wee know but in part. 1 Cor. 13. 11, 12.

There are three waies that wee come to a certainty.

1. There is a certainty that comes by sense, which cannot erre about its proper object, when there is a due distance, a fit disposition of the Organ, and the medium rightly disposed: thus Thomas was certain of Christs resurrection from the dead. John 20. 25. *The other Disciples said unto him, we have seen the Lord, but hee said unto them, except I shall see in his hands the Print of the nailes, and put my finger into the Print of the nailes, and thrust my hand into his side, I will not beleve.* vers. 27. *Hee saith to Thomas, reach hither thy finger and behold my hands, reach hither thy hand, and thrust it into my side, and bee not faithless but beleaving.* Vers. 28. *And Thomas answered and said, my Lord, and my God.* Though the other Disciples told him they had seen the Lord, yet hee would not take it for a certainty from their report, except hee had a certainty from his own sense. But the Papists do not only deny us a certainty of faith, but also a certainty of sense, for though in the Sacrament wee see it is real bread, and tast it to bee real bread, and feel and handle it as real bread, yet contrary to our sense, would have us beleve, and say it is transubstantiated.

2. There is a certainty of science, or knowledge arising from first principles, received by all, that are proved by their own light, that cannot bee demonstrated *a priori*, because there is nothing true before them; as a man cannot shew you the Sun but by its own light; So I certainly know that both parts of a contradiction cannot bee true; so I certainly know, that the whole is greater than any particular part.

3. There is certainty of authority, or testimony, if the testimony bee Humane, it begets but a moral perswasion; for no humane testimony is of necessary verity, because truth is not necessarily, but contingently and mutably in the man that gives this testimony, and the testimony hath not its cogency or validity from it self, but from the qualifications of the person that bears the testimony, whence there is a gradual certainty in humane testimonies; only God is so necessarily true, that it should imply a contradiction that hee should bee God, and yet lye. *God cannot lye*; Tit. 1. 2. So that a Divine testimony begets a certainty of divine Faith, for what God saith, I undoubtedly know to bee true, because truth is (e)ssential to him; for if truth bee necessary to the testatour, the truth of the testimony must neces-

A threefold certainty.

<sup>c</sup> Deut. 32. 4.  
34. 6. Heb. 6.  
18.

John 17. 17.  
 Mar 16. 16.  
 Rom. 2. 4. 5.  
 Heb. 12. 14.  
 Math. 5. 8.  
 Rom. 8. 13. A.C.  
 10. 43.

family bee (f) true, so I know that the impenitent unbelieving person that dyeth without grace, and an interest in Christ, shall certainly (g) bee damned, because God hath said it, as if I saw him in his misery; and I know that the Penitent, believing, self-denying, and sin-mortifying-Christian, shall be (h) saved because God hath said it, as certainly as if I saw him actually possessed of it already.

When faith hath this divine testimony to lean upon, it ariseth in some by degrees to a full assurance. There are especially four words in the scripture, that set forth faith in its different degrees.

\* In lingua sacra, vani cum pathach sequente dagesh fur uñ in preteritum convertit, nam praesens proprium, Hebraei nulum habent.

1. As it is said to bee *Υποσχεσις* Heb. 11. 1. *The substance, substance, existence of things*: Looking upon things future, as certain as if they were present; among the Hebrews there is usual, a mutation of tenses, turning the future into the preter-tense. \* Faith is the beleevers *pathach*, making things to come as certain to him, as if hee did already enjoy them; and putteth a date upon the joys, of the life to come, before hee is possessed of them. *Nobis* faith assured him of the flood, as certainly as if it had then been, when it was first (i) foretold; it is a *demonstration* of things not seen; faith seeth things that cannot bee seen. That way of argumentation whereby error is

Heb. 11. 7.

\* ἔλεγχος ἐστὶ συλλογισμὸς τῆς ἀντιφάσεως.

Arist. de reprehens. 1. 1. Cap. 8. And so used by the Apostle.

2 Tim 3. 16. The scripture is profitable πρὸς ἐλέγχον.

To convince the enemies of the truth, it signifieth conviction, plain and evident. Joh. 8. 9. & 16. 8.

The question stated.  
 1 Argv from special grace.

confuted, by *Aristotle* is called *ἐλέγχος* \* the word here used. But here for a certain conviction arising from divine authority, shewing us such things which sense cannot perceive, and reason cannot comprehend. When faith thus represents these glorious things to come thus unto the believing soul, then there is *πρόσθεσις* a good perswasion of the heart, or a holy confidence; and from this perswasion there ariseth *παρρησία* an humble boldness, or liberty, and freedome of speech to God in prayer, which *de jure* all beleevers have; these words you have together, in the *Ephes. 3. 12. In whom wee have boldness, and access with confidence, by the faith of him.* And from these resulteth that desirable *πληροφροσία* a full assurance of a future enjoyment, of those things that faith presents unto us, and wee are perswaded of our title to, and with liberty, freedome, and enlargement of soul have prayed unto God for. So the Question is not concerning all men, but beleevers, and not whether all beleevers have it, but may have it; not by revelation, but by ordinary means; not whether they alwaies keep it; nor about perfect, but certain infallible assurance in these words: thus,

*A beleever may with an extraordinary Revelation, certainly know and be infallibly assured of eternal life.*

And this will bee made evident by the proof of these two propositions.

1 That

1. That a beleever without extraordinary revelation, might certainly know that he hath justifying faith, and unfeigned love to Christ, and that hee is upright and sincere with God.

2. That there is an infallible connexion, between these special graces, and future glory. *That a man may certainly know his sincerity, faith, and love, is evidenced by these Particulars.*

1. God hath laid down in his word certain infallible χαρακτήρες Characters, Signes, Discoveries, of sincerity, Justifying faith, and Unfeigned love to God, besides other topical heads, wee may know it from the effects which it doth alwaies produce, that where I see such an effect of faith, I know there is faith: And Papists must make us cast away all Logick, if wee shall not have this granted. I see the broad clear light shinning in mine eyes, therefore I know the Sun is risen; and when wee see any sign, that is concomitant, or consequent, inseparable and proper to the thing of which it is a sign, wee know that that thing is. A man that is sick and weak, yet feels his heart to leap and pant, hee knows hee is a living man, a man that discourseth, and rationally inferreth one thing from another, knoweth that hee hath a reasonable soul, and that hee is a man. There are as *certain Characters* in the word of God of sincerity, faith and love, as there are *plain injunctions* that wee should bee sincere, beleve and love; Would God command a man to examine himself whether hee bee in the faith, if there were not rules sure and sufficient, to direct us to know the nature of faith, and wherein it doth consist?

2. God hath given to a man, a power to understand, consider, deliberate, and reflect upon himself, and judge of himself and of his waies, herein a man is above a brute; a beast likes his pasture, but cannot know his propriety. Certainly a man that is not a stranger to himself, but a diligent observer of the actions of his soul, might know what they are, yea, and discern the moral modifications of those acts. *For Conscience is privy to the principle, and spring of all our actions, to the manner and the end.* If I love a man, by reflecting upon my self, I know I love him, and shall this noble power of the soul bee only useless, in the greatest concernments of my soul? Can I know what I approve, esteem most, and delight in most, and breath, and pant after most, in other things and not in this? it is true, conscience is naturally blinde, in spiritual things, but yet directed by the word, and enlightened by the

ψυχή φωτὶ λυμπεταί, ὡς τὴν ἀληθεῖαν ὁρᾷ τὴν πάντων, καὶ τὴν ἐν αὐτῇ.

Antonia. l. 11. ff. 12. Edit. savr. 1642.

τὴ ἰδίᾳ τῆς λογικῆς ψυχῆς, ἐαυτὴν ὁρᾷ ἐαυτὴν διακρίνει, ἐαυτὴν ὁποῖαν αὐτὴ βιάσεται, ποιεῖ. Idem. L. 11. ff. 1.

spirit

spirit, might pass a judgement upon a man: For as the Moon borroweth light from the Sun, and so communicateth light unto the world, which else it could not do: so conscience receiving light from the word, and spirit, discovereth what else it could not do. So it is called the candle of the Lord, *Prov. 20. 27. The spirit of a man is the candle of the Lord, searching all the inward parts of the belly*: Not only taking notice of the outward acts in the life; but the inward motions of the heart, not only of some, but it hath a power to take cognizance of them all: Conscience is like the urine which discovereth whether a person bee sound in health, or shews what his dis temper is. By the Echo, caused by the reflexion of the sound, a man heareth his word, after hee hath spoken it: so by the reflecting power of conscience, a man views his actions after they are done, and hears his words after they bee spoken. A man sees his spots or beauty in the glass, by the reflexion of the species, that do represent them to his view. As *Josephs* brethrens consciences told them that they were true men, and not (*l*) spies; so conscience may truly tell a man, that hee is sincere, and not an hypocrite. Thus conscience is said to bee a witness; *Rom. 9. 1. I say the truth in Christ, I lye not, my conscience also be- ring mee witness in the Holy Ghost; to accuse, and to excuse, Rom. 2. 15.* So it is a judge, condemning or acquitting, according as a mans state is found to bee. So much Heathens have spoken of conscience. \*

\* Τὸ συνέ-  
δρις αὐτοῦ ἐστὶ  
δι' ὧν οὐ  
διακρίσας,  
ἀλλὰ ἐν ὁ-  
μολογίᾳ  
*Hierocl. Com-*  
*ment in Pytha.*  
*Carm.*  
Unfeigned wil-  
lingness to part  
with, and mort-  
tify every sin,  
a sure sign of  
saving grace.

Now that the Scripture containeth Characters of sincerity, and that a man comparing himself by those Characters, might certainly know that hee is sincere; will bee evidenced by these Scriptures. *Psal. 19. 13. Keep back thy servant from presumptuous sins, let them not have dominion over mee*: then mark [then] *(shall I bee upright)*. When there is no one known sin, but a man is really willing should be mortified and parted with, his most beloved sin that is neerest to him, which by way of propriety hee may call his own, in an especial manner, which is the last sin a man parteth with, and if there bee any sin which a man is unwilling to part with, and will keep a man off from Christ, it is his bosome sin, his darling; and the truth is, that if any man keep, love any one sin, which hee will not let go, to close fully with Christ, let his profession bee never so great, hee is an hypocrite. Some men part with Christ for one lust, for one sin, *Luke 18. 22. When Jesus heard these things, how far he had gone, how much he had done, he said unto him, yet lackest thou one thing.* Love to his riches, and prizing them more than Christ was his ruine; one stab at the heart with

with a Pen-knife, will as certainly kill a man, as a thost and wounds with a sword; one disease that is mortal, will as certainly bring a man to his grave, as twenty; and one leak in a ship, will sink it, as more. *Herod* did many things, but yet hee would not let go his *Herodias*. *Mark* 6. 17, 18, 19, 20. It is a sure rule, that which a man loves most, hee will endeavour to keep longest. Skin for skin, all that a man hath will hee give for his life. A man prizeth his right hand much, but his head more; and therefore to save his head, hee will hold up his hand, and venture the loss of the one, to save the other. There may bee many sins a man might love, but one especially, and hee may bee willing the other should bee pared off to preserve that, but when hee is willing to leave all, to indulge himself in none, no not his darling sin; it is a sign of sincerity. Consult these Scriptures; *Psalms*. 17. 1, 3, 4. *Psalms*. 119. 1, 2, 3, 6. *Job* 1, 8. & 2, 3. & 31. cap. throughout.

Now a man may by diligent enquire finde out his be'oved sin, and hee may know; and his conscience may bear him witness of his willingness to part with this, to have it subdued, and that by the grace of God hee doth keep himself from it, that it bears not rule, nor dominion in his soul. *Psalms*. 18. 23. *I was also upright before him*. How doth *David* manifest this, by the observation of his heart, and waies in this particular, for it followeth, *and I kept my self from mine iniquity*; There is as much power of God required, and strength of grace to make a man part with his beloved sin, as all the rest. Thus *Hezekiah* knew his sincerity; *Isa.* 38. 3. Hee had the testimony of his conscience, and was sure of it; else how could hee have made his appeal to God? *Remember now, oh Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*.

Likewise a man might certainly know, that hee hath justifying faith True faith is proved from, *2 Cor.* 13. 5. *Examine your selves, whether yee bee in might bee discovered in us, the faith, prove your own selves: know yee not your own selves, how that Christ is in you, except yee bee reprobates*. Doth God so strictly charge us to know that, which cannot bee known? that faith here spoken of that wee must enquire after, is a justifying faith appears from the Text.

1. By this Christ dwelleth in us, and so not by any other faith.

2. Because without this faith wee are ἀνομία Reprobates, not as opposed to the elect, but denoting persons unsound and hypocritical. It is also not a conjecture, but a certain knowledge that wee are pressed



needed  
demonstrate

sed to obtain, by the word that the holy Ghost useth, *search, mark, tryal*, as God tryed *Abraham*; *Gen. 22. 1.* That his love to God, and fear of God appeared. Prove as the Gold-smith doth his metals in the fire, or by the touch-stone; because hee bids us prove it not so much by argument, as experience, for so the word is used; *Luke 14. 19.* Hee went to prove his Oxen, and forasmuch as wee must prove our selves to be in Christ, wee must not leave it uncertain, for what is uncertain after *tryal*, is not proved.

A note of true  
Faith.

Uph for witi-  
mos.

It seat in Loc.

Besides that wee do beleieve, wee might know by the *Judgements* *valuing, the wills choosing, and the affections loving Christ above all*, *1 Pet. 2. 7.* To you that beleieve hee is precious; Christ is an honour to the beleever, and Christ is most prized and valued by the beleever: And cannot a man know what hee prizeth most? what hee valueth, and esteemeth most? what his understanding doth dictate to him, to be chosen above all? and whether his will doth choose according to the dictates of the understanding? and the affections, love, and desire, are upon the wing to enjoy what the will doth make choice of? and grief filleth the heart when hee cannot obtain it? could not *Abah* know that hee prized *Naboths Vineyard*, when hee greived because hee could not get it? and all that hee had was lessened, by the want of what hee prized so much? so doth the soul cry out, riches is nothing without Christ; and honour and friends, cannot remove the grief of his heart, till Christ comes in to his heart, and manifests himself there; cannot hee know it, by his care to get, by his fear to lose, by his determining what to do, in case hee must lose that which hee prizeth most, or all other things besides? hee will part with all though very desirable, as a marriner will cast away his richest goods in a tempest, to save his life; \* which think you doth hee prize most? a woman if her house be on fire, suffers all her power to be consumed in the flames, so that shee may but save her child, is it not apparent which shee valueth most? all shall go that thou mayest keep Christ, if thou prize him most. This is known by the delight of the heart in the enjoyment of that which a man valueth most in the want of other things; thou canst delight in Christ, in poverty, affliction, in the midst of troubles in the world.

\* As *Arifippus* sold his gold into the Sea, saying, *satim est, ut, haec per Arifippum, quam propter haec perit Arifippus*, it is better these things perish by *Arifippus*, than *Arifippus* by these things.

So likewise for love; is it not possible for a man to know that hee loveth Christ above all? how else could *Peter* when asked three times by Christ, whether hee loved him, answer three times, that hee did love him, and did appeal to Christ that knew his heart, that hee spake truly, because hee knew hee loved him sincerely, and this

this is observable that this was after *Peters* fall, by which hee had learned to have a holy jealousie over his own heart, and Christ doth not intimate any deceitfulness in his heart in this, as he did before when hee said (w) twice that he would not deny him.

By the effects of love, wee may certainly know that wee love him.

Mat. 26. 35.

Si: n. of true  
love to God.

1. By thy unfeigned desires to bee like unto him, wee love to imitate those whom wee dearly love; love produceth assimilation, if hee bee holy so wouldest thou bee, if hee hate sin so dost thou.

2. By thy hearty desire to bee united to him, to have him with thee, his presence thou dost desire, his absence thou canst not bear without mourning and complaints, and wishing, oh that I could see him: oh that I could meet with him: and therefore thou goest from duty to duty, from ordinance to ordinance, from thy prayers in thy closet to the congregation, if thou mightest finde him there, from the word to the sacrament, if thou mightest finde him there, if hee come unto thee thou rejoycest, if hee withdraw himself thy soul is troubled.

Nihil magis  
grege quam  
autem, omnium  
rebus patet  
fimus, nisi possit  
adit, fuerit  
te gaudet & ex-  
torquet confor-  
tem. Nierumb.  
De art. 102.

3. By thy great care to please him, fear to offend him, and resigning thyself to him. When it grieveth thy heart, to grieve thy Lord, and it breaks thy heart when thou breakest his commands. *Joh. 14. 25.*

333.  
Se a se euser  
amans, & ama-  
to tradit.

*If ye love mee keep my commandments.* Vers. 21. *Hee that hath my commandments, and keepeth them, hee it is that loveth mee.* — 1 Joh. 2. cap. 3. *And hereby wee know that wee know* (including this affection of love unto) him. vers. 4. *Hee that saith I know him, and keepeth not his commandments, is a lyer, and the truth is not in him.* vers. 5. *But whose keepeth his word, in him verily is the love of God perfected:* hereby wee [know] that wee are in him. 1 John 5, 3. *For this is the love of God, that wee keep his commandments, and his commandments are not grievous, because of the love wee have to him that doth command.*

4. By the love that wee bear unto his Image, in whomsoever wee do see it, and love them that are like to Christ, so much that wee could deny our selves of honours, and profits were it necessary, and God should call us to it, to do them good; as wee love Christ above all, so wee love his likeness in others, and the beleever for Christs sake above outward things; that if hee bee in necessity wee do not only wish him well, but part with something, and if God and the Law of nature did not require us to lay it out; first for necessary provision for our families, could part with all to help them in their great

Amor echo.  
The soul that  
loves God doth  
echo to God  
Commands,  
Psal. 27. 8.  
when thou said.  
est -- my heart  
said, --

Now this sincere love to the people of God, is an evidence of the goodness of our spiritual condition. 1 John 3. 14. *We know that we have passed from death to life.* How, not by extraordinary revelation, but by this rational argumentation, *because we love the brethren?* and vers. 18. *My little Children, let us not love in word, neither in tongue, but in deed and in truth.* And vers. 19. *And hereby we know that we are of the truth, and shall assure our hearts before him.*

From Jer. 17. 9.  
The Papists cavil the drooping Christian doubts.

But here the Papist doth not only cavil, but the drooping distressed Christian also questioneth all this, because of the deceitfulness of the heart. Alas the Scripture tells us that the heart of man is desperately wicked, and deceitfull above all things (o), who can know it? and if the heart of man cannot bee known, how can wee say wee beleeve, or love God? For this consider these four things,

1. Another man cannot know it; I cannot certainly and infallibly know whether another man be sincere, or what his heart is, for it is the prerogative and excellency of God to bee *καρδιογνώστης* one that knows the hearts of all men. *Act. 1. 24.*

2. A wicked mans heart is so wicked, and there is such a depth of wickedness in his heart, that hee cannot come to the bottome of it.

3. If a man cannot know all the secret turnings, and windings of his heart, yet hee may know the general scope, and frame of his heart.

4. If hee could not do this of himself yet assisted by the spirit of God; which all beleevers have received, hee might know the frame, bent, scope, inclination of his own heart.

Thus far the first proposition, that a man may know that hee hath sincere faith in Christ, and love to God. Now wee proceed to the second.

2 Proposition  
which shews the  
connexion,  
between grace  
and glory.

Second Proposition is this; *that there is an infallible connexion between justifying faith, unfeigned love, and eternal glory.*

The Apostle tells us of some things that may bee called *ἐξόμνησιν σωτηρίας* Heb. 6. 9. *things that accompany salvation.* Having, or containing Salvation, that are contiguous to salvation, that the one toucheth the other; this must bee proved, for else though I know I do beleeve and love God sincerely to day, I can have no infallible assurance of salvation, because this may bee lost before to morrow, or before I dye. Now this I shall endeavour to prove by these three following particulars.

1 From the verity of Gods promises.

1. *The undoubted verity of Gods promises, proveth an inseparable connexion*

*union between sincere grace and eternal glory.* Faith is the eye of the soul, & with it, through a promise, is through a perspective-glass, can the soul have a view of Heaven and glory: What greater certainty or security can a man have, than the infallible promise of that God who is truth it self; who will not deny his Word, but the same Love and free Grace that moved him to infuse Grace into thy heart, and to make the Promise, will move him also to give the thing promised, *Joh. 3. 16.* God so loved the world, that hee gave his only begotten Son, that whosoever beleeveeth on him, should not perish, but have everlasting life. *Joh. 5. 24.* Hee that beleeveeth hath everlasting life: Hee hath it in the Promise, hee hath it in the first-fruits, *Rom. 8. 23.* — But wee our selves also which have the first-fruits of the Spirit. — The Jews by offering their first fruits, did testify their thankfulness to God for what they had received, and hopes of the full crop in due time. Hee hath everlasting life, then it must not end, *Mark 16. 16.* Hee that beleeveeth and is baptized, shall be saved: Hee that beleeveeth not shall be damned. As certainly as the unbeliever shall be cast into outer darkness, so certainly shall the beleever be partaker of the glorious Inheritance of the Saints in Light. The Promise is as true as the Threatning, *Act. 16. 30, 31.* There you see a poor convinced, wounded sinner, under the load of guilt, that had a sight of his lost, undone, deplorable condition coming to the Apostles, and speaking after this manner, *Yee men of God, yee servants of the Lord, if there bee any way for mee, who have been so great a sinner, that have done enough ten thousand times over, to damn my own soul; if there be any certain way to avoid damnation, I beseech you tell mee, if there be any means by which I might certainly be saved, as you pittie my sinful soul, my bleeding heart; my wounded conscience, tell mee what it is, declare it to mee.* What is the Apostles answer? *Believe on the Lord Jesus Christ, and thou shalt be saved.* The Apostles speak not doubtingly, perhaps thou shalt be saved, perhaps thou mayest be damned. If thou get Faith, it may be thou mayest get Heaven. Alas! what relief, peace, satisfaction would this have been to his wounded conscience? But they speak peremptorily, *believe and thou shalt be saved.* So that prove thou, that thou hast Faith, and these Scriptures prove thou shalt have salvation.

The Connexion therefore will not be questioned, if I beleeve I shall be saved; this God hath promised, but shall not a beleever lose his Faith in Christ, and lose his Love to God; for the Remonstrants grant that a beleever *qua talis*, as a beleever cannot fall away, nor come short of glory; but *qui talis est*; Hee that is a beleever may fall

φεισμένους.  
φεισέσθαι  
denoteth  
more safety  
than φυλάτ-  
τεσθαι.

away totally and finally, and so cannot have assurance of salvation, because hee hath no assurance that hee shall persevere in his believ-  
ing, and state of grace. To this I oppose these places of Scripture,  
1 Thes. 5. 23, 24. *And the very God of Peace sanctifie you wholly; and I pray God your whole spirit, and soul, and body, bee preserved blameless* (therefore preserved from Apostacy, which is exceedingly blame-  
worthy) till when; till the coming of our Lord Jesus Christ; is this a  
prayer and not a promise? yea, it is a prayer indited by the Spirit of  
God, and hath a promise following it, if you will read on. *Faithful is*  
*hee that calleth you, who also will do it.* Here the Apostle that had the  
Spirit, prayeth for perseverance; and the Apostle that had the Spirit,  
promiseth perseverance. Certainty then of perseverance doth not  
make men careless in the use of means, nor prayers needles; by pray-  
ing a man obtains the thing promised, and the certainty that hee hath  
by the promise of obtaining, puts life into his prayers, *Phil. 1. 6. Be-*  
*ing confident of this very thing, that hee which hath begun a good work in*  
*you, will perform it* (will finish it, will perfect it) *until the*  
*day of Jesus Christ,* 1 Pet. 1. 5. *Kept (garrisoned) by the power of God*  
*through Faith unto Salvation,* Joh. 10. 28, 30. 1 Cor. 10. 13. — *But*  
*will with the Temptation make a way to escape;* therefore they shall  
persevere, for to enable the beleever to persevere in all tentations, is  
to make a way to escape the destruction and hurt the temptation tend-  
eth to. God doth promise this absolutely, *Jer. 32. 38, 40. And they*  
*shall bee my people, and I will bee their God, and will make an overlast-*  
*ing Covenant with them, that I will not turn away from them, to do them*  
*good, but I will put my fear into their hearts, that they shall not depart*  
*from me.* They shall not forsake God, because God will not leave  
them, *Ezek. 36. 27. And I will put my Spirit into you, and [cause]*  
*you to walk in my statutes, and ye shall keep my judgments and do them.*  
As absolute as was the Covenant with Noah, that hee would not drown  
the world, *Isa. 54. 9, 10.* Besides, as God doth make conditional  
Promises of Pardon and Salvation to those that believe, and repent,  
so hee doth promise to give the condition, *Ezek. 36. 25, 26, 27.*  
And herein is one special difference betwixt the Covenant of  
Works, and the Covenant of Grace; for God promised happiness to  
man under the Covenant of Works, if hee persevered in yield-  
ing perfect Obedience, but did not promise to keep him from depart-  
ing from him. So that a conditional promise is sufficient security,  
where the condition is certain, and doth not infer the uncertainty of  
the Promise, but where the condition is doubtful. These places also

prove





ΕΥΑΓΓΕΛΙΟΝ ΑΠΟ ΤΟΥ  
ΜΑΤΘΑΙΟΥ.

Neither is this prayer peculiar for *Peter*, excluding the rest; for though hee mentioneth *Peter*; yet hee speaketh to all, and of them all. *Simon*, *Simon* Satan hath desired you, that hee may sift you as wheat; and when he should be recovered from his fall, he should strengthen his Brethren; whereby it is manifest, that Christ had respect unto the perseverance of the rest, as well as to *Peters*: And the like Intercession Christ makes for all that should beleeve, as appeareth from the 17th. of *Joh.* which was not a prayer only suitable to the condition, and cases, and exigencies of the Apostles at that time, but a pattern of his interceding now in Heaven. So much \* *Arminius* grants, *Joh. 17. 15. I pray that thou wouldest keep them from evil*; therefore from Apostacy the greatest evil. Not that they should be free from persecution, but from being overcome by persecution, that it may not separate them from him: ἀπο τῶ πονηροῦ; the Article shews the evil to be specially sin and Satan, *Verf. 20. Neither pray I for these alone: but for them also which shall beleeve on mee through their word*; And hee prayeth for their glorification, *vers. 24. Father, I will that they also whom thou hast given mee, be with mee, where I am.* (Christ then as to his Divine Nature was in Heaven, a proof that hee was God) *That they may behold my glory which thou hast given mee.*

\* Continet illud  
caput 17. Joh.  
perpetuum cano-  
nicum precum &  
intercessionis,  
quas Christus  
patri offert in  
celis, quanquam  
enim Christus  
adhuc in terra  
existens illam  
precationem re-  
citaverit, tamen  
ad statum illius

sublimem in celis pertingit proprie, & describi voluit, ut perpetuo nobis esset in terris solatio. *Armin. orat. de sacerdot. Christi. pag. 17.*

3. From the  
inability of all  
things to sepa-  
rate betwixt  
Christ and a  
beleever.

Thirdly, *The inability of all things that may set themselves to make a breach and separation between God and the gracious soul, doth demonstrate an inseparable connexion between grace and glory.* Famous is that plate to this purpose, in *Rom. 8. 35, 37, 38.* Where the Question is propounded by the Apostle, whether any thing shall separate betwixt God and his People, and hinder their Salvation? and the Apostle saith, No, Where observe these particulars.

First, The Interrogation; Who shall separate? that is, none shall. For thus an Interrogation is a strong Negation p.

Interrogatio ne-  
gativa.

p. Mat. 23. 33.  
Heb. 2. 3.

Secondly, Here is a particular application of this, to individual persons; not only Beleevers, or Elect in general. Who shall separate [us?]

Thirdly, A particular enumeration of those evils that might threaten this separation, tribulation, persecution, &c. And whereas some asseert their own wills may be the cause of their Apostacy, and that not mentioned in the Text. It is not said, their own wills shall not separate them. I answer, it is included, when it is said, no other creature, except they will exempr mens will from the Creation,

Fourthly,

Fourthly, His glorying and triumphing over all these, *ὡς νικῶντες*, more than Conquerours. *Over- overcome.*

Fifthly, In whose strength it is that wee are enabled to keep our steadfastness, that maketh it the more certain, in the strength of Christ, and not our own.

Sixthly, His confidence, and hee had the Spirit of God, *ἀπεριστομα*, *I am perswaded*, though sometimes it signifies no more than a moral perswasion, or probable conjecture; yet it doth not exclude a certainty of knowledge, *Rom. 14. 14. I know, and am perswaded by the Lord Jesus Christ, that there is nothing unclean of it self;* That is, I certainly know; it must therefore be judged by the circumstances of the text.

Seventhly, It is not said only, they *shall not separate*, but that they *cannot* separate us from the Love of God; whether love be taken actively or passively, for the love wherewith wee love God, or the love wherewith wee are beloved by God, is not now material; it is true of both. The sum of this might be gathered up in this Syllogism. Those that may certainly know, that they do sincerely belevee, and love God, may certainly know that they shall be saved; But a real beleever may certainly know that hee doth sincerely belevee and love God; therefore hee may certainly know that hee shall be saved.

Thus far of the first Argument from our graces, and the infallible connexion between them and glory, because I may be judged to be too long in this, I will bee shorter in the rest, that I may come to the second part of the Question.

2. *A beleever may know that hee shall bee saved, because hee may know hee hath the Spirit of God dwelling in him.* The in-dwelling of the Spirit is proper and peculiar to beleevers; for the world cannot receive him, *Joh. 14. 17.* That they have the Spirit, they may know by the special effects which hee produceth in that heart where hee dwells; by his convincing, humbling, sanctifying work, *1 Cor. 6. 11.* by inabling them to make progress in their sanctification, *2 Cor. 3. 18.* by his special assistance vouchsafed to them in holy prayer, with sighs and groans which cannot be uttered, *Rom. 8. 26. 27.* By inabling them to mortifie their sins more and more, *Rom. 8. 13.*

2. Argument, from the inhabitation of the Spirit.

Now by all these effects, the in-dwelling of the Spirit of God in the heart of a beleever, being manifested, it doth assure him of three things.

First, By the inhabitation of the Spirit, hee may know his eternal Election, *2 Thes. 2. 13. because God hath from the beginning chosen you to salvation, through sanctification of the Spirit.*

X x

Secondly,

Secondly, By this wee may be sure of our Adoption, *Gal. 4. 6. And because yee are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father.*

Thirdly, By the Spirit dwelling in us, wee may be sure of eternal Salvation, *Ephes. 1. 13, 14. In whom yee also trusted, after that ye heard the word of Truth, the Gospel of your salvation, in whom also after that yee beleaved, yee were sealed with the holy Spirit of Promise, which is the earnest of our Inheritance, until the Redemption of the purchased Possession, unto the praise of his glory.* In which Text there are two words that are to be considered; the Spirit is a seal, it is an earnest; a seal among men, is, 1. For *Secrecy*. 2. For *Distinction*. 3. For *Authority*. 4. For *Certainty*. A writing sealed is authentick, and for ensuring. It is an earnest; so also called, *2 Cor. 1. 22*, a Metaphor taken from buyers and sellers. An earnest among men, is part of payment, and though it be but small, yet it is sufficient to secure you of that which is of very great value. Though there be no commutative Justice betwixt God and the Creature, yet here it hath its weight. There is this difference betwixt an earnest and a pawn; A pawn might bee fetcht from his hands to whom it was committed to keep, but an earnest binds a man to stand to his agreement, or at least hee must lose his earnest: But God will give the whole Inheritance, and will not lose his earnest. For our greater comfort, wee may take notice of these particulars in this Text, and the *2 Cor. 1. 21, 22*, compared together. 1. The person sealing, the Father. 2. In whom, in *Christ*. 3. With what seal, the Spirit of Promise, where are all the persons in the Trinity making us sure of our Inheritance. 4. When, after ye beleaved. 5. The end, subordinate, the certainty of our salvation, a seal, an earnest: ultimate, the praise of his glory. 6. *How long* this seal and earnest shall thus assure us, and that is, till wee have the compleat possession of what it is an earnest.

ἐσφραγίσ-  
τε, ἀρ-  
χέων.

ἀρχέων  
Peculiariter di-  
citur pater ali-  
qua persoluit  
pretii in vendi-  
tione interveni-  
entis, ut fides  
fiat reliqua per-  
solvenda sum-  
ma. Beza.

3 Argument  
from Instances  
ab esse ad posse  
valere consequen-  
tia.

3. *Many have without extraordinary revelation obtained a certain knowledge, that they should be saved; Therefore it is possible: That which hath been done, is not impossible, 2 Tim. 4. 7, 8. I have fought a good fight, I have finished my course, Henceforth there is a Crown of Righteousness, which the Lord the Righteous Judge will give mee at that day: and not to mee only, but to all them also that love his appearing.* This certainty the Apostle gathers from his sincerity and constancy in his Obedience and Faith, and declareth the same certainty that all those have, that know they love his appearing, *Heb. 10. 34. Knowing in yourselves, that yee have in Heaven a better and an enduring substance. Par pariū est ratio, & par affirmatio.*

4. God:

4. *God commands us to make our calling and election sure, therefore it is possible*; Gods commands are not evidences of our ability, but yet are of the possibility of the duty that he commands; they do not tell us what wee by our own strength can do, but yet they declare what by our diligence and Gods assistance may bee done, *2 Pet. 1. 10.* and if wee can make our election sure (not in it self, for so it is, *2 Tim. 2. 19.* but to our selves) wee may bee sure of salvation. *Rom. 8. 30.* *Whom hee did predestinate, them hee also called, and whom hee called, them hee also justified, and whom hee justified, them hee also glorified.*

Argument.  
Nemo tenetur  
ad impossibile.

5. *The Papists grant a certainty of hope, therefore wee may have a certainty of faith*; for by faith wee must first apprehend the object, before wee can hope for it, and according to the measure, degrees, and strength of our faith is our hope; hee that hath but a weak faith cannot have a strong hope. If *Abraham* had staggered in his faith hee had not been stedfast in his hope. *Rom. 15. 13.* *Now the God of hope fill you with all joy and peace, in believing that you may abound in hope.*

Argument.  
πληροφοριέ  
της ἐλπίδος.  
Heb. 6. 11.  
supposeth,  
πληροφοριέ  
της πίστεως.  
Heb. 10. 12.  
Second part of  
the Case.

Now I come to the second part of the Question; to speak to those that know not, that they have eternal life, and discern not their spiritual condition, and those may bee of two sorts.

1. Some that for want of diligence in the use of means, are uncertain what their condition is.

2. Such as have made inquiry, and long earnestly to bee resolved in this great Question, whether they bee converted, changed, and shall bee saved or no, and yet cannot finde it out. I would speak a few things to the first of these, because the greatest part know not their condition, through their own carelesnes and negligence, that through the slothfulness of their own hearts, or the difficulty of the work, or multiplicity of worldly care and business, are yet in the dark. That examine their shop book oftener, & more diligently than they do the book of their own hearts; that make oftener enquiry whether they grow rich, than whether they wax good. If I may judge of other mens hearts by mine own, in this point, and not bee thought to have too hard, and uncharitable thoughts of them, I would conclude we are all guilty of negligence in this case, and therefore walk in the dark, and remain in uncertainties about the salvation of our immortal Soules, which should bee the first thing wee should make sure of, because it is of the greatest and everlasting concernment. Ah Christian! chide thy own slothful, lazy, negligent heart; shame thy self out of this



carelesnes; what, canst thou eat, and drink, and sleep, and trade as quietly as if thou wert past all danger? And yet thou dost not know whether thou shalt be damned, or saved. Awake oh my soul! rouse up thy self, and look after thine eternal state; it is no matter whether thou art rich or poor, honourable or contemptible, the great question, that with the greatest seriousness is to bee resolved, is whether thou hast grace or no, whether Christ bee thine or no; certainly careles persons should bee stirred up to looke after their eternal state, and those that are diligent need some considerations to make them more diligent, and therefore the Apostle *Peter* writeth to those that had obtained like precious faith with himself, calling upon them, urging and exhorting them to make their calling and election sure. *2 Pet. 1. 10.* For this end let mee propound these following Questions to thee that art negligent in this great concernment, and as thou readest: give thy self a sober serious answer.

3. Questions  
propounded to  
slothful christi-  
ans.

1. Is it nothing to thee, to live in the dayly neglect of a commanded duty; is it not the injunction of thy Lord, whose servant thou dost profess thy self to bee, that thou shouldst give all diligence in this matter, and wilt thou not give any at all; or not at all proportionable to the weightiness of thy concernment herein? might not this raise doubts and jealousies in thy soul, that thy condition is not good because thou art not diligent to know, and to prove it to bee good? especially when thou dost consider that thy Lord commands thy diligence herein; Mightest not thou question the sincerity of thy obedience to any of Gods commands, for want of the universality of it, extending it self to all Gods commands? tell mee Christian, why hath God given us this charge? read *2 Pet. 1. 10. Wherefore, ye rather brethren give all diligence to make your calling and election sure*; is it not the same God that commands thee to Pray, that commands thee to make sure of Heaven? didst thou never read these words; or hast thou read them and thrown them by, and thought this counsel is not fit to bee followed, nor this command to bee obeyed? what canst thou say for thy neglect? look a little into the Text, what is it that you are commanded to make sure of; house or land? if it had been so, it is like thou wouldest have obeyed; but it is something better, infinitely better, whether thou art effectually called, & eternally elected; and is this to bee done slothfully, carelessly; or doth not God require thy diligence, thy utmost diligence, nay all thy diligence, nay thy speedy diligence without delay, thy painful diligence without indulging thy self in thy sloth; thy continual diligence without weariness,

weariness, or till thou hadst got a certainty of thy state ? and shouldst thou not do this, *rather* than any temporal concernment ? shouldst thou not make sure of grace, *rather* than of riches ; of heaven, *rather* than the earth ; of an interest in God, *rather* than of earthly possessions ?

2. Is it not a shame that wicked men should daily use more care to make sure of fading vanities, than thou dost use to make sure of better & more lasting riches ? what, is not the soul better, than the body ? or are things temporal better worth, than things eternal ? how do they *care* and care, what must we eat, & what must we drink ; & how shall we be sure of something to keep us when wee are old ? dost thou do thus for thy soul, how shall I get my sins pardoned, my nature sanctified, and my soul saved ? how shall I be sure of an eternal heavenly house above, when this mouldring cottage of my body is tumbled down ? doth it not shame thee to see the diligence of worldly men, that if they buy house, or land, they looke narrowly to the writing, and ask advice and counsel, whether the title will bee good, that hee may bee sure, and not defrauded ? The Old userer will not let forth his monies, but hee will have good sufficient security, both for principal and interest, because hee saith and knows it is good to bee sure ; nay yet further, doth it not shame thee that many men should take more pains for hell, than thou dost for heaven, and to bee sure of damnation, than thou dost to be certain of thy salvation ? how do they daily drudge in the waies of wickedness, committing sin with greediness, with both hands, heartily, with their whole soul, as though they should not come to hell sure enough, or soon enough ; while thou art dull, flat, listless in thy duties to God, and not praying heartily as for thy soul : do not wicked men take more pains in breaking the sabbath, than thou dost in keeping of it ; and do not they scorn duties, more than thou dost prize and practise them : But further,

3. Dost thou not too much forget thine own Mortality ; dost thou indeed consider that thou art hastning into an eternal state, and must within these few years, months, yea weeks, enter into an unchangeable condition ? dost thou indeed believe Heaven or Hell is before thee ? that eternal death, or eternal life, are at the end of this fading, short, momentary life ? or dost thou judge it to bee indifferent, whether bee the place of thine everlasting abode ? what is the matter ? Good Lord ! what sloth, stupidity, negligence, hath possessed our hearts ! surely if thou didst believe that thou mightest bee in thy grave to-morrow, wouldest thou not make sure of heaven to

day; if the lease of thy house be almost expired; and the Land-lord hath given thee warning to provide thee another Habitation, for hee will not suffer thee to renew it any more, dost thou not presently enquire of thy friends, and of thy neighbours, Sirs, can you tell mee where I may have a convenient dwelling, I have but a little time in the house where I am, and I have had warning to go out by such a day? art thou not careful to have an house ready to go to upon the very same day thou leavest the former? Alas! *man*, dost thou not know the lease of thy life is almost out? nay, dost thou not know that thou art only a tenant at will, and God may turn thee out at an hours, at a moments warning? and yet dost thou not make sure of an house not made with hands, eternal in the Heavens? hath not God given thee warning? did thy head never ache? was thy heart never sick? surely if thou didst not forget thy own mortality, thou wouldest be more careful, painful, diligent in thy business. I see frequently men upon their sick-beds, when they think they *must* dye, begin to inquire after Heaven, and how they may know their sins are pardoned, and whether their souls shall be saved; because the apprehension of the nearness of the grave, doth rouse them; and for all thou knowest, thou, though now in health, mayest be as soon in thy grave, as hee that lieth sick. God can stop thy breath when hee pleaseth. Art thou mortal? look then after thy soul.

4. Is not this too great a sleighting of the comforts of the Spirit? of God? of Christ and Happiness? is there not so much excellency in all these, and sweetness in discerning thy propriety to them, as to provoke thee to diligence, in making sure of them?

5. Dost not thou know that others have looked long after it, and dost thou think thou shalt come so easily to it? others have prayed much, and searched themselves often, and yet have not been able to satisfy all their own doubts, whether they have gone farther than ever any hypocrite went; and dost thou think it will be so easily discerned, whether thy heart be sincere with God? many finde it a hard thing to distinguish betwixt the highest degrees of common grace in hypocrites, and the lowest degrees of saving grace in a true believer.

6. Dost thou think that conscience will never be awakened to disquiet thee, when thou canst not satisfy it about thy salvation? will it alwaies be in this spiritual slumber? dost thou think that sickness will never come? and that death will never come? and that trouble will never seize upon thee? when thy conscience shall be so alarmed, that thou wouldest give all thou art worth to know what shall become of thy

thy soul? oh then for an infallible evidence of Gods Love! oh then that thou mightest know whether God will pardon thy sin, and save thy soul! oh dreadful case! when thou comest to dye, and conscience shall accuse thee for thy sloth, when thou feelest thy spirit begin to fail, and apprehendest thy self neer the grave, and conscience rageth, and is not at peace, because thou dost not know whether thou shalt go to Heaven or Hell. It is dreadful, doleful, sad to hear these complaints from a dying man: oh woe is mee, that I must take my farewell of all my friends, and death is impatient of delay, and yet I cannot say my sins are pardoned! oh woe is mee, though I lye a dying, I cannot say my sins are pardoned! within a little while my body must be carried from my bed to my grave; but oh it breaks my heart that I cannot tell whether my soul, my precious (and yet too much neglected) Soul shall be carried to Heaven by holy Angels; or dragged down to Hell by cursed devils! oh that God would grant mee a month or two, a little longer, that I may work out my salvation! but thy conscience shall tell thee, thou hadst time, but thou didst mis-spend it; thou hadst it, but thou didst not improve it in getting this grand Question resolved, Whether thou hadst made thy peace with God. Consider now how dreadful it will be, when conscience is awakened, and thou in this case unresolved.

7. If thou be a true Christian, yet herein dost thou not act too much like the careless ungodly world? they take no care to make sure of Heaven, and wilt thou justify their practice, and harden them in it? There are some carnal ones in the family; a carnal husband, or a carnal wife, or ungodly children, or graceless servants, that minds not God, nor care for their souls, that look not after Heaven; and wilt thou be guilty of encouraging them in their carelessness, and hardening them in their forgetfulness of God, by thine own remissness? but if thou wast serious in the use of means, pressing, following hard after God, thy strictness might shame them out of their wickedness; and might reflect upon themselves, if such a one that lives so circumspectly, and taketh such pains in duties, and yet doubteth, and fears, and would fain be resolved; what a careless wretch am I, never to regard my own soul; they are ignorant of God, and his excellency; of Christ, and his beauty; of Grace, and its necessity; and therefore desire them not, nor care to make sure of them; but God hath opened thine eyes, to see all these. Stir up thy self then to get a certainty of thine interest in them.

8. Art thou not too much guilty of hypocrisie, when thou goest to the

the table of the Lord, and yet dost not give diligence to make thy calling and election sure; nor to have the certain knowledge of the pardon of thy sin, and of thy peace with God? is not the Lords supper an ordinance for the helping the right receivers to assurance of the pardon of their sin, in the blood of Christ? is it not for that end a seal of the covenant of grace; if thou sayest thou usest it for this end, why then dost thou look after it no more, when thou returnest from that Ordinance?

Having premised these things to awaken you, and rouse you out of your sloth, supposing that now you are resolved to take any course that can be prescribed from the word of God. That thou art one, who weepst, mournest, complaineest because thou dost not discern thy spiritual condition; I shall lay down my advice to thee in these following directions.

#### 1. Direction.

Directions to  
get assurance.

1. *Get some Characteristical distinguishing signs of true saving grace, by thy serious searching the word of God.* God hath told thee in his word who shall bee damned, and who shall bee saved; though not by name, yet by the qualifications, by which they are described. In the Bible there are the statute laws of Heaven, and the standing rule by which thou must bee tryed, thou must stand or fall, bee eternally blessed, or everlastingly miserable; as thy condition is consonant to, or various from the infallible characters of saving grace contained in the Scripture. Thou that hast deserved eternal death mightest know before the day of the general assize whether thou shalt bee acquitted or condemned.

But if thou know not how to gather these thy self, go to some godly faithful Minister, and desire him to give thee some Characters of a sincere Christian from the word of God, wherein hypocrisie and sincerity are differenced, and bee sure the signes thou tryest thy self by, bee not short of saving grace, or that will not hold tryal, or bear thee out at the day of judgement. I cannot here insert any, partly because I have not room to crond them in, partly because by what I have already laid down under that head, that a man might know that hee is sincere, beleeverh and loveth God; something to this purpose might bee picked up.

#### 2. Direction.

2. *When thou hast thus furnished thy self, thy next work must bee, to set thy conscience on work, and reflect upon thy own heart, and upon the motions of thy will, and compare thy self with the word of God.* The former



mer sent you to study the book of Gods word; this calleth upon you to study the book of your own hearts. The other is a direct act of the understanding; this is a reflect act to make a judgement of thy state; whether there bee a transcript of those things in thine own heart; for every beleever hath the Gospel-laws written upon the table of his soul by the spirit of God. Assurance cannot bee had ordinarily, without the examination of our own hearts, for assurance is the certain knowledge of the conclusion drawn from the premises, one out of the scripture, the other by the reflect act of the understanding, or conscience, thus; Hee that beleeveth and is justified, shall bee saved; that is the word of God; then by the search of his own heart, hee must bee able to say; But I beleieve and am justified, and from these two, doth result this assurance that hee may conclude; Therefore I shall bee saved. *Luke 15. 8.* The woman that had lost a peece of silver, did light a candle, and swept her house and thereby found what she had lost. Conscience is this candle, the scripture is the fire at which it must bee lighted, and self-examination, is the broom; whereby the heart is swept, and so the state of the soul which before was not discerned, comes to bee discovered.

But here take heed thy heart bee not rash in affirming or denying, suspend the determination till thou hast made a narrow, strict inquiry into thy soul, as thou lovest thy soul do not *presume*, as thou valuest thy comfort do not *deny* any work of the spirit of God upon thy heart, but with thankfulness acknowledge any thing that thou canst discern to bee a fruit of the spirit. *Search thoroughly, and judge impartially.* Say therefore to thy soul, to make thy self more serious in this weighty work; thou art now, oh my Soul! in the presence of the great heart-searching God, that knoweth certainly what thy state and condition is, what thy will, heart, and affections are; thou must oh my Soul! shortly stand at the bar of God, as now thou standest at the bar of conscience, and must bee searched, judged by the Lord, and have the sentence of life or death, of absolution or condemnation, according as thy state shall bee found to bee. Consider oh my Soul! thou art now about the greatest concernment in the world; many have been mistaken, many are now tormented in hell, that once thought their condition was good; it is not therefore for thee to flatter thy self, and it is easie to bee mistaken, and if thou shouldest bee mistaken, it is as much as thy soul is worth; if thy condition bee bad, and thou conclude it to bee good, thou wilt but go more merrily to hell. It is as much as thy comfort is worth, if thy condition bee good, and thou



thou art willing to part with any thing that might hinder thee from obtaining of it, and do any duty prescribed by God, though displeasing to thy flesh, and use them as means for the attaining of so excellent an end? wouldst thou have him whatever it cost thee? canst thou not be without him, whatever thou be without? then pass sentence for thy self, concluding thy condon to be happy.

This is the shortest way to finde out thy condition, not stand wrangling with thy self, for thy former neglects, any further than for thy humiliation; and do not so much enquire what thou hast not formerly done, as what now thou art really willing to do.

Besides, this solemn, set examination, thou shalt finde it very profitable to get and keep a sight of thy spiritual condition, to call thy self to an account every night before thou sleepest, where thou hast been that day, what thou hast done, what company thou hast been in, what sin thou hast committed, what duty thou hast omitted, and mourne if  $\Pi\tilde{\nu}$   $\tau\alpha\rho\iota\epsilon\tilde{\nu}$ , thou hast fallen, and return thy hearty thanks to God, if thou hast  $\Pi$   $\delta\epsilon$   $\epsilon\rho\epsilon\alpha$ ;  $\Pi$  walked carefully and circumspectly that day; this counsel a noble  $\mu\alpha\iota$   $\delta\epsilon\delta\omega$   $\nu\alpha\mu$  Heavens did give, to call our selves to an account before wee sleepe.

Pythag. Carm.

### 3. Direction.

3. That thy assurance may be yet more compleat and full, and thy comfort arising from the same more enlarged; *Fall down at the Throne of Grace, and beg earnestly, and pray importunately for the witness of the Spirit of God.* For as it is the Spirit that worketh grace in us, so it is the Spirit that must discover the truth of that grace to us, 1 Cor. 2. 12. *Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God, Rom. 8. 16: The Spirit it self beareth witness with our Spirit, that we are the children of God.* But beware thou take not Satanical delusions for the Spirit's perswasion, or the conceits of thy own brain, for the witness of the Spirit. The Spirit never witnesseth any thing to any man contrary to what is revealed in the Word, for hee is a Spirit of Truth, and never speaks contradictions; therefore if any man thinketh that he hath the witness of the Spirit, testifying that hee is a childe of God, and yet is not holy, humble, penitent, hee is deceived; but if thou hast the Graces of the Spirit, and the Spirit witnesseth so much unto thy conscience, and with thy conscience, 1. It inflameth thy heart with love to God and Christ. 2. It raiseth more hatred in thee to thy sin. 3. Thou findest a mighty strength and power in it engaging thy soul to walk humbly, holily with thy God. 4. A Wonderful cogency in it to be zealous

lous for God in suffering any thing for his sake, and doing and obey-  
ing any thing that hee enjoyns. thou hast encouragement to ask this of  
7 Joh. 14. 13. 14. God, because it is according to his will (q.) Joh. 14. 21. Lord, is it not  
according to thy will that I should be careful of my immortal soul?  
and make sure its eternal Happiness and Salvation? it is thy comma-  
d I should do so, that I should examine my self whether I be in the Faith,  
and whether Christ be formed in my heart. Lord, I have examined,  
but yet I cannot clearly see it, I see there is some grounds to hope it,  
but yet I cannot confidently assert it. Oh thou blessed Spirit of God,  
clear up mine understanding, and stir up and excite my graces, that I  
may feel the workings of them in my soul, and so better discern them.  
I thought this be arbitrary and not necessary, yet do to mee as thou didst  
unto thy servant David, when hee prayed that thou wouldest lift up  
upon him the light of thy countenance, thou puttest gladness into  
his heart (r.)

7 Plal. 4. 6. 7.

11. 103. 73. 50. 1  
and 103. 73. 103.  
11. 103. 73. 50. 1  
and 103. 73. 103.  
11. 103. 73. 50. 1  
and 103. 73. 103.

\* As some af-  
firm.

*Direction.*  
A. *Pray after the highest degree of Grace, and as much in the exercise thereof, if thou wouldest clearly discern thy spiritual condition. The weakness of thy grace makes thee doubt of the truth of grace. The Christian must be like the Crocodile, \* that grows as long as it lives, and ceaseth to be, when it ceaseth to grow. The body of a man is continually growing, till hee come to his perfect age, and then ceaseth to grow, for then, though hee may wax fat, and broader, yet hee riseth not higher, and his bones have no increase: So when wee come to our full stature in Christ, to our perfect age in glory, wee shall grow no more, because then wee shall be perfect, but in our minority wee must be alwaies growing, and a growing person is easily discerned to be a living person. A Dwarf cannot see so far as a taller man, nor be seen to fat: So a little grace cannot be so easily perceived amongst a crowd of sins and corruption.*

When grace at first is like *Eliab's* cloud, 1 King. 18. 43. 44. Little, like a mans hand, it was hardly discerned, but when it did encrease, and the Heavens were black with clouds, every eye could then perceive them. Assurance is usually vouchsafed to Christians of the largest size. Men put not up a great Mast or Sail in a little Boat, but in a larger Vessel, that is able to bear it.

*Animi quies,*  
*motus virtutis*  
est, the moving  
activity of ver-  
tue, is the settled  
rest of the mind

So also by the strong workings and exercise of grace it is discerned. A man in his sleep, when hee acts not reason, cannot judge himself to be a man. A man in a swoon, when he cannot be perceived to breathe, stands by know not whether hee be dead or alive, nor hee himself.

Moral

Moral Habits are acquired and strengthened by frequently repeated Acts, and more easily discerned. The fire lying naked under the ashes, is not so easily found, as when it being blown up, breaketh forth into a flame. Hee that hath strong love to God, will sooner feel it; and the more frequent it moveth, and is upon the wing after God, the sooner shalt thou know that thou lovest him. The being of a thing is proved by its operation. *Operari supponit esse.*

5. Direction.

5. Be well acquainted and informed in the nature of the Covenant of Grace, and the conditions thereof. Whatsoever are thy doubts, there is something in the Covenant of Grace that would be ground of satisfaction to thee; is it thine own unworthiness? here rich and free Grace is laid open; is it thy long delay of coming in to God, that now thou thinkest it is too late? the Gospel will tell thee, that Christ will not cast thee off, if now thou come unto him; is it thy ragged, torn, imperfect obedience? the Covenant of Grace accepts of sincerity, though there be many infirmities, the intention of the heart for the work of the hands, the purpose for the performance, where the sincere soul cannot do so much as hee doth really desire to do.

6. Direction.

6. Prize the society of the people of God, that are acquainted with the workings of Gods Spirit upon their hearts. Be much in communion with the Saints. When they have been unfolding their doubts, they have been in some good measure resolved; this hath quickened their hearts, when they have been dull, and blown up the sparks of love in their souls to God, that they have felt their hearts to burn within them (s) with love towards God.

1 Luke 24. 31.

Psal. 66. 16.

Mal 3. 16.

7. Direction.

7. Keep a Record of all the experiences thou hast had of Gods goodness to thee, and what thou hast formerly found (s) make it a means for the supporting of thy soul for the present, and the future. Such a time thou canst remember thou wast upon thy knees, bemoaning thy self, loathing thy self, full of sorrow and complaints, and God took thee up in the arms of his love, and spake like a friend, words of peace and comfort to thy soul; and bid thee be of good cheer, hee was reconciled to thy soul; Hee filled thee full of sorrow, and afterward filled thee full of joy; hee cast thee down, and raised thee up; hee broke thy heart, and bound it up; hee came to thee, as to Mary, expostulating with thee, sinner, why weepest thou? what aileth thee? thou weepedst for thy Saviour, and hee was by thee, and shewed himself unto thee.

So



So much for the means to obtain this certain knowledge of eternal life, but if by the use of these and the like directions, the soul cannot get this assurance, and though hee search and pray and grieve; because hee hath not the light of Gods countenance shining upon him, followeth the means, and longs to know his estate, and all things hee enjoyeth are lessened in his esteem, because hee cannot see his interest in Christ, whom hee doth most esteem. To thee I will give these Directions.

Counsel to  
those that by  
these directions  
cannot yet ob-  
tain this assu-  
rance.

First, *Though thou canst not say thy condition is good, yet do not say that thy condition is bad.* Though thou canst not affirm thou hast the faith of Evidence, yet do not peremptorily say, thou hast not the faith of Adherence; though thou hast not the witness of the spirit for thee, yet do not bear false witness against thy self; canst not thou say thou art sure of Heaven, yet do not say there is no hope of Heaven; though thou canst not own Heaven as thine, do not disown it; if thou canst not prove it, do not disclaim it. It is strange yet ordinary to see many doubting Christians dispute against themselves, and reason against their own comfort; tell them of their longing after Christ, their weeping and mourning for him, they doubt it is not in truth: if you say to them, if you do not truly love him, then let him alone, and follow no more after him; why do you grieve for him because you cannot finde him, if you do not truly love him? they will reply, conscience will put a man on to do something, when yet it may not be done out of love to God; if you aske, can you take up with any thing short of Christ, though indeed they cannot, yet they will reply, the heart is deceitful, and they know not what they should do. *Frame not arguments against thy self, when thou canst not frame them for thy self;* live by faith, when thou canst not live by sense and comfort.

Take heed here, of judging thy condition to be bad by trying thy self by rules, not so suitable to finde out the being and truth of grace, as the growth and increase of grace. And here,

1. Say not, thou hast no grace, because thou hast not so much as thou seest others to have; to take notice of the eminent degrees of grace in others, to provoke our selves to labour, after the same proportion is good, but to argue for a nullity of grace, because thou hast not such a quantity of grace, as thou discernest in others, is not rational. Is there no water in the brook, because there is not so much as in the river? is there not light in a candle, because there is not so much as in the sun? wilt thou say thou art a begger, because thou art not so

rich

rich as thy neighbours; that have a full estate? or that thou knowest nothing; because thou knowest not so much as the greatest scholar? Observe *first* in this case; *John 3. 17.* hee did not say when Christ asked him, *lovest thou mee more than these*; I love thee *more than John*, or any of thy Disciples love thee; *but I love thee*; thou must love Christ more than thou lovest any thing in the world besides; or else thou dost not sincerely love him; but thou must not conclude that except thou lovest him as much or more than others love him; that thou hast no love at all unto him: Yet this is ordinary, I never was humbled so much as others have been; I cannot mourn as others do; enquire now after the *roots*, rather than after the *degrees*; and know thy humiliation is true. First when thou art broken for and from thy sin: so much bitterness upon the breast; as weaneth the Childe from it, is sufficient. Secondly that makes thee see a necessity of Christ, and willing to close sincerely with him.

2. Say not, thou hast no grace, because thou hast not grace proportionable to thy desires, but rather hope thou hast it; because thou hast such enlarged desires after it; is not hee a froward unthankful Childe, that saith his Father hath given him nothing, because not so much as hee desireth?

3. Say not, thou hast no grace, because thou seest corruption in thee more than before; they were in thy heart before, though thou didst not discern them; the house is full of filth, but while the shutters are up it is not perceived, but take them down and you see it plainly, not because there is more filth, but because there is more light.

4. Nor because of the indisposedness of thy heart to, and dulness of thy affections; sometimes in the time of holy duties.

Secondly, *When thou canst not get assurance, make as much improvement of the grounds, upon which thou mayest build (u) hopes of salvation.* The probable grounds thou hast, thou wouldest not part with for all the world; if thy heart is not full of joy through sense of Gods love, yet thine eyes are full of tears, and thy soul of sorrow through the sense of thy sin; wouldst thou change thy condition with any hypocrite whatsoever; with the richest man that hath no grace? I would not have thee rest satisfied with a probability, but yet bless God for a probability of salvation: is it nothing that one that hath deserved hell most certainly; should have a probability that hee should escape it; would not this be a little ease to the torments of the damned, if they had but a strong probability, that they may be saved; *but no hope makes us heavy*; when thou art sick, thou inquirest of the Physitian

<sup>a</sup> Psal. 33. 18. &  
Psal. 148. 11.

an, Sir, what do you think of mee? Shall I live? or shall I dye? if hee reply, it is not certain, but there is good hopes, it is probable you will live and do well; this is some support unto thee in thy sickness;

Thirdly, *Discombe with such Christians whom thou darest not judge to bee ungodly, and yet findest them to be in the same condition with thy self, having the same doubts, the same fears, complaining of the same sin, and do not pass a worse judgement upon thy self than thou darest upon them.* This is a very useful way, either to convince, or support; to consider our case in a third person. Thus *Nathan* convinced *David*, 2 Sam. 12. 1. vers. to the 15. vers. So the Prophet convinced *Ahab*, 1 King. 22. 35. to the end of the chapter. A man condemning another in the same case, becomes a *condemned*, self-condemned. So a man approving of another in the same state and condition, clothed with the same circumstances, as himself, is to approve of himself; thou hearest another say hee knows not what to think of his present and eternal state; but yet thou seest, and hee tells thee, hee dares not willingly sin; the desire of his soul is to walk holily and humbly with his God; he dare not neglect a commanded duty; thou darest not say, this man hath no grace; it being as well with thee, say not worse of thy self.

Fourthly, *Forake not duty, because thou wantest comfort.* Thou hast better want joy, than neglect duty; for duty is more necessary than comfort, and in order to it, therefore must bee minded more; to seek comfort may be in love to thy self, but to be constant in duty in the want of comfort, argues conscientious obedience to the commands of thy God. Though thou art not taken up into the arms of Christ, yet lye at his feet; though hee doth not take thee into his bosome, yet thou go among the croud to touch the hem of his garment. Hee might deny thee comfort, and yet owne thee for his childe; but thou canst not deny him duty, and yet own him for thy God; if hee do not tell thee thou art his Son, yet do not thou say thou wilt not be his (w) Servant. I beseech thee say not, I will hear no more, I will pray no more, Ordinances are in vain, and all endeavours will be in vain. Casting off hope, clips the wing of serious, constant endeavours. Limit not God to thy time. *Joseph* did not presently discover himself unto his Brethren, but carried himself as a stranger to them. *Joseph* knew that they were his Brethren, but they knew not that they were related to him; but they often coming to him, and making known their perplexed condition in the grief and trouble of their souls; with sad complaints and moans; he could no longer refrain, his heart was full, his bowels did yearn, and the fire of love did so flame forth, that made his tears presently

presently boil over. I am *Joseph* your Brother, I will shew you kindness, be not troubled, *Gen. 45. 1.* and the following verses. While thou followest God with thy complaints, and pressest hard after Christ; hee will at length shew, and make known himself unto thee. Oh thou weeping sinner, I am *Jesus* thy Brother, I am thy Redeemer, I will be thy Saviour, though thou hast dealt unkindly with mee, yet I will receive thee with the sweeter embracements of my everlasting love. Read *Psal. 85. 8. Hosea. 6. 1, 2, 3. Isa. 54. 7, 8.*

Fifthly, *Alwaies be more observant of the purpose and disposition of thy heart, the inclination of thy will, the general scope of thy life, than the passionate sense of joy and comfort.* There is but little constancy in these joyes, like the tide, they ebbe and flow. Like a Land-flood, might overflow for a while but a little after be dried up; joyes are the *sweetmeats* of the soul, but are not for its constant fare and diet. For a spiritual banquet, not for a standing-dish. Thus it was with *David*. And the experience of Christians proves it.

Sixthly, *When thou canst not experience the sweetness of the Promise, yet then firmly beleve the verity of the Promise.* The Truth of the Promise doth not depend upon our sense and feeling of it, especially when wee would; there might be *evidentia credibilitatis*, when there is not *evidentia rei*, sufficient reason to belevee, because it is a promise made by God, when thou dost not as yet see the performance of it. Though thou hast not tasted honey, yet thou wilt belevee it to be sweet, if told by one that hath eaten thereof.

Seventhly, *Carry thy self really towards thy sin; as thou dost conceive through mistake God doth towards thee.* Thou sayest, God doth not love thee, be sure thou dost not love thy sin; thou sayest, hee hath cast thee off, be sure thou cast off thy sin; smile as little upon thy sin, as in thy greatest darkness of discomfort, thou sayest God doth upon thee. Lighten the ship by casting thy sins over-board, and thou shalt come safe to shoar. This Eclipse may be by the interposition of some sin between thee; and the light of Gods countenance.

Eighthly, *Diligently observe what grace is of the greatest growth in thy soul, and make the best improvement of that for thy support.* The body natural doth grow in all the parts of it, but not equally; as to all dimensions; the finger grows not to the magnitude of the wrist or arm; In mixt bodies there are all the elements, but one is predominant. Amongst the many branches of a tree, one might out-top all the rest. In a ring of Bells all sound, but the great Bell is heard above them all. In the New Creature there are all Graces radically and seminally, but yet one might be more eminent than the rest. In some

\* Mat. 15. 18. Faith (a) in some love to God (7) in some sorrow for sin (e); as e-  
 y Luk. 7. 44. 47. every sin is radically in every wicked man, yet some sin is grown to a  
 2 Cor. 2. 7. greater height; and like *Saul*, is taller than the rest; in one, covetous-  
 2 Chron. 33. 12. nels; in another, passion; in another, pride.

Moral vertues are connexed *communi vinculo*, with a common bond, yet they may be in several degrees: Some have them in *gradu cominencia*, that though the disorders and perturbations of the soul are very urgent and pressing, yet a man is able to resist and to suppress them. Some in *gradu temperantia*, when the passions are more sedate and calm; some in *gradu heroica*, when they are so subdued and restrained, that they are subject to the Government and Rule of Right Reason, the Guide and Leader of the soul. Now that grace that is most eminent, is easily discerned. Make use of that.

Ninthly, *Blas not thine eyes, by alwaies poring upon thy sin, and wants, that are the reason of thy doubts and fears; but study also the Righteousness and fulness of Christ, for the support of hope, and confidence.* Know, that if thou hadst never so little sin, (a) yet thou hast need of a Saviour, and if thou hast never so much, he is willing and sufficient (b); if thou hadst never so much sorrow, and inherent grace, thou must be justified by the merits of Christ alone (c) and if thou hast but so much as is true and sincere, thou art justified, and shalt be (d) saved. See thy Faith on work therefore, to lay hold upon Christ, and Faith will suck strength from Christ, as the child doth cleave to the Mother by the navel, and receive nourishment from her; a twigg that is shaken by every wind, yet tied to the body of a tree, it standeth fast; eye thy sin to cast thee down, and Christs Righteousness to raise thee up.

Tenthly, *See more in practice than in disputes; and wherein thou wouldest inform thy judgement, proceed in a right method.* Many weak Christians cannot see the complexions of their faces, because they are alwaies looking into troubled waters, searching into needless disputes and questions, notional knowledge in the Scripture will never cure thy distemper, no more than bare reading of *Galen*, or the works of some Physician will recover a man from a fit of sickness.

And where thou wouldest be informed, proceed in a right method, question not thy election first, but thy true conversion. *God hath reprobated mee, all will bee in vain; but thou must prove thy election by thy conversion, as the cause is discovered by the effect. Wee must begin in this where God doth end, and end where God doth begin.* As on a Ladder, hee that is above, if hee would come down to you, must first use the top rounds, but if you would go up to him, you must first use the bottom rounds, and ascend step by step. Election is the uppermost

a Gal. 3. 10.  
 b Isa. 1. 18.  
 c Job 9. 21.  
 d Cor. 4. 4.  
 Phil. 3. 8, 9.  
 e Mat. 12. 10.



uppermost round, sanctification is at the bottome, and by our sanctification wee must climbe up to see our names written in the Book of Life. In building men proceed *methodo synthetica*, in pulling down, *methodo analytica*. If you would take a Watch to peeces, you must begin where the Watchmaker made an end. The Carpenter, when hee builds, first laies the foundation, and finishes the roof last; when hee pulls down, hee takes off the roof, and so to the foundation. God did first chuse, and then convert us; but wee first know our conversion, and thereby our election.

*Motives to get Assurance.*

In the cloze take these Motives drawn from the utility of this Assurance, to quicken thee further to labour after it. This Assurance will bee 1. Comfortable to thy self, 2. Profitable to others.

It will fill thee with comfort 1. Under all Gods Providences. 2. Under all Gods Ordinances.

First, That is a desirable frame of spirit, that doth fit us to carry our selves under the various dispensations of divine providence (wherewith the people of God are exercised) as most becomes the Gospel of Christ, and the Profession wee make. Assurance helps us in this; For

1. *Assurance sweetens every mercy*, it is the Sugar in our Wine. Hee knows every mercy is given in mercy, and not in wrath; hee knows it is not his portion; hee hath much here, but hee is sure hee shall have more hereafter; but the want of this imbitters all outward injoyments to the doubting Christian; who saith, what are the riches of the world to mee, when I doubt whether the graces of the spirit are infused into mee? what is gold without Gods love? and what is plenty without hope of Heaven?

2. *Assurance will lighten every burden*; with this hee can bear the burden of adversity (as *Sampson* did the gates of *Gaza* upon his back, *Judg.* 16. 3.) without sinking under it.

1. *The assured Beleever knows he is rich in the midst of Poverty*, Col. 2. 2. Though I cannot say riches are mine, yet I can say Christ is mine, and that is more. Though I cannot say silver and gold is mine, yet I can say grace and glory is mine, and that is better. This beleever can look up towards Heaven, and say, yonder is the place, the palace, the Kingdome I have a title to, above yonder Heavens must I for ever dwell; above yonder Sun is a mansion for mee, oh I long to be there, where I know I shall for ever be. My heart is filled with joy, while I think on it; oh what joy shall enter into mee, when I shall enter into that joyful, blessed place; though now I walk in raggs, I shall shortly be clothed with white and glorious Robes. Now a Cottage is my

house, but a stately building is prepared for mee. 2 Cor. 5. 1. Job. 14. 2, 3.

\* Heb. 10. 34.  
A.C. 5. 40, 41. &  
16. 23, 24, 25.  
compare Gal. 1.  
10. with A.C.  
20. 23, 24 &  
21. 13.

2. The assured beleever rejoiceth in the sharpest sufferings for the Gospels sake. Hee can despise and scorn all the scorings, threatenings, and reproaches of the ungodly world; for though hee seeth hee is hated by men, yet hee knoweth hee is beloved by God.

3. Assurance is the best cordial in time of sickness, and a Sovereign remedy against the fears of death. But it is sad to be a doubting Christian, when thou art a dying Christian.

Secondly, The assured beleever may with comfort approach to God in all his Ordinances. 1. Hee can go to the Throne of Grace with humble boldness, crying *Abba Father*. 2. When hee reads or hears the Word of God, every part is welcome to his soul. When the Promises are opened, hee can say these belong to mee; when threatenings are denounced, hee can rejoice, because hee is delivered from the misery threatned; when commands are urged by assurance, they are much facilitated; this is my Fathers command, I will do it, my Fathers will, I will obey it. 3. Hee can approach with joy to the Lords Supper, and sit there with great delight. Hee sees the wounds, the sufferings, the sorrows of Christ, and saith, all this was for mee.

Secondly, This Assurance will make thee profitable unto others.

1. To the wicked. 2. To the godly.

1. To the wicked. By this the wicked shall be convinced, that Religion is a reality, that Ordinances are not empty things, when they must acknowledge surely these men meet with something from God in duty, which wee are strangers to, that maketh them thus chearful in all conditions.

2. By this they shall be convinced that ~~that~~ is false, they have conceived of seriousness in Religion, that if they close with Christ, they shall never have a delightful, pleasant life more. Drooping, disconsolate, mourning Christians, strengthen this error in wicked men too much.

2. It will make thee profitable to the godly. 1. To the weak. 2. To the strong.

First, Thou wilt be profitable to the weak; by communicating thy experiences to them for their comfort and support. 2 Cor. 1. 4.

Secondly, Thou shalt be profitable to the strong, that have the same assurance with thy self. When two such meet together, oh how sweet is their discourse of the joyes of Heaven, and of the comforts of the Spirit, and the delights of the life of a Christian.

These advantages amongst many others that I might have named, hath the beleever that is assured of his spiritual safe condition; that a beleever that yet knoweth it not, doth not so fully enjoy. I shall conclude all with that exhortation of the Apostles, 2 Pet. 1. 10, 11. *Wherefore the rather Brethren, give diligence to make your calling and election sure:—for so an entrance shall bee ministred unto you abundantly, into the everlasting Kingdome of our Lord and Saviour Jesus Christ.*

What



What difference is there between the

# Conflict in Natural,

AND

## Spiritual Persons?

Rom. 7. 23.

*But I see another Law in my members warring against the Law of my mind, and bringing me into captivity to the Law of sin which is in my members.*



The Apostle having shewed in the former Chapter, that Justified Persons are not under the Law, prosecutes and amplifies that choice Priviledge in this seventh Chapter, which hath four parts.

Parts of the Chapter.

1. An Allegory, which shews there is no matching with Christ till we be divorced from the Law, *vers. 1.* — 6. *Moses* may be a good friend, but to fallen man he is ever an ill Husband, a bloody Huband, as he was to *Zipporah*, *Exod. 4. 25.*

2. A complaint, partly of the Law as an occasion of sins malignity, *vers. 8, 9, 10.* and partly of his own estate. 1. Before Conversion (as either secure or desperate, *vers. 9, 10, 11.*) Secondly, after Conversion (as troublesome and vexatious, *vers. 14. — 24.*)

3. An Apology, 1. For the Law as Spiritual, holy, just and good, *v. 12, 14, 16.* Secondly, For himself as under a force, &c. *v. 15, 17, 20, 22, 25.* The best Gospel apology against sin, is (under Christ) a fore or after dissent, *2 Cor. 7. 11.* This, grace will allow for a good clearing of our selves.

4. A Gratulation, *v. 25.* No man, especially no Godly man, can under the Gospel want matter of thanks be his condition never so sad, since the former is not altogether hopelesse, and the later hath at present a part and Interest in Christ.

Coherence.

My Text falls under the second head. The Apostles condition was bad before Conversion, sad after Conversion, truly militant and no release from this warfare, *Eccles. 8. 8.* Christ indured the contradiction of sinners, *Heb. 12. 3.* Christians the contradiction both of sin and sinners, and that continually. May they not well complain? as *Psal. 120. 5, 6, 7,* and *Gen. 25. 22.*

Division of  
the Text.

In the words note 1. An Act of Observation; Godly men are great observers, especially of themselves, *vers. 18.* I know, *v. 21.* I find, and in the Text, I see.

2. The matter observed (a Combat or Conflict) In which note 1. The Combatants or Champions, the Law of the mind and the Law of the members. The form of a Being Naturalists call a Law, *Bac. de forma Cuiusd. Aphor. 7.* because forms like Laws, and Laws like forms do ordinate and constitute Natural and Politick Bodies in their Being, distinctions and operations. *Vatellus* calls it *aliam vim*, Laws as forms being principles of action. *Grotius* distinguisheth of a four-fold Law. 1. *Lex Dei* recorded in Scripture. 2. *Lex Mennis* the Judgment between things honest and dishonest. 3. *Lex Membrorum*, the carnal or sensual Appetite. 4. *Lex Peccati*, the Custome of sinning; to compleat which heads, we must (with the leave of that Learned Author) add two other distinctions, namely, 1. The Law of Original Sin propagated by Generation, which is strengthened by custome in evil, and together with our sensual appetite depraved, makes up the Law of sin. Secondly, The Law of sanctifying Grace infused in Regeneration, which compleats the Law of the mind.

2. The equality of this fight in a reciprocal opposition, sin indwelling fighting against Grace indwelling, and contra. Arab. *Castrametanicum*, there being a pitch't Barrell between Grace and Corruption; in which some Graces and Corruptions bear the office of Commanders, others of Common-Souldiers: this is noted in the Proposition 477, compare *Heb. 12. 4.*

3. The

3. The disparity of the fight, managed by way of rebellion on the part of Sin, by way of Loyalty and Authority on the part of Grace; whence *Beza* and *Piscator* render it *rebellans*.

4. The dubiousness of the fight, both parties often fighting as it were *æquo Marte*; sometimes one, sometimes the other seeming to get the better, as in the battel between *Israel* and *Amaleck*, *Exod. 17. 11.*

5. The sad event too often on the better side which is led *Captive*; in which term yet there is a mixture of comfort; Sin when in Triumph acting as a Tyrant, not as a Lawful Sovereign: The Law of the mind may be overborn by, but never indents with the Law of the members; as a person enslaved by force but not by contract; or as Schoolboyes in a misrule may shut their Master for a while out of doors; but at last he gets in and they pay dearly for that affront. Withal, note in the Text a mixture of civil and military terms to illustrate the spiritual conflict; there being a Law-suit, as well as a pitch't Battel, between Grace and Corruption.

The Text is limited by the Apostle to the Regenerate; yet may in a good and true sense be extended to the unregenerate also, in whom there is a Law of the mind; namely, the Law of *Reason* though not of *Regeneration*. Yea, *Porphyrius* lib. 1. *vel ἀπὸ τοῦ* uses the Apostles phrase, calling it *πνεῦμα τῶ νοῦς*. Taking therefore the Law of the mind and the Law of the members in a large sense, may not every one take up this complaint of the Apostle? Thence note,

The scope of the Text,

In every man, especially in the *Regenerate*, there is a Conflict between the Law of the *Mind*, and the Law of the *Members*.

Doctr.

That it is so appears by a threefold Evidence.

The 1<sup>st</sup>.

1. By the testimony of Nature speaking in *Heathen*. Thus *Medea*; *Video meliora, probos; deteriora sequor*. So *Simplicius ad Epictetum*. Ἄλογον, βραχὺς ἀπὸ λόγον κινήσουσιν (ταῦτ' ἐστὶν ἡμᾶς τὸς κατ' αὐτὸν ἰσχυρισμοὺς) ὁ ἐκχυμαλωτὲρ λαβίσου. The irrational appetite displaces reason, &c. and leads it *Captive*.

2. By testimony of Scripture, and that 1. As to the Godly, *Gal. 5. 17. The flesh lusteth against the Spirit*, &c. 2. As to the unregenerate, Instance in *Herod* who was troubled by this conflict between Lust and Conscience; *Mark 6. 26.* Yea, in the very *Heathen*, *Rom. 2. 14, 15.* who by not hearkning to Conscience opposing sin in them, felt Conscience accusing them for sin.

3. By every mans experience. Who finds not every day within himself a contest of contrary motions and inclinations? Are we not all in this poynt *Reheats*'s, big though not with *Twin*s yet with an *Esau*

and



and a *Jacob*, two contrary Nations struggling each with other? *Gen. 35. 22, 23.* Oh that we had all her wisdom and success.

The *sin*, why its so, will appear in the Explication and resolution of the special Case of Conscience assigned: which therefore here I passe.

Premisals.

Before I propound the Case, let me premise some particulars preparatory, as a Key of Explication.

1. As the great, so the little World (man) is made up of Contraries: The outward-man of contrary Elements, humors, health and sickness; the inward-man of contrary Principles, reason and passion, Grace and Corruption, Conscience, and Sense.

2. Man is both an Actor in, and a Theatre of the greatest action and noblest conflict in the World, though usually invisible, and therefore not so much observed. *Prov. 16. 32.* He that conquers himself is a nobler Heroe, than *Alexander* who conquered a great part of the World.

3. In the state of Innocency there was no conflict, in the state of Glory there will be no conflict, there being no corruption to combat with Grace. In a state of Minority (as in Infants and Fools) there is no conflict till reason begin to dawn, and with it Conscience to actuate common Principles against the motions of innate corruption. In a state of Corruption there is no spiritual conflict, because there is no renewing Grace to combat with Corruption that strong man that keeps all in peace till a stronger than he comes. *Luke 11. 21, 22.*

4. The natural conflict is in every godly man, the spiritual conflict is in no wicked or natural man. This I note, to allay the fears of drooping Saints, who finding a conflict between Conscience and Corruption, conclude they are in the state of Nature, and search not for the conflict between Grace and Corruption. This is, as if a man should conclude he is a Beast, because he hath sense like a Beast, not considering that he hath reason superadded, which a Beast is not capable of.

5. There is a vast difference between the natural and the spiritual conflict. This will appear in the resolution of the case.

6. The mistake about these two conflicts. 1. Undoes natural men, who feeling a Combate in themselves, fondly apprehend it to be the fight between the flesh and the spirit, and thereupon rest secure in a natural estate. 2. It troubles regenerate persons, and that in reference both to duty and comfort, making them drive heavily, because they doubt whether they be *Israelites* or *Egyptians*.

7. As

7. As the great Wisdom of God lyes in Governing the Great-world made up of contraries; so the great wisdom of a Godly-man lies in Governing the Little-world made up of like contraries.

8. This Government lyes principally in discerning these conflicting contraries, and improving their contrariety for the Advantage of the Outward and Inward-man. He is the wisest Physician who can Govern the Body made up of contraries, and he is the wisest Christian who can rule his Soul in the midst of contraries. In this Government Christ is Principal, *Psalms 110. 2.* A Saint Instrumental. *Hos. 11. 12.*

9. This singular wisdom is attainable in the use of ordinary means, and that by the meaneſt who have Grace to follow Christs conduct; yet not by the power of free-will or humane industry, but by the bounty of free and Special Grace. *2 Tim. 3. 15. Jam. 1. 5. Rom. 9. 16.*

10. It cannot be expected that any Unregenerate person should understand to purpose the difference between these two conflicts; because he hath no experience of this double State and double Principle. No wonder then if such say of me as the *Jews* did of the Prophet, *Ezek. 20. 49. Doth he not speak Parables?* How ever, for the sake of the Unregenerate to convince them, and for the sake of the Regenerate to comfort them, I shall endeavour (plowing with Christs Heifer) to find out this great Riddle. And so I come to the Case, and a case of the highest concernment.

Wherein doth the Natural and Spiritual conflict differ? or, what difference is there between the conflict in the Natural and Spiritual man?

*Quest.*

They differ principally in seven particulars, and

*Ans.*

1. In the ground or cause of the fight, which in the Unregenerate is,

1. Natural Principles, or the reliques of Gods Image in the Understanding: The notion of a Deity, and of loving my Neighbour as my self, &c. are Principles cannot be rased out of any mans heart be he never so profest an Atheist, nor can these principles lye alwayes idle, but will more or lesse be in action against corrupt inclinations.

2. Acquired Principles from common Illumination, moral and religious education and custome. This light discovers more of sins obliquity and danger, thereby laying on a stronger Bridle of restraint through fear, shame, &c. and adding spurs to the exercise of many parts of piety.

3. The natural Temper of the Body which indisposes to some special sins, as well as to some special Graces. As all Souls, so Original

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1. In the ground or cause of the fight, which in the Unregenerate is,

1. Natural Principles, or the reliques of Gods Image in the Understanding: The notion of a Deity, and of loving my Neighbour as my self, &c. are Principles cannot be rased out of any mans heart be he never so profest an Atheist, nor can these principles lye always idle, but will more or lesse be in action against corrupt inclinations.

2. Acquired Principles from common Illumination, moral and religious education and custome. This light discovers more of sins obliquity and danger, thereby laying on a stronger Bridle of restraint through fear, shame, &c. and adding spurs to the exercise of many parts of piety.

3. The natural Temper of the Body which indisposes to some special sins, as well as to some special Graces. As all Souls, so Original corruption

corruption in them may be equal, yet not act *equally*, because of the indisposedness of bodily Organs. Thus some naturally are more chaste, sober and meek than others, and hence their temper advances the combat against the lusts that oppose the forementioned virtues.

4. The contrariety of one lust to another. Grace is uniforme, and each virtue linked together in a perfect subordination; but sin is divided, and opposite to it self as well as to Grace. Thus Ambition says *Spend*, Covetousness says *Spare*: Revenge incites to murder, Self-love restrains for fear of an halter. Here now is a combat, but only between flesh and flesh, between flesh more refined and flesh more corrupted. The best of these may be called a counter-motion (as in dust and clouds agitated by contrary winds) but not properly a conflict or fight; because they proceed not from a true vital principle, there being in a natural man no principle of Spiritual Life.

On the other hand; In the Regenerate the combat ariseth from the Antipathy of two contrary Natures perfectly hating each other, *Gal. 5. 17.* Of all affections (as one notes well) Love and hatred are first, and most uncompoundable. A Godly man hates sin as God hates it, not so much for its danger as for its Loathsomness; as some creatures hate filth so that they will rather dye then defile themselves. One Wolf may snarl at another, but the quarrel is not layd in their Natures as it is in the Wolf and Lamb, which therefore cannot be reconciled. God in Paradise first sounded the Trumpet to this All-arme, *Gen. 3. 15.* proclaiming an eternal Warr between this seed of the Woman and of the Serpent. As in persons, so much more in principles, there is a mutual abomination. Compare *Psal. 139. 22. Prov. 29. 29. Psal. 97. 10. and 119. 128. and Rom. 8. 7.* Enemies may, but Enmity can never be reconciled.

II. They differ in the Object or matter of conflict; which in a natural man is, 1. Grosser evils that startle the Conscience. 2. Infamous evils that are attended with worldly fear or shame, or 3. Some particular evils that crosse temper, education or custome, &c.

But in spiritual persons, the matter of conflict is, 1. Little sins as well as great, 2. Secret sins as well as open. 3. The first risings as well as the grosse acts. 4. Sins which promise worldly safety, credit, profit, contentment, as well as those sins that threaten the contrary. 5. In a word, all moral evil; hatred and Antipathy being of the whole kind, *Psal. 119. 128.* especially of those evils which most indanger the New-man, *Psal. 18. 23.* and such as are beloved sins, *Mark. 18. vers. 8, 9.*

III. They



III. They differ in the subject of the conflict. In natural men the fight is in several faculties, reason fighting against sense and passion, or the dictate of conscience against the corrupt inclination of the will; whence the fight is more at a distance by missile Arms and velitation. But in the regenerate man the fight is more close in the same faculty, the wisdom of flesh and spirit counteracting in the same understanding, the lustings of the flesh and spirit in the same will: whence the fight is as it were *inter Triarios* Grace and Corruption immediately; which at first haply was managed by the *Hastati* and *Scutari*, Reason and Interest. The former is like the fight of the Souldiers of Fortune, more lazy and by way of Siege; the latter more keen and vigorous by way of Assault an Onslut; like that of *Scanderbeg*, who fought with his Enemies breast to breast in a Box or Grate.

IV. They differ in the Instruments or weapons wherewith they combat. The natural mans weapons are (like himself) carnal; to wit, natural or moral reason, worldly fears or hopes, and sometimes spiritual fears or hopes but carnalized, namely slavish fear and mercenary hopes. But the Regenerate mans weapons are Spiritual, 2 Cor. 10. 4. to wit, gracious Interest, and all the Spiritual Armour, *Ephes. 6. vers. 11.* — 18. especially the Shield of Faith, and the Sword of the Spirit.

V. They differ in the manner of the fight. The natural mans combat is more mercenary; admits of more Parleys, cessations, correspondencies, as 1. Sam. 15. 9. *Sauls* fight with *Amaleck*. But the Spiritual man (as such) fights it out to the last, and will give no Quarter. The former is like the strife between Wind and Tide, which often come about and are both of one side; the latter is like the Dam and the Tide, that strive till one be born down: or like Stream and Tide meeting and conflicting till one hath overborn the other.

VI. They differ in the extent of the conflict, in relation to its subject and duration. The extent of the Subject is double. 1. As to the faculties. 2. As to the Acts. As to the faculties; The seat of Warr in the Regenerate is every faculty, flesh and spirit being ever mixed (as light and darknesse in every poynt of Ayr in the twilight) 1 Thes. 5. 23. Grace and Corruption Leaven the whole-man: So that in the Regenerate there is at the same time both a Civil and a Foreign Warr, that in the same faculty, this in one faculty against another.

Contrariwise, in the Unregenerate there is usually nothing but a foreign War between several faculties, there being nothing of spiritual good in their wills and affections, to set the same faculty against it self.

2. It extends also to every act of piety, and charity (especially if more spiritual) *Rom. 7. 21.* For which the natural man hath no conflict, (but against them) unlesse it be to stop the mouth of conscience in-lightened &c. Nor indeed doth he know experimentally what spiritual acts of Piety are. But the regenerate find it by constant experience, Faith and Unbelief, Humility and Pride ever opposing and counter-working each other: whence he is forced to cut his way through his Enemies, and to dispute it step by step. Others may seek, but he strives, *Luke 13. 24.* and takes the Kingdom of Heaven by an holy violence, *Matth. 11. 12.* in spight of spiritual Enemies that way-lay him within and without.

2. As to the extent of Duration of the Warr, which being in the Regenerate irreconcilable must needs be interminable; like the Warr between the *Romans* and *Carthaginians* that was intayl'd to Posterity: or as fire and water will fight for ever if together for ever. In the natural man (contrariwise) the quarrel is soon took up, as between the *Romans* and other Nations; there being not that Antipathy between Reason and Corruption, as there is between Grace and Corruption.

VII. They differ in the concomitants and consequents of the fight. And 1. The fight in natural men may stand with the constant practice of and living in sin against the light of Conscience. Godly men sin more with knowledge, but wicked men more against knowledge. He that is born of God doth not commit sin, that is, make a trade of living and lying in known sin, *1 John 3. 9.*

2. The fight in the Unregenerate hinders not the perfection and consummation of sin in the antecedent deliberation and purpose, in the present delight and complacency, and the following pertinacy and impenitency. Instance in *Saul*, *Herod*, *Judas*, and others. But the Spirit by its conflict breaks the power of sin in all these in the Regenerate, that they can neither do good as they would, nor sin as they otherwise would, *Gal. 5. 17.*

3. The fight in natural men seeks only the repression, not the suppression of sin, to lop the superfluous branches, not stub up the root; to charm the Serpent, not to break its head. But the spiritual fight seeks the full mortification and abolition of sin, *Rom. 6. 6.* (hatred seeks the destruction of its Enemy, *1 Sam. 24. 19.* and *1 John 3. 15.*) and the complear perfection of Grace, though not attainable in this life. *Phil. 3. vers. 10. — 14.* This for the first branch of Wisdom, which teaches to discern between the natural and the spiritual Conflict.

The second Branch of Heavenly Wisdom, lyes in improving Aplic. these Spiritual Contraries, by siding with the spirit against the flesh.

1. This is done. 1. By watching all the forces, designs and motions of the Enemy. We have in us Legions of these Devils, the meanest of them too strong and too subtil for us, *Heb. 3. 13.* true *Gibeonites*, that can easily cheat us with their mouldy bread, and clouded Garments; Sons of *Anak*, all of one confederacy, and sworn Enemies of our Salvation; had we not need have our eyes in our heads, and set watchfulness upon the forelorn hope? *1 Cor. 16. 13.*

2. By making head early against the Enemy. *Principiis obsta, &c.* nip sin in the bud, crush this Cockatrice in the shell, strangle this Hellish-Brat in the birth; take heed of the first appearances of evil, take it's first All-arms; slight not the smallest sin or occasion of sinning. How much mischief is done by a little wound, a little Thief, a smal Spark? *James 3. 5.* and *2 Sam. 11. 2.*

3. Oppose especially thy Master-Lust. Fight (in comparison) neither against small nor great, but against the King of these Hellish Regiments, *1 Kings 22. 31.* Be sure to pull out that right eye. This is the Skirt Satan layes hold of, in wrestling with thee, to thy hazzard, and his no small advantage; The *Goliath* and *Holophernes*, who being once slain, the *Philistims* and *Assyrians* will soon be routed. Throw the head of this *Shebah* over the wall, and the enemy will retreat shamefully.

4. Never enter the field without thy Second; Fight under the Shield as well as under the Banner of thy General. In other fights the General flies to the Battel upon the wings of his Army, but here the Army flies upon the wings of their General. This is done by Faith and Prayer. Thus *David* conquered *Goliath*, *1 Sam. 17. 45.* and the *Philistims*, *2 Sam. 5. 19, 23.* Fight alwayes upon thy knees; Let *Moses* be praying while *Jesuah* is fighting, *Exod. 17. 11.* May not Christ take it ill if thou carry thyself as if thou meantst to steal a victory before he know of it?

5. Put on, keep on, stand in, and exercise thy Spiritual Arms, *Ephes. 6. v. 10.* — 18. That only is Armour of Proof: never any girds it on but may boist before the Victory. Allude to *1 Kings 20. 11.* never any fought prosperously without it: It's our mettall as well as our weapon. Neither Earth, nor Hell can stand against this Artillery of Heaven. Let not Satan find thee disarmed, lest he leave thee dispoyled. There is no fighting with carnal weapons against a spiritual

**Enemy.** You may as well bear the Devil with a sword or spear, as conquer sin by the power of Free-will, or with moral and worldly Arguments. They are but paper bullets and paper walls, the scorn, not the Terror of Hell, though useful in some cases. Remember withal, there are no Arms for thy Back-parts.

6. With some Lusts fight like the *Perinthians*, flying, 1 *Cor.* 6. 18. and 2 *Tim.* 2. 22. This is but an honourable retreat, and warlike stratagem, *Jos.* 8. 15. *Judg.* 20. 32. Youthful Lusts are like the *Bask*, or like a Burning-glass in the Sun, that may not be looked on, 2 *Sam.* 11. 2. with other Lusts fight like the *Romans*, charging home.

7. Entertain no Parley with thy Enemy. This cost all mankind dear at first, *Gen.* 3. *vers.* 1. — 4. It's disloyal, looks like a confederacy, and is very dangerous. Come not into *Jabs* tent, sleep not in *Dalilah's* lap, talk not with *Jabs* lest he smite thee under the fifth Rib. Sin and Satan are too cunning Sophisters for us to dispute withal. He in a manner gives up his Cause, that will plead it with the Devil. The best Answer to Satan's Suit, is, a round and churlish denial, *Zach.* 3. 2. *Math.* 4. 10. *Jude vers.* 9. Parleying is a kind of flint denial, and draws on this impudent Suiter.

8. Take advantage by every thing that befalls thee in this Spiritual Warfare. Eye thy reserves: The Captain of thy Salvation is both thy Vanguard and thy Rereward, and will be thy Reward. Thou ginnest thy Husband, as *David* did his wife, by conquering these *Philistines*: and, while thou art fighting for him, he is weaving thy Crown: 2 *Tim.* 4. 7, 8. Eye thy Fellow-souldiers, those Worthies of the Heavenly *David*, that are both Militant and Triumphant, *Heb.* 12. 1: Example is very forcible. Yea, take advantage by thy very Foy's, to be more humble, charitable, dependent, watchful and courigous. Let not the Enemy gain the field, after Conquest, by a back-blow of Pride. This *Antiochus* gains (often) more by flattery than by force, *Dan.* 11. 21, 22. It's honourable for Christ to say, *well done*, &c. but dangerous for Satan to say, *well done*; and safe for thee to say, *poorly done*, when thou hast done thy best. Despise thyself when others admire thee; and be assured, that self-admiration is the most dangerous Devil in the World. Especially, improve Advantages prudently, when thou hast thy Enemy on the hip, yea on the ground: fall with all thy weight upon him, give him no Quarter, lest thou meet with the doom of *Ahab*, 1 *Kings* 20. 42. and of the *Israelites*, *Numb.* 33. 55, 56. Here, as one notes well,  
Learn

Learn Wisdom of the Serpents-Brood, who never thought they had Christ sure enough, though they had him in the Grave, *Math. 27. 64.* Remember; it's thy highest Wisdom, first to discern, next to improve the Spiritual Congeries that act in thy own bosome. He is the wisest man that knows himself, and he the strongest man that conquers himself. This alone is the true *Israelite*, who by conquering himself doth (in a pious sense) overcome both Heaven, Earth, and Hell. *Gen. 32. 28.*

Bbb 2

What



What Faith is that, which except we have in Prayer, we must not think to obtain any thing of God?

James 1. 6.

*But let him aske in Faith.* —



Or the Connexion of these words with the former, since they will not give much light to the Question I am to handle, and the time will hardly permit things more necessary to be spoken, I shall wholly wave or very briefly speak to.

The Subject I am to speak to, is to show what is meant here by asking *in Faith*, or what Faith that is, which who so hath not, must not, or hath no reason to expect to receive any thing from God. God may bestow his mercies where and on whom he pleaseth; but is no way engaged by promise to bestow any mercy on such an one that asketh not in Faith. It is not said, that such an one should not expect any great matters from God, but not any thing at all, the least mercy is greater, then he hath any reason to think he shall receive, not only he shall not receive Wisdom, spoken of *vers. 5.* but not any thing. Wisdom he may get as *Achisepkel* did, and many other things without praying in Faith, or praying at all, but for Divine Wisdom or for any blessing from God, he may think what he will, but if the Apostle may be thought worthy to advise him, he would not have him think to receive any thing, except he ask, and ask in Faith. Therefore it much concerns us to know what is meant by asking in Faith, since the want of it makes our Prayers of none effect; if we pray without it, we may pray but you cannot justly expect any return of your Prayers, except it be as of an arrow shot

thor up to Heaven upon your own head to your wounding. Of this Question I shall speak very plainly, as the Lord shall enable me in the evidence and demonstration of the Spirit; Comparing Spiritual things with Spiritual things.

Some may make it to imply more to ask *in Faith* then to ask *with Faith*; so that it is more to be *in Faith*; then for *Faith* to be *in us*. To be *in Love* is more then to love, and when it is said, *Revel. 1. 10.* that the Apostle was *in the Spirit*, it shoves that not only he *had* the Spirit, and was *filled* with it, but there were great overflowings, and a superabundance of the Spirit. This the Apostle seems to call, *James 5. 15.* the Prayer of Faith, as if their *Faith* rather prayed then they, as St. Paul speaks, *It is not I, but the Grace of God in me*, when Faith rather may be said to act *us* then we to act *Faith*.

But I suppose those high degrees of Faith cannot be meant here, because it is said, that they who have not this Faith, must not think to receive any thing, not the least; if so then the highest degrees of Faith should be required for the obtaining the lowest degrees of Mercy; but Scripture promises are made to the *Truth*, and not to the *degrees* of Grace. To Faith that is but as a graine of Mustard-seed to remove Mountains, and to Love that is but a spark to be victorious, *Math. 12. 20.* but I shall rather endeavour to shew you how Faith is taken here, then how 'tis taken in other places, therefore, *To ask in Faith*, may be here spoken in reference to the Person that prayes, *viz.* he that prayes must be in the Faith a faithful or Righteous Person. The Scripture is full to this purpose, as *Psal. 66. 18.* *If I regard iniquity in mine heart,* though my tongue do not plead for it, nay though it speaks against it, though I refrain from it in my Life; for one may love the sin we commit not, and if I do so regard it in mine heart God will not hear my Prayers: if I give it so much as a good look, for so the *Hebrew*; if I see iniquity in my heart, if I take any pleasure in sin, for *David* calls it *painful iniquity*, for so in the *Hebrew*, No Saint can live without committing sin, but all Saints live without regarding it in their hearts. So also *James 5. 15.* *The Prayer of a Righteous man availeth much*, how much is not set down, because it cannot be set down *how much* it availeth as *much* as they please, they may have what they will; but for a wicked man though his Prayers were effectual they avail not much, since their desires are for temporals. The other places are full to this point, *viz.* that the Prayers of none but Righteous persons are accepted with God, as *Joh. 9. 31. Ch. 1. 15. Prov. 28. 9. 1 Joh. 3. 25.*

I. To

1. To this may be objected, that many unregenerate and profligate wretches have obtained by Prayer, as scoffing *Ismael*, *Gen. 21. 17.* nay *Abah*, a man that sold himself to work wickednesse; prevailed with God, for an adjournment of the Judgment denounced.

I answer 1. This was done by way of Common providence; or Gods Prerogative, not by way of promise, so that they could not reasonably expect that their Prayer should be heard.

2. God did this to honour the Ordinance of Prayer. As when our children come and tell us of some poor body, though we may not think it fit to relieve him in respect of his wants, yet we give him, for fear we should hinder our children from acts of Charity; for they not knowing our reasons of denying him relief, will expound it to be our neglect of the poor. So many times God may give to bad men, lest good men should be discouraged from Prayer.

3. God gives to wicked men when they pray, oft-times for the strengthening of his peoples Faith; for they may be sure if God hears the Croakings of Ravens, he will heare the Mourning of Doves.

I L. You may farther say, are wicked men bound to pray, since their Prayers are an abomination, and they cannot ask in Faith?

I answer. 1. Inability to pay a debt, doth not acquit one from it, nor Cancel the Obligation. If one blows out the Candle, one cannot excuse ones self for not working, by saying that they could not work in the dark; nor can a boy excuse himself from saying the Lesson he hath torn out of his Book.

2. Because wicked men break others of Gods Commandments, it cannot justifie them in the breaking of this, sin doth super-induce a new Obligation, *viz.* to punishment, but doth not cancel their former, *viz.* to Duty.

3. Wicked men sin not in praying, but in praying so.

4. Doubtlesse the wickedest man in the World is bound to desire Grace.

III. But doth not this make God a respecter of persons, since he will hear none but his own Children, and them that love him; if a Judge should favour his relations in Judicature, he should be unjust.

I Answer No, God is no respecter of persons, by doing thus.

1. Because the Prayers of Saints are better, as well as their persons nearer, for the Prayers of the wicked are lazy, irrelevant, breath, wanton Prayers, *Hos. 7. 14.* if Gods People should pray so, God would not hear them neither.

2. If Unbelievers could pray better than Saints, yet God might acquit

quit the Saint and condemn the Unbeliever, as a Judge may passe Sentence against one who hath paid ninty and nine pounds of an hundred, and acquit another who hath not paid a farthing, if his surety hath paid it.

3. Though in matter of Justice we are not to respect persons, *Levit. 19. 15.* yet in matters of favour we may, *Gal. 6. 10.* This may be the first meaning of the words, but not the only, nor as I conceive the chief. Therefore,

I I. *To ask in Faith*, is, to believe, that *all* we say in Prayer is *true*, when we confesse our selves to be grievous sinners, we are to think our selves to be as great sinners as we say we are; when we call God Almighty our Father, we are to believe him to be so.

Then the poor Soul will say, Alas I cannot pray in Faith, for I cannot say our Father, since I do not believe that I am his child, how then can I call him Father?

I Answer 1. Thou mayst call him *Father*, for he is thy *Father*; if thou shouldst see diverse children playing some untowardnesse in the street, and should see a man that passed by, go and single out one of them, and correct him and yet the child should follow him, would you not say he was the father of that child; for a strange child would flye from him, or flye at him if he should strike him. Dost thou not follow God when he corrects thee? be of good comfort, God is thy Father; and thou art his child.

When that precious man *Mr. Murco* was in great anguish, fearing that God was not his Father, these words were impressed on his mind, *If I am not thy Father, why dost thou follow after me?*

Nay not only God is thy Father, but thou *thinkest* so also. When *Naaman*'s servants called him father, what did they mean, but to shew that they acknowledged that he carryed himself rather as a Father than a Master. When the Prodigal returned, though he acknowledged that he was not worthy to be called his son, yet he called him Father, since he had sayled of nothing that might be expected from a loving tender Father. Mayst thou not call God thy Father upon this account, hath he not dealt with thee in abundance of tender Compassion, nay more than the tenderest Parent in the World. Give God the glory due to his goodnesse, call him Father, for thou mayst truly say he hath dealt so with thee. The same *Mr. Murco* being troubled upon the same account, viz. the fear that God was not his Father, had these words come into his mind, with power, viz. *If I am not thy Father, and I thy Enemy? God argues thus with the Jews, Deut. 32. 6.*

III. We

I. We are to believe, that whatsoever we ask of God in Prayer is according to his will, *John 1. 11.*

The poor doubting Soul will say then, I dare not pray for the recovery of my child, since I know not whether it be the will of God it shall recover or no.

I Answer, Thine asking what God hath decreed not to give, makes not thy Prayer sinful, but thine asking what he hath forbid thee to desire; for the will of Gods Decree is not the rule for us to walk by, but the will of his Command, *Deut. 29. 29.* If what we pray for be such as is lawful and good for us to desire, though God should tell us by a Prophet that he would not grant it, yet we might lawfully pray for it, and be blamelesse, for so did *David*, *1 Sam. 12.* nay though God should send us word by a Prophet that we should dye and not live, yet we might pray, and not only be blamelesse but successful, for so was *Hezekiah*, nay though God should forbid us to pray, yet since he commands us to pray in his Word, we may pray, and be heard; for though God bid *Jacob* let him go, yet he wrestled on and obtained the blessing; and *Moses*, though God bid him let him alone, yet *Moses* did not let him alone and prevailed. So then to ask things according to the will of God, is to ask nothing that is unlawful to ask, as for one to pray that God would prosper us in evil wayes, this is to ask what is not according to his will. I say, you are to pray for nothing that is any way unlawful to be desired. Now it is not enough that the thing itself be lawful to be desired, but the end for which we desire it must be lawful; for if we desire lawful things for unlawful ends, we ask amisse, *James 4. 3.* The end why we desire such a mercy must be such, as God approves of, by his Word, as well as the thing itself. To desire gifts of Edification for ostentation, though according to the Will of God as to the thing desired, yet as to the end it is abominable.

As concerning the matter of our Prayers, we are to believe, as hath been said, so as to God we are to believe several things. Indeed scarce any of his Attributes but some way or other we are to act our Faith upon in Prayer, but I shall choose some few on which the eye of Faith is especially fixed in Prayer.

The first is Gods *Omniscience*, for else we shall be at a great losse.

I. If we believe not this, how can we be assured that God hears our Prayers.

For 1. In respect of the number of Prayers, there being Millions of Prayers put up at the same time to God; if he be not Omniscient

how



how is it possible he should hear all, if any should not be heard, how knowest thou that thine is not the Prayer that is not heard.

2. In respect of the Secrecy of Prayer; for except God know our hearts he cannot know our prayers, for it is the heart that prays, the tongue only speaks; *Oraut mens, lingua loquitur.*

3. If God knew not the heart, the poor soul who pray'd with sighs and groans that cannot be expressed should find no acceptance, when the hypocrite that speaks much and means nothing, shall be heard for his much babbling.

4. The Saints ask such things that require infinite Knowledge and Wisdom to do for us; for when we desire God to make us to know him, it requires more wisdom than for us to teach an Infant the Mathematicks. So we desire God to cure us of our spiritual distempers, alas they are so various, so contrary, so deeply rooted in our Natures, we are such froward unruly Patients, that it requires infinite Wisdom to heal us; for when God goes to cure our Pride by afflicting us, then our impatience is increased: That which is the cure of one corruption increaseth another.

5. If we believe not Gods Wisdom and Omniscience we cannot acquiesce in Gods answer of Prayers, for we may suffer but not acquiesce in Gods answer of Prayers.

II. We are to believe Gods *Providence* that he rules and orders all things. Who so thinks that all things are ruled by second Causes, by the Power and Policy of men, or by the Stars or chance, they will not Pray at all, or go to God meerly as a refuge: We shall pray to God, but trust to our selves, or to medecines when we are sick, and to our food when we are well. We may be confident we shall be delivered, but we shall not at all trust that God will deliver us. To strengthen our Faith in this we must know, That those things that seem to be least within the compass of Providence, are wholly guided by it.

1. Things Natural; God makes the Sun to arise, and the Rain to fall, *Mat. 5. Gives to every seed his own body.* 1 Cor. 15.

2. The smallest things they escape not Providence; God numbers the hairs of our head, *Mat. 10. 30.*

3. Things casual, *Pro. 16. 33.* That which we call Chance-medley, is providential as to God: The man in *1 Kings* drew a Bow at a venture, and yet God directed it to an hairs breadth.

4. The Counsels of men; yet against God; yet are ordered by the determinate Counsel of God, *Mat. 2. 23.*

5. Things most unruly; The raging Sea goes so farre and no further

by Gods decree: the roaring Lion cannot destroy a Swine, nor afflict nor tempt a Saint, without Gods leave, *Joh. 1. Luke 22. 32.* The wrath of man as well as the rage of the devil, is ordered and restrained by the Wisdom and Power of God, *Psal. 66.*

6. The skill and inventions of men, *Isa. 28. 27. 28.*

7. Sin it self, whether of Omission or Commission, as silence and discord in Musick, serves to make the Harmony sweeter.

III. Gods Omnipotence is to be believed, else we will stagger through unbelief. This was that in which the eminency of Abrahams faith did appear, *Rom. 4. 21.* and of the Centurion's, *Matth. 8.* and Christ farre more blames them that question his *Can*, than his *Will*, for he doth not so much as reprove the Leper, *Matth. 8.* but so sharply reproves him, *Mar. 9.* hat he makes him weep, because he said, *If thou canst*, &c. he saith, *If thou canst believe*, to show that we cannot believe, if we do not believe Gods Power. We doubtless are generally faulty this way, though we are ashamed to own it, as you may see by this instance. If we have two children sick, the one whose death would be farre more afflictive to us, hath some cold or some other small ditterper, the other of some mortal disease, and given up by Physicians; thou prayest for the recovery of both, but for which of those two recovery art thou least confident, is it not of his who is most sick? and why so? but because thou questionest Gods Power or Providence. If thou shalt say my sins are so great God will not hear my prayers and heal my child, for if indeed that were the reason of thy fearing that God will not hear thee, thou wouldst rather fear it as to thine other child, since his death would be more afflictive.

Now the Saints have more reason to strengthen their Faith in the Omnipotence of God in Prayer, than wicked men, for because the things worldly men desire need not Omnipotence to do: A creature may do what they desire, except God will withdraw his common Providence, for one that is worth an hundred thousand pounds can make a poor man rich; and some Medicines in an ordinary way of Providence have vertue to cure many Diseases: But the things the people of God desire cannot be done but by Omnipotence, *Eph. 1. 19.*

IV. We must set our Faith upon his Goodness and Bountie; for we must not only have high thoughts of Gods other Excellencies, but of his Goodness also, of his abundant willingness to do us good, and loathness to afflict us, for surely he never afflicts us but in case of necessity, *1 Pet. 1. If ye be in many tribulations*. When he afflicts us he only gives us necessities, but when he bestows mercies, he gives us not only for our necessity, but riches to enjoy. When we go to a Covetous

man

man for money, he parts with every penny as with a drop of blood; for us to think God parts so with his Mercies, that he is hard to be intreated, and that he is an hard Master either for *work* or *wages*, are thoughts utterly unworthy, and shamefully dishonourable to the Goodness of God. If thy child, whose finger if it should but ake, thine heart akes, should think thou grudgest him every bit of meat he eats, thou wouldst think him a wretched child unworthy of thy tender affections; and must it not be farre worse in thee to have such thoughts of God? since *tam pius nemo, tam pater nemo*.

Was it so great a grief to *Peter* to have Christ question his love? *John 21.17.* though he had given but sad testimony of his Love but lately; and can it choose but much offend God for thee to question Gods Love to thee, nay his Goodness in it self, when God hath given thee no cause of either, *Mal.2.1.* We should go to God with as much confidence of his Love, and readines to do us good, as the child doth to the tenderest Parent, as we do to the dearest friend we have in the whole world, and much more abundantly: If we do not believe that the goodness of God is as much above the goodness and love of our dearest friend, as we account his Wisdom and Power above our friends, we have unworthy thoughts of that Attribute which God hath most abundantly manifested, and would have most glorified; and the love our friend bears us is but a drop from and of that Ocean that is in God. Doubtless God loves his enemies more then we love our friends; he loves us more (if we love him) then we love our selves or him. Surely God loves the weakest Saint on earth more than the highest Angel in heaven loves him; for when God saith that he *So loved the world*, it was such a *Sic* there was no *Sicut* for it, it might not be said as the Angels loved God. Ah we deal unworthily with God in having base low thoughts of his goodness, he hath little deserved it at our hands, he that hath done such wonders and miracles of Mercies for us, and hath promised to do more; Say that every mercy is too great for thee to receive, but say not that any is too great for God to give: Surely, surely God is more willing to give, than we are to receive mercies.

But you will say, *If God be so willing to bestow mercies, why doth he not bestow them without prayers, and such importunity?*

Answer, God doth not thus because he is not willing, but because we are not fit for Mercies, for God *wants to be gracious*: The tender Mother, had rather give her child Cordials than bitter Pills, but her child is sick: By our Prayers we make not God more willing, but we become more prepared for Mercies, for our Prayers exercise, and so strengthen grace, and strong grace weakens and mortifies corruption, and then we are fit

for mercies. God only stays while he may bless us indeed, as *Job* phraseth it. One that is in a Boat and pulls a Rope whose other end is tied to a Rock, pulls not the Rock to the Boat but the Boat to the Rock; so our Importunities move not God but us.

But you will say, when we pray for others this reason holds not, for their graces are not encreased by our praying for their deliverances from misery or danger, or the Church from persecution.

I Answer. It is true, but our Prayers add to our reward, for God is in goodnesse as Sathan is in badnesse, and much more abundantly; whereas when Sathan hath a Commission and intends to do some mischief, he as oft as he can engageth Witches to put him upon doing that which he intends to do, howsoever that he may involve them in the guilt, as if they themselves or that he had not done it if they had not put him upon it. So God that the Saints may have the reward of the good he doth to others, as if they themselves had done it, or as if God would not have done it without their Prayers, puts them upon praying for those Mercies for others, which he will do howsoever, *Eph.* 59: 16.

III. The Third Object of Faith are the *Promises*, and there are three kinds, some to Prayer, some of Prayer, some to the *Person* praying. We are to act our Faith upon all, but for brevity sake (for I am forced to Contract) I shall answer but one Objection.

The poor Soul will say, I do not believe I have any Interest in the promises, therefore I cannot pray in Faith. I Answer.

To obtain the Mercies included in a promise, it is not required that we should believe our Interest in it but the truth, not that God will perform to us but to those to whom it belongs, though you do not believe it belongs to you, for the promises made to Graces, are made to them that have them, not to them that believe; as for example, the promises made to Faith are made to them that have Faith though they believe not that they do believe, and that poor Souls doubt that God will never make good any promise to them, proceeds not from any doubt of Gods veracity or faithfulness, but of their own unworthinesse and non-interest in them.

IV. The fourth and main Object of Faith which our Faith must eye in our Prayers is *Christ*, in whom all the Promises are yea and Amen, who hath reconciled the Person and Attributes of God, and concerning Christ we are to believe.

I. The great love God bears to Christ, which is doubtlesse greater then to the whole Creation, for so which of the Angels said he at any time,

*Thou*

*Thus are my beloved in whom I am well pleased.* Gods Love to Christ is not only greater, but diffusive, for the Love that God bears to Christ is as the oyl that was poured upon the head of *Aaron* which ran down to the skirts of his garments; so the Love that God bears to Christ terminates not in the Person of Christ, but is communicated to all that are his. As *Haman* to shew the great hatred he bore to *Mordecai*, would not bound his malice on the person of *Mordecai*; but would destroy the whole Nation; So God thought it too small a Testimony of his Love to Christ to be well pleased with Christ (for so he is with the Angels) but he is well pleased in Christ with the whole World, I mean all Nations. We must believe this, or we cannot expect any favour for his sake. His Love to Christ is so great, that his Love to Christ is greater then his hatred to sinners; so that any sinner may be reconciled and accepted, through Christ. God came to reconcile God and sinners, not God and sin. As one who desires the King to be reconciled to such a Traytour, doth not desire him to be reconciled to the Treason, but to the Traytour.

I I. We are to believe the fulnesse of Christ's satisfaction, and the greatnesse of the value and efficacy of the death of Christ; for if Justice be not satisfied, we have no Throne of Grace, but a seat and Bar of Justice to come before. The Blood of Christ hath a pacifying, purifying, purchasing, perfuming, reconciling, satisfying, justifying virtue. It pacifies Gods wrath, it reconciles and justifies our persons, it purifies our Nature, it perfumes our duties, it purchaseth our inheritance.

III. We are to believe the efficacy and infallible successe of Christs Intercession. The fulnesse of Christs Intercession is in this, that he doth three things for us, all that we stand in need of, according to what was Typified by the High-Priest, for he did three things.

1. He sprinkled the blood upon the Mercy-seat, hereby an attonement was made as to our sins, they being pardoned.

2. He went in with Incense, hereby our duties were perfumed; so God is said to inhabit the Praises of his People, and to dwell in thick darknesse, i. e. in the thick smoke of the Incense.

3. He had the Names of the Tribes engraven on his breast or heart. Christ pleads the love he bears to his People. Three places the names of the Saints are written in, out of either whereof nor men nor Devils can blot them out, viz. in the Book of Life, on the palms of his hands, and on the heart of Christ. I may add the fourth thing the High-Priest did when he entered into the Holy Place, viz. he went in with



with all his rich Priestly Garments, to shew we should be clothed with the rich Robes of Christs Righteousnesse, for what the High-Priest did, he did not in his personal but in his publick capacity. Now the efficacy of his Intercession was not only from the wonderful Love God bore to Christ, from the unparalleled Interest Christ had in the Father, by these means we may expect all acts of favour; but we have Justice on our side, for favour is an arbitrary thing, therefore Christ is our Advocate, 1 *John* 2.1.2. he presents our case not by way of Petition, but by way of pleading; for Advocates do not petition but plead.

So then Christ doth four things as to our Prayers. 1. He endites them by his Spirit, he perfumes them by his merit, then he presents our Prayers and Persons, for we have access through him, *Ephes.* 3. 12. and then superadds his own Intercession, his blood crying louder then our sins, and better things then our Prayers.

IV. We are to believe and improve this truth, *viz.* that the Father exceedingly delights to honour Christ, and hereby God wonderfully honours Christ by pardoning, and receiving into favour such Rebellious sinners as we are for his sake, by forgiving any thing for his sake. A sinner cannot please God better, then by coming with confidence for pardon for his sake. If we come for pardon or mercies, and our Confidence ariseth from our low thoughts of the number or sinfulness of our sins, or of Gods hatred of sin, or our ability to satisfy Justice or deserve Mercy; our Confidence is desperate impudence and arrogance, but if purely from the high esteem we have of the incomprehensibleness of Christs satisfaction, and of Christs Interest in Gods Love, and of the Fathers delight to honour Christ; such Confidence is precious and acceptable with God, and whosoever hath it, may go with as much freedom and assurance of favour, as if he had never sinned, with as much as *Adam* in his Innocency, or the Angels in Glory. Alas we do not believe or not improve these truths, for if we did, we might have any thing, for Christ hath Interest enough in God to bear us out, and procure any Mercy.

V. We are to believe improve and obey Christs Command, *viz.* in *John* 14. 13, 14, 16, 23. the former truths give us great hope, but this strong Consolation, for though such a great Person had never so much interest in some other great Person, with whom we had to do, yet without a Commission from him we might not go in his Name, but Christ hath not only given us leave but a Command, and now it is not an arbitrary thing, we may do or not do, but we must do. This is the Incomprehensible goodness of God, that what is for our good he commands

mands us, that not only we may be put on the more to obtain what is good for us, but that it may be an act of obedience, and so we may be rewarded for procuring our own happiness.

So much for the things we are to believe, now for the manner of believing.

1. We are to believe these things of God and Christ with an Historical Faith.

2. With a Faith of Recumbency we are to rely upon the Power, Wisdom and Goodness of God, and upon Christs Interest in God, &c.

3. Saints are by way of duty but not by way of a necessary Condition of obtaining whatsoever they ask, to believe with the Faith of assurance of obtaining whatsoever we pray for. By Faith here in the Text is not meant, that we must without any doubt or wavering believe, that we shall receive in kind whatsoever we ask, even the very thing we pray for.

1. The Leper was cured though he prayed with an *if thou wilt*.

2. Those in discession should put up no acceptable Prayers, since they have not Faith of assurance of obtaining.

3. Christ when he comes at the day of Judgment, he shall not find this Faith on the Earth, *Luke 18. 8.* and yet *vers. 7.* it is said, God will hear those Prayers.

4. The Apostle forbids this Faith *vers. 7.* therefore it is not the Faith here commanded, for then it should run thus, you must believe you shall receive the thing you ask for, but if you do not you must not; many more arguments may be brought to prove this, but these shall suffice, besides what shall be said in the Positive handling this Question, *viz. What Faith is required as to our believing absolutely and undoubtedly, in kind the very thing we ask,* which I shall Answer in several Propositions.

I. When we ask Temporal blessings as we ought, we are bound to believe we shall receive them as we ask them; for our Prayers for Temporal things should be spiritual as to the end, and moderate as to their measure, and conditional as to their effect upon us, *i. e.* if it be for our good. now since our desires are to be Conditional, and Gods Promises of Temporals are Conditional, we must not absolutely believe we shall receive what we ask: a Conditional promise cannot be a foundation for an absolute Faith.

II. Our Faith and Confidence of obtaining the thing we ask, should proceed *pari passu* should be as strong to the event as it is to the Conditions. If we are very confident what we ask is for the glory of God

or our good, we must be as confident that we shall have it; for as we are to put no Condition to absolute Promises since God hath put none, so we are to add no more Conditions to Conditional Promises than God hath put, and upon those Conditions we are as fully to rely upon Gods performance, as upon his performance of absolute Promises.

III. Though we cannot nor ought not certainly to believe the obtaining the thing we ask, if it be Temporal by virtue of the Promise, yet by virtue of an immediate assurance God may give us of receiving the very thing we ask, we may and indeed cannot chuse but expect it. We read of Gods dealings so with several of his Saints (with Mr. Fox and many others.)

IV. As for Spiritual blessings they are of four sorts. 1. Of Edification as gifts, such as speaking with Tongues, and Propheying in the Primitive Church, and the gifts of Preaching and Praying now, or

2. Of Consolation as assurance, and the Comforts of the Spirit, the Privileges of the Kingdom of God, as Peace, and Joy, in Believing.

3. Of Sanctification, as Grace and Glory, for the former the same rules as belong to Temporals belong to these, but for Saving Grace, as our Prayers ought not to be Conditional, since we are sure it is for our good, and the glory of God for us to be holy; so our Faith ought not to be conditional but absolute and particular, that God will give us Grace and Glory, if we sincerely and fervently ask it.

4. Yet though I should believe that God certainly will give Grace, nay and all other things, if good for me, yet my not believing that God will give me Grace, doth not null mine interest in the Promise, but only my Comfort, nor shall it hinder Gods performance; though it hinders our expectation of receiving.

V. Though we are not absolutely to believe we shall receive Temporal blessings or those of consolation or edification, yet that we do not more confidently expect the performance of such Prayers in kind, proceeds generally from our not believing and improving the Power and goodnesse of God, and the great Interest Christ hath in God, and the rest that I have spoken of, for generally we are more confident that the thing we pray for is good for us, then we are that we shall have it.

VI. We may be as confident that the restoring of our selves or our relations to health, or deliverance of them out of danger is for our good, as they in our Saviours time, who prayed to him for these mercies, were.

VII. As

VII. As the case stands between Justifying Faith and assurance, so the case stands as to our receiving and our expecting the answer of our Prayers in kind.

1. As we may and shall have all the Promises that are made to Faith made good to us, though we do not believe that we have Faith, and by Consequence do not believe they shall have them made good to us; so when we pray for those things God hath promised to those who love or fear God, or walk uprightly, though we do not believe we have that fear or love, or that we walk uprightly, if we have those Graces we shall receive the Promises made to them.

2. As there are two kinds of assurance, one which comes from the Testimony of our own Spirits, when upon serious examination of our selves, we find that we do believe; the other which comes from the Testimony of the Spirit of God, witnessing with our Spirits; So there are two kinds of assurance of receiving the thing we ask; one which proceeds from our believing and improving our believing the Power and goodness of God and Christs Interest in God; and Gods delighting to honour Christ, by giving the mercies we ask in his name, the other from Gods immediate assuring us that we shall receive the very mercy we pray for.

3. As the immediate Testimony of the Spirit comes with more evidence than the Testimony of our own Spirits, so the immediate assurance that God gives that we shall receive the things we pray for, is clearer and fuller than that which we have by our relying upon the Power and goodness of God, or to speak more properly, we do more fully rely upon the goodness and Power of God when God doth immediately enable us so to do, than when we work out this Confidence by our own endeavours, assisted by the ordinary concurrence of the Spirit.

4. As it is not our sin to want the immediate Testimony of the Spirit, so it is not our sin not to have this particular assurance of receiving what we ask. These Parallels may be far more enlarged, and will hold as I think in all particulars.

The Use of this, 1. For Consolation to all that love and fear God; for thy not believing God will grant thy Prayers, shall not hinder thy Prayers from being accepted and granted; for although if thine unbelief were built upon thy not believing Gods Power or goodness to do what thou prayest for would hinder thee, yet since thy diffidence proceeds from thy not believing that thou art such an one as the Promises are made to, such thine unbelief shall not make the promise of

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God of no effect, *2 Tim. 2. 13.* In the 11. and 12. verses the Apostle saith, *if we are dead with Christ* (not if we believe we are dead with Christ) *we shall live though we do not believe we are dead, if we are dead it shall not hinder: for if we believe not, God is faithful, 2 Tim. 2. 13.* for suppose one dyes and leaves such an one a Legacy, though he to whom the Legacy is left doth not know of any such Legacy, yet the Executor will not therefore not give him the Legacy; nay though he will hardly believe it when he tells him, yet he will keep it and give it him; so the Legacies that Christ hath left to the Saints, though they little think any such Legacies are left by Christ to them, yet their ignorance shall not frustrate Christs Love, nay though they will not for the present extend their hand of Faith to receive it, yet God will and doth keep Mercy for Thousands, untill they will receive it, *Exod. 34. 7.*

11. The second Use is an Use of Exhortation. Put in thy Claim for Mercy, for thy Claim will hold, not according to thy sense, knowledge or belief that thou hast an Interest, but according to the Truth of thine Interest. Suppose thou shouldst promise to give to every one of thy children such a gift if they were good children. Suppose one of your children who had obeyed your commands, and had been very inquisitive to know your will, I say, suppose such a child should sit weeping because he thought he had not obeyed your commands, and because he thought you were angry with him, and upon that account would not come for your promised gift, would you not therefore give it him, nay would you not only be pleased with his obedience, but that he took so to heart your supposed anger? So O poor Soul that sittest weeping with thine eyes full of tears, and thine heart full of sorrow, under the sense of Gods supposed displeasure, shall not God wipe all tears from thine eyes, and give thee the Promises he hath made to thee, though thou through the sense of thine unworthiness doest not believe thou hast any Interest in them?

2. The second advice is, that thou shouldst endeavour to obtain the Graces to which the Promises are made, *viz. Fear and Love of God, and uprightness of heart, &c.* whilst others are examining, and going from Minister to Minister to know whether they have those Graces, be thou getting of them. For

1. Thou shalt be sure to get an interest in the Promises, for they are made to such as have the Graces, not to those that know that they have those Graces, and if thou hast Title thou shalt have possession.

2. By getting greater degrees of Graces, the trouble of examination

tion will be needlesse, it will save thee that labour, whereas otherwise thou wilt perpetually be put to examination: As for instance; Thou findest a spark of fire and coverest it up again, and letteth it lye we, to morrow thou wilt be as far to seek, and wilt as hardly find the spark and know whether there be any fire to morrow as to day. Another knowing where to have fire close by, knows she can as soon fetch it from her neighbour as find it on her own hearth, if there be but a spark or two, she therefore fetches some, and blows up into a flame, and she layes on fuel to keep in the fire; So thou knowest where thou mayest have Gods Love, viz. from God, *who is near unto them that call upon him*, they know they may have it sooner by Prayer then find it by examination; this they blow into a flame, and as when the fire flames we may be sure there is fire without poring to find it; So when thy Graces are in an eminent degree they are so apparent, that one that hath but half an eye may see them.

3. By getting the Conditions to which the Promise is made, thou shalt often get what is better then the Promise it self; for the Promise is often Temporal when the Condition is Spiritual.

III. Study much or rather Meditate much upon these great Gospel Mysteries of Christs Satisfaction, of Christs Interest in the Fathers Love, and of the Fathers delight to honour the Son, by giving mercies, and pardoning sinners for his sake. Know that thou greatly dishonourest Christ when thou goest timorously to God for any Mercy in his Name, and it greatly argues thine infidelity: Suppose thy friend that was bound with thee for some great sum of money, and he hearing there were Sergeants to arrest thee, should put himself into their hands to save thee from prison, and he should be carried to prison ~~and pay~~ the debt, and send thee word that he had paid the debt every farthing, if thou shouldst notwithstanding be afraid to see thy Creditor, or stir abroad. would it not argue that thou believedst not thy friend had paid the debt?

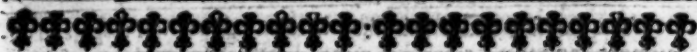
IV. Go then with Confidence to God in the Name of Christ, since Christ hath bid thee, or else thou hast strange thoughts of Christ.

Suppose a friend of yours should bid you go to such a great man for such a Courtesie, and should tell thee that he had spoken to him in thy behalf, and bid thee not fear, for he could have any thing of him that he spoke to him for, and should bid thee go to him in his Name, and tell him he sent thee, if thou shouldst stand considering what to do, and shouldst fear that for all thy friend professed he had so great an Interest in that great man, you should not find it so when you came to

him, would not this show that you feared your friend boasted of more Interest then he had.

Christ hath plainly bid us go to the Father in his Name from him, and that we shall have any thing whatsoever; if we doubt whether when we go to the Father in his Name we shall obtain, doth it not plainly argue our low thoughts of Christs Interest in the Fathers Love, and that Christ hath higher thoughts of his Interest in his Fathers Love then indeed he hath. The sense of thine own unworthinesse should by no means hinder thee, except thou wentest to God in thine own Name, for the Question in this case is not how God loves thee, but how God loves Christ. Thou hast thoughts high enough of Gods Love to Christ, if thou knowest that God loves Christ more then he hates any sinner in the World. Thy thoughts are not high enough of Christs Love to thee, if thou thinkest Christ will deny thee any thing, nor hast thou worthy thoughts of Gods Love to Christ, if thou thinkest God will deny Christ any thing, or any one that comes to him in his Name whom he bid so to do, for in so doing he doth not so properly deny thee as Christ.

**How**



Of the cause of Inward Trouble, and how a Christian should behave himself when Inward and Outward Troubles meet?

Gen. 42. v. 21, 22.

21. *And they said one to another (yea but) verily we are guilty concerning our Brother, in that we saw the anguish of his soul when he besought us and we would not hear, therefore is this distress come upon us.*

22. *And Reuben answered them, saying, Spake I not to you, saying, sin not against the child; and you would not hear? therefore behold, also his blood is required.*



**I**N this Chapter we have the description of our Fathers, the Patriarchs, their first journey into Egypt for Corn, to relieve their Famine in Canaan:

Herein is considerable, 1. Their entertainment there; it was harsh; with much trouble, more danger; the great Lord Treasurer of Egypt would not know them, but treats them roughly, v. 7. takes them for Spies, v. 9. rejects their defence, v. 12. renews, and out of their own mouths reinforce his Charge, and suspicion of them, v. 14. threatens to commit them, v. 15, 16. commits them, v. 17. puts Bonds upon one of them till the rest should quit and clear themselves and him of suspicion, v. 19, 20. This is their cold and sad welcom and entertainment.

2. The



2. The consequent of this their hard and distressfull usage and entertainment, and that is trouble of mind, horror and perplexity of spirit, *And they said one to another, &c.*

The words then are the Holy Ghosts Report of the Case of the sons of Jacob, their being spiritually troubled by way of Conviction or Judgement in their own (which also is the Lord's) Court of Conscience.

Wherein we observe the

I. Actors	{ Registers, Accusers, Witnesses, Judge, Tormentors,	} themselves.
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II. Proceffe in judging themselves; Wherein

1. Self-accusation of the cause of their trouble, their sin, with the utmost aggravations, *we*.

1. In general, *We are guilty.*

2. In particular, of Envy, Wrong against a Brother, whom in bitterness we saw without pity, and were deaf to his intreaties; Obdurate to the admonition of *Reuben*, and abiding therein.

2. In self condemnation, *Therefore is this distress come, and his blood required.*

III. Execution; Wherein

1. The smart, by inward terror and confusion, their hearts mis-giving them is deeply affected, and that makes them very abrupt, *Yea verily, &c. Alas what shall we do.*

2. The circumstance of the time when, couched in *And in the*

1. In general, many years after the offence was done.

2. In special, now that they were outwardly in an afflicted condition.

Doct. 1. Every man hath a Conscience within himself.

2. The guilt of sin turns a mans Conscience, i.e. himself against himself.

3. Conscience is apt to be very sensible, when its awakened, not only of sin but particular sins, and the particular circumstances and degrees thereof in the utmost, and charge all upon a mans self, as upon Gods Decrees or Providence, not upon the Devil or evil Company, &c.

4. Envy, unnatural affection, cruelty, deafness to the intreaties of the distressed, obduracy against warning and admonition, continuance in sin without repentance, &c. are very harmful and dangerous.

5. The

5. The accusations and condemnations of Conscience are terrible, or cause terror beyond all expression.

6. There is a time when God will call over sins that are past, and charge them upon the Conscience.

7. Inward trouble of mind sometimes yea usually comes upon the people of God when they are outwardly in some distresse.

I shall speak of the two last, and in them something of all the other, saying the fourth, containing the particular matter of Fact, viz. cruelty and blood, which I shall not meddle withall.

These then are the two Doctrines:

1. There is a time when God will call over past sins with horror, &c.

2. This time of inward horror falls in with outward trouble.

Doct. 1. There is a time when God will call over sins that are past, without repentance, and charge them upon the Conscience with horror.

Here's the Case; The sons of Jacob had formerly trespassed against God in the matter of their Brother, And they said, &c. now and not till now that we read of, is the guilt and horror of it reflected upon their Consciences. In fine, the *at* passes, the guilt and consequent remains.

Sin is like some poyson, which may be taken at one time, and work at another, it may be seven years after: 'Twas now more then seven and seven yeats, that the poyson of this sin began to work.

'Tis true of { Family sins, *Hos. 1. 4.*  
 { National sins, *Ezek. 4. 4. 5. Lam. 5. 7.*  
 { Personal sins, as here: And that's the Case

Not only of the wicked, as in the case of Cain, *Gen. 4. 7. If thou doest ill sin lies at the door*, to shut out Mercies and let in Judgements; and that as a fell Mastiff, or a sleeping Lion, ready to take thee by the throat, whenever the Lord awakens guilt in the Conscience.

2. But also of the Godly, *Psal. 19. 12. & 25. 7. Job 13. 26. Thou makest me to possess the sins of my youth.*

Reas. 1. From God.

1. God remembers all, *Amos 8. 7. As I live saith the Lord, I will Reas. forget none of their works.* 1 Sam. 15. 2. I remember what Amaleck did, &c. God hath three Books:

1. Of Prescience, wherein he writes down our names, and his purposes concerning us. The Arminians deny that Book.

2. Of Providence, wherein he writes down our names and all his are over us. The Epicure and Atheist deny this as also the former.

3. Of.

3. Of Possessence or remembrance, wherein he writes down our names and all the particulars of our carriage towards him.

1. Whether they be good; no act of Piety or Charity, not a cup of cold water from the Spring of Love, not a drop of tears from the Spring of Godly sorrow, not a sigh from the bottom of a broken heart, but its take notice of, booted, recorded, *Mal. 3. 16.* Or

2. Bad; not a wicked thought, a malicious scoff or wicked action, word, motion, but God marks it, and sets it down in the Book of his remembrance. *Psal. 50. 21.*

Reas. 2.

2. God need not reflect, or look back, for he hath all things present before him, that ever were, are, or are to come. *viz.*

1. In *Speculo decreti.*

2. In *Causis particularibus.*

Gods Knowledge, (called fore-knowledge, and remembrance in respect of us and the things known) is as his being, altogether in *puncto eternitatis*. There is not in God *first* and *second* of time, and cause, no *was* and *is* to come, but all *is*. There is not with God beginning succession and end, but his name is *I Am*, and so is knowledge as himself, *yesterday, to day and the same for ever*, 2 Per. 3. 8. The knowledge of men is as of one standing on the shore, where some ships are past, and out of sight one way, others to come, and out of sight another way, others in sight fight over against him; but the Knowledge of God as of one on the top of an high Mountain, where with one view *all things are present*, Heb. 4. 13.

Reas. 3.

3. God also seals up our iniquities as in a bag, *Job 14. 17.* as the Clerk of the Sizes seals up the Indictments for the next Circuit, may God himself will bag them, and seal them up with his own hand and signet, *Deut.*

32. 34. God speaking of the provocations of his People, saith he, *Is not this laid up in store with me, and sealed among my treasure?* So strict and earnest is God, for security, as we say, *Sure bind, sure find*. What more sure and safe then that which God himself layes up in Bag and Cabinet, and seals among his Jewels? As when God makes up his Jewels of Mercy, he will remember them, *Mal. 3. 17.* So when he casts up his treasures of wrath he will remember them.

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4. Gods Truth engages him in this case, his Word cannot passe away, now he hath said it, *Exod. 24. 7.* he will by no means acquit the guilty. (*i.e.* Unless the blood of sprinkling for repentance and remission be applied.) said again, *Psal. 68. 21.* I will wound the head, and again, *Esay 65. 20.* The sinner an hundred years old is accursed.

Now as the Godly look to have God as good as his word for good,

good, so the wicked must look to have God as good as his word for *Zach. 1. 6.*  
evil. *Did not my word take hold of your Fathers?*

5. No time can remit Gods anger: if you offend a man, and he *Reas. 5.*  
be angry, you may get out of the way, and time will waer off the me-  
mory of the offence, or at least assuage his passion, but 'tis not so with  
God; but if he be once angry, he is for ever angry, the same cause,  
which is sin unrepented, remaining, *Psal. 7. 11. God is angry with the*  
*wicked every day,* for the sins he commits one day; the Anger of the  
Lord, unlesse he works a change in us abides upon us, burning to the  
bottom of Hell, *Psal. 90. 11. O! as his fear is, so is his wrath,* and a thou-  
sand times more.

6. Lastly, the sinner is as much under the power of God at one *Reas. 6.*  
time as at another, forty, a hundred, a thousand years after a sin is com-  
mitted as when the sin was first done.

As the People of God are born up with that word *Behold the hand*  
*of the Lord is not shortened that he cannot save,* *Es. 59. 1.* So the wicked  
sink under the terror of that word. *Ezek. 22. 14. Can thy heart hold and*  
*thine hands be strong when I shall visit, when I shall deal with you* saith the  
Lord?

This is the first Reason from God.

*Reas. 2.* From Sin. In a Two-fold Consideration of every sin, wherein  
there are two things which make sin unrepented sure to be called back,

1. There is in every sin a breach of the eternal rule of Righteous- *Reas. 1.*  
ness. *1 John 3. 4.* Now the breach of an Eternal Law, must needs  
be Eternal, unlesse he which is Eternal, make it up (*i. e.* Christ in  
giving repentance and remission.) Make a breach in a stone wall,  
you may come many years after and find it as you left it, and it must  
hold as long as the wall holds if it be not made up; even so it is in this  
case. Let one come from the dead and warn us, those poor cursed  
castaways are still, and must be still, and ever, crying out under the  
wrath of God. What is the reason I pray? verily not only because  
they sinned out of an affection and spring to sin for ever, but also be-  
cause every sin is objectively infinite and eternal, being against the In-  
finite Eternal Law of the Eternal God; now the Law being wronged  
by the sinner, demands and solicits the Justice and Vengeance of God  
against him, till it be satisfied to the utmost farthing, therefore till  
then (*i. e.* for ever) must the wrath of God abide upon him; and if  
time wears not out the breach of the Eternal Law in Hell, much lesse  
doth it make any alteration therein here, while thou doubtest and treb-  
lest thy sin, by going on with an impenitent heart.

E e e

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E e e

2. There

Reas. 2.

Deu. 31. 9.  
Jer. 13. 23.  
Jer. 17. 1.

2. There is also in every sin, a spot, stain or brand, whereby the sinner is marked out for Judgment and Condemnation; as we say of a Murderer as to man, so we may say of every sin (which is hatred and so murder of the Blessed God) as to God, there is alwayes some mark or token whereby he is known; and that is the *macula*, which sin doth impresse upon him; now this also, is an indelible Character, as the former of Guilt was (save only when upon the penitent heart-changing application of the blood of sprinkling there is made an alteration of the case.) It is plain, *Jer. 17. 1. It is written with a pen of Iron and the point of a Diamond. Jer. 2. 22. Though thou take thee much nitre, and wash thee with much sope, yet thine iniquity is marked before me, saith the Lord. David cries out so, Psalm 51. O! wash me, purge me! &c.* this is the second reason from sin.

The third is from the sinner himself, i. e. from his own Conscience.

There is in every rational Creature, a certain thing called Conscience, upon the account of which also sin must needs be kept upon the file for a back-blow. Know here that

There are divers acts of Conscience, and all of them unavoidable, 1. Directive, as to that which is to be done, it being the Law written in the heart, it points to all the duties and sins, whereby that Law is kept or broken, warning from the one, and putting on to the other, *Gen. 39. 9. How shall I do this, and sin, &c. Psalm. 119. 59. I considered my ways, and turned my feet into thy testimonies;* thus Conscience is a Monitor.

2. Reflexive, both *gratulatory* and *reprehenfiv*, as to all that which is doing or done. 1. Considering, observing, and recording, whether it be done, or no, the matter of fact simply with the natural Circumstances of action negative and positive, both in the point of Omission and Commission. *Item* this is done or not done.

2. Taking notice and recording the quality of the fact in a comparative act, comparing it with the rule, together with the moral Circumstances thereof; thus Conscience is a surveyer, witnesse, Register. *Item* in the doing or omitting of this and this the Law is broken, and the forfeiture and penalty is incurred.

3. It applies this and sets it home upon the sinner, thou art the man. This thou hast done, verily thou art guilty, &c. thus Conscience is a Judge also, and gives Sentence touching both the sin and sinner, *pro* or *con* as the Case is.

4. It never leaves nor gives over these acts of warning, observing, recording,

recording, witnessing and judging, till Judgment take place, and the Law, and Sentence be fulfilled upon the sinner. Verily I am guilty, &c. thus Conscience is Tormenter and Executioner also, executing its own Sentence by affecting the heart, and moving the affections as of joy and boldnesse if the Case be good; so of horreur and fear, shame and sorrow, if the Case be bad, &c.

Now these acts of Conscience, though happily for a time suspended as it were, are unavoidable, upon a double account: and Conscience cannot be bribed.

1. Because of that relation, that Conscience hath to God, it ever takes God's part, and God it's self is Gods deputy, and Viceroy; and so it's voice and judgment is the very Voice and Judgment of God himself; who can and will maintain it in its office, till he brings forth Judgment unto victory.

2. Because of it's relation to a mans self; it is *Sensus & prejudicium Judicis Divini*. Nothing so intimate to a man, and inseparable from life, as this bosome Judge, and God's Court within a man, 'tis a part of a mans Soul and self as subordinate to God and his Judgment; So that if a man can run away from God, or himself, then he may escape the reflection of his sin upon him, but if not, then know, it must be an evil and bitter thing, that thou hast departed from God in any known sin, either to thy penitent amendment or penal condemnation and confusion, and that upon all accounts. 1. In respect of God. 2. Of Sin. 3. Of the Sinner himself. *Jer. 2. 19. Thine own wickednesse shall reprove thee, thine own iniquity shall correct thee*; all the time thou abidest in sin thou art gathering either Hemlock to poyson thee, or Wormwood to make thy life bitter.

*Jer. 2. 19.*

1. Instruction: 1. See then the malignity and danger of sin. Fools make a mock of sin. *U/c. 1.*

2. See the vanity, sinfulness, and desperate danger of presuming upon any bottom of peace and satisfaction or security, whilst sin remains: of a truth thy peace and hope thereof shall be as a Spiders web, and as the giving up of the Ghost, and thy presumption must end in despair; bribest thou thy self with a perswasion of peace, presuming and leaning

1. Upon Gods Patience? remember forbearance is no payment or forgiveness, nor sign thereof.

2. Upon outward Priviledges? *Math. 7. 21.* God knows thee not, whilst thou art a worker of iniquity.

3. Upon the Mercy of God? He is holy, and therefore must be

*Ecc 3*

just;

just; and because just, angry; and because angry ever angry, unless Christ be thy Peace upon Faith, and a through change of heart.

4. The Blood of Christ? though it be an ocean, yet not a drop of it can do thee good, unless it turn thee from all thine iniquity.

21. all this is but Physick in thy pocket.

5. The Promises of the Gospel? they are sweet, but poyson to the impenitent; as bread to a dying man.

6. Upon thy Faith in all this? whilest impenitent, all's but notional and imaginary, and so thy peace and happinesse is but a notion.

2. Therefore be Exhorted to get thy sin off.

I shall here do two things, 1. Give you some directions how to put you in the way to escape this doom. 2. To awaken my self and you to the serious use of them by some Motives.

1. Then if you ask how, I Answer.

Use 2.

Direct. 1.

1. Attend to and comply with the Word and Spirit therein, in summoning thy self to Gods and thine own Bag of Conscience, suffer thy self to be stopp'd, as a loose, and skulking malefactor, seize and sequester thy self to hearken to the call and treaty of the Word about thy condition; the Hoe and Cry of the Word is after thee to apprehend thee.

Direct. 2.

2. Let Inquisition and diligent search be made into the matters between God and thy Soul; this is the way, *Lam. 3. 20. Let us search our wayes and turn &c.* this the miscarriage. *Jer. 8. 6. No man considered, and said what have I done;* the first step to peace with God, is Enquiry, *Is. 21. 12. If ye will enquire, Enquire, Return, Come.*

Direct. 3.

3. Declare against thy self, turn Gods faithful Pleader against thy own Soul; accuse thy self in free and particular confession, whereof thou art guilty, with all the killing Circumstances thou canst find out. This will prevent the Accuser of the Brethren.

Direct. 4.

1 Cor. 11. 31.

4. Condemn thy self, charge thy self with fault, guilt, punishment, *Lev. 26. 41. So shalt thou prevent the Condemnation of the Lord,* though thou canst not satisfy the Justice of God in the least, yet thou must glorifie it to the utmost thou canst.

Direct. 5.

5. Be thorow, and to purpose; and constant herein; for if thy sense of thy condition be not real, thy cure will not be real; there will be no more reality in the application of the Word for the one, then there is for the other; to no more purpose wilt thou apply the Word to thy self, then thou applyest thy self to the Word; therefore give thy self to it to dwell upon thy Case, hold the object close to the faculty till it make some impression, and thy heart yield.

6. Fly

6. Fly to the Lord Jesus, and the mercy-sear in his blood, 1. For repentance, 2. For remission. He is exalted to give both, *Acts 5. 31.* none can take up the quarrel between God and thee save only Christ alone; he, he is the way; God's way to thee for grace and mercy, and thy way to God for Faith. Lord I am a guilty helpless creature, but thou hast laid help upon one that is mighty to save, from the utmost to the utmost.

*Direct. 6.*

*1 Sam. 2. 25.*

7. In him therefore cry to God for mercy and grace with thy whole heart, O mercy mercy Lord; I have wronged thee Lord, forgive me, I have defiled my Soul, Lord wash wash me, I have wounded and cast away my Soul, Lord heal me, Lord save me &c.

*Direct. 7.*

*Psalm 51.*

8. Cry for mercy till God have mercy upon thee, *Psalm 123. 2. 3.* take heed thou be not temporary for a fit, but set thy self in an habitual renour, restless after Interest in Christ, and the great work till it be done.

*Direct. 8.*

9. Accept of Christ upon the terms of the Gospel, not thine own, or picking and chusing, but as he, *Lord what wouldst thou have me to do?* Consent and resign thy self stooping to his Articles of Peace; to deny thy self, of the dearest, bear the heaviest, do the strictest, as he shall call, not that thou canst do any thing, but upon these terms, if he will receive thee, and furnish thee with grace, thou wilt follow, and cleave to him with full purpose of heart.

*Direct. 9.*

*Acts 9. 6.*

10. Cashier and discharge in thy purpose, and endeavour in dependence on this Christ in the Promise, what ever thou knowest offends in heart, and life, what ever belongs to a carnal mind, which is enmity to God, and addict thy self to the pleasure of God in all known commands, and whatever favours of the Spirit, and the Kingdom of God.

*Direct. 10.*

11. Upon these terms consenting to embrace Christ in the offer of grace, rest upon Christ, who is assuredly thine, and will never be other-wise.

*Direct. 11.*

2. The motives. 1. The comfort of this way 1. *Now then there is no condemnation to them that are in Christ &c. their iniquities shall never be remembered:* God sees no iniquity in *Jacob*, there's no fury in God. O! Blessed is the man to whom God imputes not his sin, &c. now Christ is *Jehova* thy Righteousness. Thy Judge is thy Advocate, thy God reconciled. Thy Comforter is come to apply Christ in all that he is for thee, to thee, and shall abide for ever with thee, he is thy seal unto the purchased possession, the Law is satisfied, the curse is removed, all the Promises thine, and the Spirit of Promise to confirm thy title thine, the stain

*1. Motive.*

*Rom. 8. 1.*

*Psalm 32.*



stain or mark of sin washed off quite, as to Justification and present acceptance; and in part begun as to Sanctification and purity of heart and life. Thy Conscience is pacified with the blood of sprinkling, as to what the Word declares concerning thee, though not as to what thou feelest; and where the Judge acquits, there Conscience, which is the Serjeant cannot condemn: but that 'tis not alwaies set right according to the Word.

2. *Motive.*  
The terrour of  
being yet, and  
going on in sin

2. But O! the terrour of having sin upon the file against us; and doest thou remain in sin unrepented? Doest thou go on to adde sin to sin, not caring how many sins thou loadest thy Conscience withall, as if there were no time of reckoning? *Numb. 32. 23. Be ye sure your sins will finde you out.*

*Sic mihi semper  
contingat tra-  
stare & beare  
amicos non dul-  
cibus verbum sed  
sanis terroribus  
Bern.*

Do not say, *Hast thou found me O my enemy?* or as the wicked one, *Art thou come to torment us before our time?* But as thou lovest thy soul, take all I say in good part, for God knows I speak out of tender respect to your eternal good. Consider then;

1. The innumerable number of sins thou standest guilty of, *Pf. 19. 12. Who knows the errors of his life?* Methinks there is no sad sight in the world but the sinner in his sins.

Suppose you had seen *Herod* covered over with worms, alas what is this to one worm of Conscience.

Suppose you had seen every member in the Senate run upon *Caesar* to give him a stab, would not you have given him over for dead a thousand times? Brethren, every sin you commit is an envenomed knife to stab you at your very heart.

Suppose again you should see a malefactor at the Bar for a Capital crime, the evidence clear, O! you will say 'will go hard with him; but when you see another, and another, and many other Indictments sworn home against him, and every one touching his life, will you not say there is no hope, he is a dead man, and all the world cannot save him. Remember this is thy case, and it will be certainly called over.

If one poyson be enough to dispatch a man without an antidote, what doth that man mean that drinks off a thousand poysons, and refuses the antidote of the blood of Christ.

If one sin be as a thousand millstones to sink all the world into the bottom of hell, what doest thou mean to rye so many thousand millstones about thy own neck.

2. Old debts vex most, the delay of payment increases them by Use upon Use, and the return of them being unexpected, a person is least provided for them. We count old sores breaking forth incurable. *An-*

*gustum*

*gustar* wondered at a person's sleeping quietly that was very much in debt, and sent for his pillow, saying, Surely there is some strange virtue in it, that makes him rest so secure. My brethren, if one debt unto Gods Law be more then the whole Creation can satisfie, what do any of us mean to rest secure with so vast a burden upon our Consciences and account: O! take heed thou beest not surprized and arrested with old Debts. O! *thou remembrest former iniquities against us.*

Psal. 79. 8.

3. God will call over and charge thy sins upon thee, when all the sweet is gone, Thou makest a shift to swallow the hook with pleasure when 'tis covered with the sweet bait; O! but when that's digested, or disgorged, and the naked hook piercing and raking thy heart, what wilt thou do then! O! how bitter is the Pill when all the sugar is melted off. Now this will be thy case; *Job* found but a taste of it, and O! how he cries out, *Job* 13. 26. *Thou writest bitter things against me, i. e. bittermesses.*

4. With old sins must come old wrath, *Rom.* 2. 4. 5. *Thinkest thou that thou shalt escape the judgement of God: What, and despisest the riches of his goodnesse and forbearance, not knowing that the goodnesse of God (doth not only give thee a space of, but) leadeth thee to repentance. But after thy hardnesse and impenitent heart, treasurest (tunnest) up against thy self, wrath against the day of wrath, &c.*

There be three sorts and degrees of wrath will come with old sins.

1. Wrath for old sins.

2. Wrath for the forbearance of that Wrath.

3. Wrath for the abuse of that forbearance: O! what wilt thou do in the day of thy visitation.

5. The former admonitions, &c. nips of Conscience will come again, and they with the present will be unsufferable, beyond all that can be expressed: This is their terrour here, say they, *he besought us and we would not hear*; and saith *Reuben*, *Said I not to you, did I not tell you, warn you what it would come to, and ye would not hear.* O! he which hardens his neck to reproof shall surely be destroyed. O! timely and fair checks and warnings, obstinately rejected, are the wracks of Conscience, the sharp sting and teeth of the worm thereof.

6. And what will now become of thee! as the Lord lives thou wilt come to thy distracting, misgiving thoughts, *Yea but, and verily we are guilty, &c.* Methinks, saith *Luther*, every cloud is loyned with thunder against me: Thou wilt take every visitation from God as a messenger of death; say that God himself sets in against thy life. Suppose you saw two desperate enemies gnawing, closing in upon each other; O!

say

say you, they are armed with some instruments of death: they owe each other a deadly grudge, there is of old a mortal feud between them, they'll take this opportunity to vent their malice to the utmost, O! one of them will fall and die for it. My brethren, God and the sinner in his sins, are according to the tenour of this Book enemies, hated of, and hating one another; and when God visits sin upon him, he falls upon him, and deals with him (as I may say) hand to hand, and now one of them must go to the wals, God or the sinner must fall: Take it in Gods own challenge, *Ezek. 22. 14.* in the 13 v. God complains the sinner had given him a blow; but then saith God, *Canst thou indeed make thy part good when I shall be in good earnest with thee? Can thy heart hold out, can thine hands be strong in the day that I shall deal with thee?* O! consider and tremble at it, how God will thus deal with thee, and how infinitely, thou being a guilty worm, art over-matched by Omnipotency, whose wrath will one day wax hot against thee even to the utmost. *Psal. 39. sub fin.* O! saith David, *when thou with rebukes dost correct man for iniquity, thou makest his beauty, even all his hopes and desires to consume away as a moth, &c.*

Sad was the case of the Children of Benjamin, of whom we read, *Judg. 20.* they had fought against their Brethren twice and prevailed, they ventured out the third time, but then the battle went against them, the Ambuscadoes cut them off, and others fired the Town behind them; O! the horror and amazement they were struck withall, when they could not stand before the face of the Tribes which were before them, and they saw their City all on a flame behinde them; O! said they, *Now is evil befallen us, and they were troden down as dirt.* Thou wretch which art still in thy sins, hast fought against God many and many times, and seemed to carry the day, but when God shall come upon thee in his strength, and thou shalt see all the refuge of creature comforts in despairing case, as on fire behind thee, what reprobate astonishment will then take hold on thee! now comes thy distracting, misgiving, despairing thoughts! now evil is befallen me! now is God come upon me, and will make an end of me at once! now come the floods of my ungodliness in a main, and the fouldgates of Gods wrath are opened upon me; *Now the arrows of the Almighty stick fast in me, and the person thereof drink up my spirit, and the terrors of God set themselves in array against me,* Job 6. 4. and as the Church, *Lam. 3. 22.* Now hath God summoned (and mustered) as in a solemn day of battell between him and my poor soul, my terrours round about me! O! you that have been twenty, thirty, forty, fifty years, even ever since you were born, a pro-  
vocation,

vocation, and yet also forget God: Consider these things before he fall upon you, and tear you in pieces, and there be none to deliver; for assure your selves, there is a time when God will call over sins-past, and charge them home upon the Conscience.

Q. But you will ask what is the sign, and when shall these things be? *Quest.*

A. I Answer. The God of Spirits can at any time, and will in his own time certainly fall upon thy Spirit with horreur and confusion; *Ans.* Deut. 32. 25.

1. After a certain term of Patience abused and expired. God is patient toward all men, and this patience is as the banks which keep in his wrath, that it breaks not in upon thee, but 'twill not be alwaies so; these banks have their bounds, and as thy sin abides, it rises with thee, and as Gods wrath abides on thee it rises with God, till at last it swells up to the bank of his patience, and then it is a thousand times more dreadful then the Sea to overwhelm thee. God's Patience and thy respite hath it's date, Gen. 6. 3. 120 years to them, and then — So it may be so many years, or moneths, or weeks, or dayes to thee, and then — *Lasa patientia fit furor*; and as Lead, the colder, when Cold, the hotter when hot.

*Tarditatem  
vindicta com-  
pensat gravita-  
te supplicii.*

Amos 6. 3.  
Mat. 24. 48.  
50.

2. When the sinner is secure, the lesse fear the more danger; the more thou puttest the evil day from thee, the nearer it is to thee. God shall cut thee off in an hour when thou art not aware; when thou sleepest my Master delays his coming. As the Flood came upon the old World as \* some say in the Spring, or Summer, when they would least have dreamed of it. God deals with the sinner as Samuel with Agag, when he said, *surely the bitterness of death is past*; then comes the messenger of death from the Lord to cut him in pieces. 1 Thes. 5. 3. *When the wicked cry peace, peace (nothing but peace) then comes sudden destruction upon them, as travel upon a woman*, &c. dost thou blesse thy self in thy sins; as if thy condition were good, or thy account far off, as the Lord lives there is but a step between thee and death.

*Musculus on  
Gen.*

1 Sam. 15. 32.  
33.

Deut. 19. 19, 20.

3. After the commission of some great sin, this like some great blow, which awakens the Conscience to see the whole account, as in Cain; Judas, &c. God deals with the sinner, as Solomon with Shimai, he reviled hi: Father David, but David seems to forget it, and so did his Son Solomon, only he is bound by an oath not to go out of Jerusalem; he breaks his oath and goes out, Solomon upon this comes upon him for the breach of his Covenant and oath; and also for former rebellions, and I remember saith he, *what thou didst to my Father David*.

1 King. 2: 44.

Reas. 4.

4. On thy death-bed (not to speak of Judgement when we must

2 Cor. 5. 10.

Gen. 3. 8.

account for every particular. God comes to the sinner (as to Adam in the cool of the day) in his cold sweat, when his Sun is setting, and he is going to make his bed in the dark; his life and Soul sits on his pale trembling lips, ready to take her flight in Eternity, and whereas thou wert before, as the *deaf Adder*, or the *wild Ass snuffing up the wind*, or the *Dromedary traversing his way*, without all regard of any check, now, taken in thy month; Oh! my contempt of the means of Grace; Oh! my prophaning Sabbaths, Sacraments; Oh! my breaking bonds of Oaths, Covenants, Promises, and calling away cords of discipline and government; Oh! my malice against God's People; Oh! my hardening my heart against the Word and the Rod, &c. as the rankling thorn in the flesh pains most when thou goest to bed.

5. Before this, in a time of outward Calamity and distress, and this is the second Doctrine from the special Circumstance, when they were troubled.

Direct. 2.

2. This Inward horror and trouble of mind falls in (even to Gods People) with outward Trouble.

This is the Case here, the Patriarchs (the children of the Promise) are in distress and danger, by their Brother Josephs seeming severity toward them. And they said one to another, we are verily guilty, &c. with the pressure on the outward man, comes a snare upon the Conscience.

If any find it so heretofore (as there are some, with whom when there is a storm without, there is a calm within; and when a storm within, there is a calm without) let them bless God; but in the experience of Gods People, it is often found, that when their outward condition is troubled, their inward state and frame is full of perplexities and fears.

David found it so, Psalm 116. 3. The sorrows of death compassed me and (then also) the pains of hell got hold on me; I found trouble and sorrow, i. e. very much perplexity both inward and outward at once. So again, Psalm 31. 22. In my haste (i. e. when I was flying for my life before the face of Sins, and hard pursuit) then it said, I am cut off from before thine eyes. Thus it was with *Jonas* 2. 4. in the depth of his distress saith he, I am cast out of thy sight: sad conclusions? touching not only Gods providential care over them, but his love towards them.

Thus with *Paul*, 2 Cor. 7. 5. without were fightings, within were fears, i. e. Spiritual conflicts.

We find the whole Church in the Lam, at the same pangs, Lam. 3. 17. 18. Then hath removed my Soul far from Peace; I said, my strength and

1 Sam. 23. 26.  
Psalm 42. 7.



and my hope is perished from the Lord: like Iad is chat (*Ezek. 37. 11.*)  
Swoon of *Israel's* Faith, when they were in the Captivity.

You'l ask what the reason and cause of this should be?

1. It ariseth from their ignorance, especially in the fundamental Points of Religion, as touching our disease, and the remedy, and way of cure, the rehour of the Covenant of Grace, according to which God exactly proceeds in all his dealings with us; and we should ever carry it towards God. If a man be taken with a fit of sicknesse; knows not what he ailes, nor what to take, nor how to apply that which is prescribed, nor how to order himself; is unsatisfied touching the way, skil and faithfulness of his Physitian, by his ignorance he is put to a sad plague, and at his wits ends, ready to sink and welter; thus tis in our Spiritual condition: *David*. *Plam 73. 12, 16.* is dangerously tossed in his Spirit upon waves of temptations, and much staggered about his condition, his feet were almost gone, he almost wrackt, and cast away. See the reason *Psalm 73. 12.* of *Psalm 73. So foolish was I and ignorant: ignorance is darknesse, 'twill either find fears or make them.*

Reas. 1.

2. This ariseth from the ill and imprudent carnal management of a more prosperous state; 'tis rare to receive much of this World, and not as the Prodigal to go a farre off; 'tis hard to keep close to God in prosperity, when we have much of this World to live upon, and content our selves with; to live upon God, and make him our content and stay, as if we had no other life nor livelihood but in him; we are very apt in such a case to contract a carnal frame, let go our hold of God, discustom our selves to the exercise of Faith, abate and estrange our affections from God; See how it was with *David*, *Psalm 30. 7. I said I should never be moved, thou hast made my mountain so strong.* I placed my self in these outward accommodations, as if I needed no other support strength or content, and there were no fear of a change; no care now to make God my constant joy and stay, and reckon upon God only for my portion, and that I must follow him with a Crosse, and be conformed to my Saviour in being crucified to the World; what comes of this *v. 7. Thou hidest thy face, and I was stumbled, viz.* because he had too much indulged a life of sense. Children that are held up by their Nurses hand and mind not to feel their feet and ground; when the Nurse lets them go, they fall as if they had no feet or ground to stand upon. Or thus: we are like Children, which playing in the golden Sun-shine, and following their sport, stray so far from their Fathers house, that night coming upon them ere they are aware, they are as it were lost, and full of fears, not knowing how to recover home;

Reas. 2.

Luke 15, 12,

13.

the World steals away our hearts from God, gives so few opportunities for the exercise of the life of Faith, and such advantages to a life of sense, wears off the sense of our dependance on God and need thereof; so that when we are put to it by affliction, we are ready to miscarry, ere we can recover our weapon, or hold. Faith is our cordial, *Psalms 27, 13.* now if it be not at hand (as in health when we have no need of it, it use to be) we may faint ere we recover the use of it.

*Ans. 3.*

3. It ariseth from the shortnesse and dimnesse of our Spiritual Evidences; our Evidence; you know are greivous matters in point of estate, and livelyhood, and in affliction we are put to prove them; at which time if they be either not clear or not at hand, we are at a great losse, and plunge; a good man makes alwaies Conscience of *making his calling and election sure*, but he is especially put upon this work in affliction, then he considers, then searches more then in his ordinary course. Afflictions are as sharp, searching winter-weather, will search whether your house be tite or no; those garments walls and windows that will serve in Summer of prosperity will be found defective in Winter of adversity; then how stands the case between God and me, what ground of my confidence, what evidence that I am in Christ, &c. though the least degree of Faith will save the house from falling, yet 'twill be a poor cold uncomfortable dwelling in Winter, unless you mend the cracks, and flaws to defend you against driving piercing winds and storms.

*Ans. 4.*

4. It ariseth as it did here, from the remembrance of some sin unmortified, and therefore it may be for ought we know unpardoned. Affliction puts upon the remembrance of sin with more circumstances and aggravations, and so more purpose then ordinarily, even the best (which make most conscience hereof) attend to it in time of freedom, *Job 36. 8, 9, 10. If they be bound in fetters, and held in the cords of affliction, then he sheweth them their work and their transgressions wherein they have exceeded.* 1 Kings 17. 18. *Dost thou come to call my sin to remembrance in slaying* (afflicting me with the losse of) *my son.*

In stormy change of weather, when clouds gather black over us, and it begins to drop; then we feel it in our bones, what bruises or aches we have gotten. When a man is arrested by one Creditor, all his debts come in upon him. Even so when a man is arrested with sickness or some other outward distresse, then come in upon him, the debts, wherein he is bound over unto the Divine Law; when all is well with us, we can easily cast these debts on the score of Christ, but now 'tis his work. Affliction is the glasse of sin, and the opening, and awakening the Conscience to see it, and thence comes the Trouble upon

upon the Spirit; It is not all the stormy winds upon the face of the earth, but some generated in the bowels thereof which makes the earth shake.

5. It ariseth from Satan. When the eye of Conscience is most open, *Reas. 5.* he is most busie to present, either that which may close it, or that which may trouble it; when the heart is most tender he is most ready to bruise and wound it. In affliction he would make breaches between God and us, us and God, and us and our selves, (if we must needs be sensible of them) gulphs out of which there is no redemption; he tempts us unto sin in prosperity, and then for sin in adversity, as we find in *Jobs* Case, even in those which he knows are out of his reach, (where least strength and ground to do any thing there;) he is most malicious, as it appears in his bold attempts upon our Lord: If he cannot ruin thee upon a rock, yet he will disquiet thee with a tempest, if he cannot rob thee of thy grace, yet he will of thy peace and comfort.

6. It ariseth from the weakness of faith, and strength of sense, apprehending God in affliction as our enemy, especially if there be some willing correspondence between us & any thing which God hates, God is a terror to us. Thus Sense wrought in *Job. 33. 10. Behold, he findeth occasion against me, he counteth me for his enemy.* (Also *16. 12. 14.*) and in the Church. *Lam. 2. 4. 5. God hath bent his bow like an enemy, &c. and ver. 5. O! if thou comest to that of Jacob, Gen. 42. 36. Surely all these things are against me,* and in them God against me, it is sad with thee. This is the triumph of Faith, *If God be with us, who can be against us?* This the shriek of the Fainting, *God is against me, and then who can be for me?* *Reas. 6.*

7. It ariseth from Gods withdrawing. Thus with Christ; when God would make his condition sad, and his burden heavy indeed, the Father, and his own Divinity withdraw, and withhold their comfortable influential presence from the apprehension of the Humane Nature; and when was he thus spiritually afflicted? But when most outward trouble came upon him, when his Murderers & the Traytor were upon him, and his life drew near to the grave, as it was prefigured in *David*, when the sorrows or dangers of death compassed him about, then the terrors of hell took hold upon him, (*i.e.*) terrors arising from this, the withdrawing of the Divine Love and Countenance. Now come his astonishing, dismaying fears and sorrows, pressing even to death, making him as it were to shrink from the great work of his own mercy. Now he cries out as his Type, *My God, my God, why hast thou forsaken me?* *Psal. 22. 1.* The perpetual shriek of them which are cast away. When we can with *Mar. 14. 34.* *David*

2 Sam. 30, 6.

*David* encourage our selves in our relations to, and interest in God, then every, even the heaviest burden, even death it self, is light, and we can in Christs strength shake it off, or run away with it, as *Sampson* with the Gates of the City. But as when the Sun is down or eclipsed the Flowers fold up and droop; or when the face before the Glass turns away, the face in it vanisheth: Even so when God hides his face, and we doubt of our Title and Interest we are troubled, and then we are as *Sampson* when his Covenant broken, and his locks, the sign thereof, cut, we are as other men, our strength is gone, any cord will bind us, any burden sink us, *Isa.* 64. 7.

Reas. 8.

8. I might add, It may arise from our disacquaintedness with afflictions, as to our expectation and resolution. But for Life

1. A word to them which are yet in their sins out of Christ; And it is 1. Of Conviction. 2. Counsel.

1 Conviction, and terrour to them which are out of Christ. If Gods People be lyable to inward and outward trouble at once, wherein yet there is not a drop of wrath; What shall the visitation of the rest be wherein there is not a drop of saving pity? If they may be so hardly put to it which yet are ever secretly and mightily supported, what shall they do that have no strength but their own to bear up under the mighty hand of God? Surely if they smart sevenfold: the wicked must be avenged seventy times sevenfold. If the cup of affliction, by reason of the bitter ingredient of inward perplexity, be so bitter to them, what becomes of them for whom the dregs of that Cup are reserved? The godly may stand condemned at their own Bar, but the wicked at Gods too, and nothing remains to them but a certain expectation of execution without a change. O! if *Jacob* halt, sure *Esaus* back and bones must be broken; If the righteous be (by reason of sharp afflictions within and without) scarcely saved, (to whom yet all afflictions are through grace ever sufferable, short, and sanctified,) where shall the sinner appear when his sins and sorrows shall meet together? There be three daies wherein thou shalt never be able to hold up thy head, and yet thou must appear: First, A day of extream Calamity; Secondly, Of Death; Thirdly, of Judgement. Oh I remember how sad it goes with the godly in a day of outward Calamity because of inward trouble joyning with it through gradual want of Knowledge, Faith, and Evidence, the venom of sin, unmortified malice of Satan, nor yet quite troden under their feet, and the withdrawing of Gods Grace and Countenance in part? And consider how thou wilt speed, which hast no saving Knowledge, no Faith, no Interest, art under the reign of sin and Satan, whom the holy and jealous

jealous God cannot endure to behold but with revenge and execration. *Psal. 27. 13.* David had fainted (in his affliction) had he not believed, &c. Surely then thou must utterly faint because thou hast not obtained an heart to understand and believe to this day: The Children of God, notwithstanding all their inward and outward pressure, can say as *Paul* sighs for them all, *2 Cor. 4. 8, 9.* We are troubled on every side, yet not distressed, (so as there is no way to escape or bear up;) We are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not quite destroyed. But if thou lookest not to it betimes, such a day will come upon thee, as wherein thou shalt be so beset with trouble, that thou wilt be absolutely concluded, and shut out from all relief; so perplexed, that thou wilt despair; so pursued (by the avengers of blood) that thou wilt be quite forsaken of heaven and earth; so cast down, that thou wilt be utterly destroyed, and dashed in pieces. Oh! if trouble, such trouble may seize on Gods dear ones, what reprobate fear and astonishment shall take hold on thee that art a stranger, a slave, an enemy, and yet secure and presumptuous in that condition?

2. It is a word of Counsel to thee, as to be an alarm to thy security, so an Antidote to thy presumption and censoriousness in reference to the godly. The men of the world can easily pass over the beams of raging wickedness in themselves and their own, but they maliciously and proudly aggravate the mores of infirmity in the godly. If they carry themselves unbecomingly by any impatience under the hand of God: now they are hypocrites presently, now they sink, notwithstanding they would seem to have special interest in, and acquaintance with God to bear them up. Thus was *Job* censured, even by his friends, for which God censures them, and that with wrath, *Job 42. 7.* Thus Gods People serve themselves, but especially they have this measure from the men of the World, They see them droop and walk heavily under some outward burden, which they think is but ordinary; they see them faint, having drunk of the cup of affliction which is common, but alas they consider not what may be (the weight of their burden) within, what bitter ingredients may be in their Cup, as to their inward man. Now the Spirit is the man, the mind is the strength, and they are not aware how tender the love of God hath made that, and how grieved and broken that may be upon some spiritual account between God and them. *Job* reproves *David* for mourning so excessively for *Absalom*, (& at first sight we may think it strange that so eminent a Saint as *David* should so take on for an outward loss more as it seems than for the loss of Gods favour & grace) but *Job* did not know and consider what visitation there might be



be within *David*, while God stood over him with that outward rod; how God might set on that outward blow with some inward smart, and rebuke upon his Spirit in such an intimation as this, O! *David*, thou that wert so obliged to me more than thousands, I'll make thee know 'tis an evil and bitter thing to provoke me, and dishonour my Name as thou hast done, thy child is dead, *Abolom* is gone with a curse, and *Adonijah* shall follow, and now what hast thou gotten by hearkening to temptations, and pleasing thy self in the enticements of thy naughty heart? no question but there were some such workings of God's displeasure within him, and therefore no wonder he took on so heavily, as *Psal.* 39. 11. therefore do not passe sentence upon the Godly in their extremities till thou canst hear and see all the bitterness of their Condition.

Use. 2.

2. The second word is to the Godly. 1. They which are not but may be beset with this double perplexity. 2. They which are.

1. *Art thou in a state of freedom and exemption, blesse God; thy lot is very comfortable, but be not secure, indulge not thy self with a persuasion, that it will alwaies last.* For

1. Thou hast married Christ with his Crosse, or not at all, thou art delivered from the Curse indeed, but thou art appointed to the Crosse, and canst not with integrity except any part thereof, that without or that within.

2. Outward afflictions and troubles may be many, and heavy; one upon the neck of another, and by reason of them though they come single, thou maist endure an hard brunt, and have enough to exercise thy whole strength of Faith, and patience.

3. Inward Affliction may come, and that's far more heavy and grievous, the Soul is infinitely more tender then the body, and yet scalding water upon the eye, can very hardly be endured. *O then! a wounded spirit, who can bear that?*

4. 'Tis not improbable, nor unusual, that both these rods may come upon thee at once, and then thy Affliction is as a load upon a broken back; now thou wilt have thy hands full indeed, and very hardly be saved; now thou wilt need not only all the strength which thou hast, but all which thou mightst have had.

2. *You'l say Sirs what shall we do?*

I Answer (as in natural distempers.) 1. You must take some preparatives, and prophylacticks, to prevent the disease if it may be, or at least to break the strength of it, if it doth come, that we may not sink under it.

2. Some

2 Some Cordials, Restoratives, and Therapenticks for the Cure of the malady when it is come ; I shall endeavour by the Grace of God to help you in these two Cases, and conclude.

1. Then for Direction by way of Preparation.

1. Labour to be well seen in points of saving knowledge, especially Fundamentals. Ignorance I told you was the cause of Soul-distress, and it is so: the impregnable impediment of comfort most-what in the Godly ; they are not thoroughly informed ; they do not understand themselves well in the matter of the Covenant of Grace, the Doctrine, way, benefit, terms, of it, and the mistakes about it ; if they were clear in these things, they would have a fairer way to comfort, and more easily go to the wells of Salvation to draw water of life at any even the darkest time : our Saviour prescribes this receipt in *John 16. 33. These things have I told you, &c.* (viz. the great things of the Gospel, such as those, *vi. 28. That I came from the Father, i. e. to purchase all, and I go to the Father. i. e. to procure and apply all*) these things say the Disciples thou hast spoken plainly, thou hast given us clear evidence and full information of these, &c. points of knowledge : And what advantage did Christ's teaching and their learning and understanding of these great matters tend to ? *That in me ye might have peace* (when) *in the World ye shall have tribulation.* Christ had promised he would not leave them comfortlesse, *Joh. 14. 18.* and this is the course he takes, and the way he puts the Disciples into, to prevent or prepare for Tribulation, that it might not spoil them of their inward peace, viz. Instruction and knowledge. O! the Lord give you with utmost diligence to follow on to know, and to work in what you know into your hearts ; So shall you have that within you, which (in dependence on Christ in the many points well understood) will be of singular use, and advantage, to quiet and compose your Spirits in all your Troubles and Languishments ; grounds of knowledge are grounds of support and comfort.

Direct. 1.

2. In order to the forenamed second cause of this distemper, be sure you be close with, and often taking hold on God by renewed acts of Faith. My Brethren, Faith is not to be acted only at first, for our entrance into the State of Grace, but 'tis our duty and wisdom, to carry on the exercise of Faith for our continuance, and progresse in that state, and passage through all those temptations ; difficulties, oppositions ; discouragements we are to meet withall therein : Faith and Prayer must be as the breathing of our Souls in and out, to keep the heart in life, *the just shall live* (i. e. every part, degree, and act of life) *by his*

Direct. 2.

*Faith*; this again is the order the great Physician of our Souls prescribes, *John 14. 1. Let not your hearts be troubled*, why how shall they prevent or help it? *believe!* they were believers already. O! but they must still in reference to every change and condition, or occasion of life, especially in order to this, that they may not be troubled in trouble, that the storm get not into their hearts, to shake, and shatter them within, they must believe, *i. e.* they must be much in the acting and exercising of Faith, upon the grounds thereof; 'tis sad that I shall now say. We come to some Christians in their dumps and despondencies, shew them the Promise, Christ in it, the way to it, they are so to seek, that they scarce know what we mean; we are as *Barbarians* to them, they are ready to faint under our hand, before we can (as it were) stanch their bleeding, or apply any plasters, or cordials, or make them understand their way and ground of support and comfort, and all this for want of use and exercise of Faith, the acting of any faculty (where life is not come to the declining state, as it never fares with the life of Grace,) strengtheneth that faculty; and that person can readily even in the dark to his rest or cordial, where he uses himself to be; therefore, take a Christian which makes conscience to bear his waight on the ground and object of Faith (Christ in the promise of free grace to a sensible lost undone sinner) let World, and Devil, conspire to trouble him, and God try him, saith he, I know not what to do, but I'll try my old way, 'tis good for me to draw near still, I'll do so still as I use to do, I'll cast my self down and away upon free grace in Christ in the promise; I'll lay the waight of my sinking spirit there, I'll renew my hold, life, expectation there; this is my old path, I'll never be turned, or beaten out here. This Christian in this strength may challenge all the gates of Hell. This was *David's* course, *Psal. 71. 5. Thou art my trust from my youth, &c.* thence was it, that he could say in *Psal. 56. 3. At what time I am afraid I will trust in thee*, his shield and sword was always in his hand, therefore he could make use of it when fear and inward trouble offered themselves; afraid? alas, who is not, but, what course will you take then, even what course you use to take, *i. e.* believe, use Faith always, and have it now.

*Psal. 73. 25.*

*Eccl. 16. 3.*

*Direct. 3.*

*2 Pet. 1. 10.*

3.. In reference to the third and seventh cause of trouble of mind (coming in conjunction with trouble in outward things.) *viz.* short and dim Evidence; give all diligence to make your calling and election sure; for if you do so, you shall never fall; *i. e.* under the power of sinne and wrath, which make up the spiritual burden; but so an abundant entrance shall be administered to you into the Kingdom, &c. *i. e.* you shall have a safe

a safe and secure, peaceable, quiet, comfortable, well assured passage through all the straights and storms we can meet withall on this side the Kingdom, even death it self; rest upon Christ alwaies by Faith of adherence on Gospel terms, and you are safe: but rest not, sit not downa with this Faith, for 'tis not enough to comfort you in an evil day (though to support it is.)

*O! but I have laboured and waited, and yet cannot obtaine.*

But go on and thou canst not misse it (for 'tis promised, *Es.* 32. 17. 57. 19. *Rom.* 8. 16, &c.) and thou shalt have assurance in thy greatest need; better affliction find thee in this work and pursuit, then put thee upon it (as for certain it will to thy cost.) When affliction comes, then first for a man to begin to put the question, am I in Christ? am I in the state of Grace? favour of God, &c? O! thou wilt find it hard to get above thy fears, but *Psal.* 46. 1. *God is a very present help in time of trouble, i. e.* for assurance in a darksome state when thou canst make no shift without it; do thou very much seek God for it in thy freedom, and thou shalt be sure of it in thy need, he will be *very much found* (Hebr.) as before, give all diligence to make,; and thou art sure.

4. Add hereunto in order to the promoting of a well-grounded evidence and assurance, a prudent observation of, and careful attendance to the doubts, which arise upon occasion, about your condition; there is no Christian attains to that degree of assurance, but is sometimes troubled with doubts, *viz.* such as these. *Direct. 4.*

1. I was never humbled enough; my fore was never searched to the bottom; can my cure be done with so little pain?

2. I never knew the beginning, or manner of my conversion; can Grace like dew come without noise, in in-sensible degrees? Surely I am at best, but a refined moralist.

3. I can be heartily, and excessively afflicted for outward losses, &c. but sin, as sin, is not such a burthen to me; and the losse of God's favour goes not so near me.

4. I can pour out my heart in vain delights, but have little liveliness of affection for Spiritual things.

5. I grow heavier, and heavier in duties, and I think were it not for shame, I should be ready to lay them aside, and tread them under foot, so little joy do I take in them, so little good do I get by them, and the like.

Now what dost thou? Shift off and let passe these and other like doubts, without endeavouring by what means thou canst, to salve, and

*Faith*; this again is the order the great Physician of our Souls prescribes, *John 14. 1. Let not your hearts be troubled*, why how shall they prevent or help it? *believe!* they were believers already. O! but they must still in reference to every change and condition, or occasion of life, especially in order to this, that they may not be troubled in trouble, that the storm get not into their hearts, to shake, and shatter them within, they must believe, *i. e.* they must be much in the acting and exercising of Faith, upon the grounds thereof; 'tis sad that I shall now say. We come to some Christians in their dumps and despondencies; shew them the Promise, Christ in it, the way to it, they are so to seek, that they scarce know what we mean; we are as *Barbarians* to them, they are ready to faint under our hand, before we can (as it were) stanch their bleeding, or apply any plaster, or cordial, nor make them understand their way and ground of support and comfort; and all this for want of use and exercise of Faith; the acting of any faculty (where life is not come to the declining state, as is never fares with the life of Grace,) strengtheneth that faculty; and that person can readily even in the dark to his rest or cordial, where he uses himself to be; therefore, take a Christian which makes conscience to bear his waight on the ground and object of Faith (Christ in the promise of free grace to a sensible lost undone sinner) let World, and Devil, conspire to trouble him, and God try him, saith he, I know not what to do, but I'll try my old way, 'tis good for me to draw near still, I'll do so still as I use to do, I'll cast my self down and away upon free grace in Christ in the promise; I'll lay the waight of my sinking spirit there, I'll renew my hold, life, expectation there; this is my old path, I'll never be turned, or beaten out here. This Christian in this strength may challenge all the gates of Hell. This was *David's* course, *Psal. 71. 5. Thou art my trust from my youth, &c.* thence was it, that he could say in *Psal. 56. 3. At what time I am afraid I will trust in thee*, his shield and sword was alwaies in his hand, therefore he could make use of it when fear and inward trouble offered themselves; afraid? alas, who is not, but, what course will you take then, even what course you use to take, *i. e.* believe, use Faith alwaies, and have it now.

*Psal. 73. 25.*

*El. 26. 3.*

*Direct. 3.*

*2 Pet. 1. 10.*

3. In reference to the third and seventh cause of trouble of mind (coming in conjunction with trouble in outward things.) *viz.* short and dim Evidence; give all diligence to make your calling and election sure; for if you do so, you shall never fall; *i. e.* under the power of sinne and wrath, which make up the spiritual burden; but so an abundant entrance shall be administered to you into the Kingdom, &c. *i. e.* you shall have a safe



a safe and secure, peaceable, quiet, comfortable, well assured passage through all the straights and storms we can meet withall on this side the Kingdom, even death it self; rest upon Christ alwaies by Faith of adherence on Gospel terms, and you are safe: but rest not, sit not downa with this Faith, for 'tis not enough to comfort you in an evil day (though to support it is.)

*O! but I have laboured and waited, and yet cannot obtaine.*

But go on and thou canst not misse it (for 'tis promised, *Es. 32. 17. 57. 19. Rom. 8. 16, &c.*) and thou shalt have assurance in thy greatest need; better affliction find thee in this work and pursuit, then put thee upon it (as for certain it will to thy cost.) When affliction comes, then first for a man to begin to put the question, am I in Christ? am I in the state of Grace? favour of God, &c? O! thou wilt find it hard to get above thy fears, but *Psal. 46. 1. God is a very present help in time of trouble, i. e.* for assurance in a darksome state when thou canst make no shift without it; do thou very much seek God for it in thy freedom, and thou shalt be sure of it in thy need, he will be *very much found* (Hebr.) as before, give all diligence to make, and thou art sure.

4. Add hereunto in order to the promoting of a well-grounded evidence and assurance, a prudent observation of, and careful attendance to the doubts, which arise upon occasion, about your condition; there is no Christian attains to that degree of assurance, but is sometimes troubled with doubts, *viz.* such as these. *Dir. B. 4.*

1. I was never humbled enough; my sore was never searched to the bottom; can my cure be done with so little paine?

2. I never knew the beginning, or manner of my conversion; can Grace like dew come without noyse, in in-sensible degrees? Surely I am at best, but a refined moralist.

3. I can be heartily, and excessively afflicted for outward losses, &c. but sin, as sin, is not such a burthen to me; and the losse of God's favour goes not so near me.

4. I can pour out my heart in vain delights, but have little liveliness of affection for spiritual things.

5. I grow heavier, and heavier in duties, and I think were it not for shame, I should be ready to lay them aside, and tread them under foot, so little joy do I take in them, so little good do I get by them, and the like.

Now what dost thou? shift off and let passe these and other like doubts, without endeavouring by what means thou canst, to salve, and

affoyl them with some resolution and satisfaction; this will be of ill consequence, I'll tell thee what will come of it, they will return upon thee and be as mores in thy eyes, gravel and thorns in thy feet, when the hand of God is upon thee; where is if they were well weighed, there would scarce a scruple be found in them.

*Direct. 5.*

5. To meet with the fourth cause of the disease, which is some sin returning, &c. cast up thy Spiritual Accounts, and set them even every day; observe thy particular sins, offences, breaches, which we are ever making between God and us; humble thy self, in a heart-breaking, Soul-grieving particular acknowledgment of them, and strengthen thy self, and set thy self aright, by a particular application of Christ in the grace of the promise, in reference to these particular offences, so acknowledged; Sins that through negligence escape thy observation, will return to make cracks and flaws in thy Evidence which affliction will find out to thy terror and disquietment, but if thou takest this course, the word is for thee, *i. e. Joh. 1. 9. if we confesse*, and *Lev. 26. 40.* and now if this or that sin return, what mayst thou say; truth Lord, I am guilty, and my guilt thou doest justly suffer to be awakened in this evil day, and hour of temptation, but Lord thou knowest this, and this sin in particular hath been my burden, under which I have poured out my heart in groans and complaints, imploring and applying Christ in the promised grace of pardon, and power in reference to it, and thou hast heard it and known it; in this case though affliction seem to search out iniquity, yet it shall not be found; but when affliction starts some sin, which thou didst wink at or slightly passe over, then thou wilt find trouble and sorrow indeed.

*Psal. 32. 5.*

*Direct. 6.*

6. Because there is much malignity in this distemper, let me here also add in reference to the same Cause, and the sixth, this Preventive. Follow on the work of mortification close; there is, a combat between flesh and Spirit; be sure you take the right side, if sin be it which imbitters thy life, and gives a sting to every affliction, disarm affliction, and kill that which will kill thee; the design of the Lord in affliction is mortification, now if thou joynest thy hand in the same work, God is ever with thee in the same way, and not against thee; but in case thou connivest at, hidest, shekerest some known corruption, then thou canst hardly apprehend God, but as thine Enemy coming against thee.

*Eccl. 17. 9.*

As it was with the City of *Abell*, 2 Sam. 20. they were terrified at the approach of *Joab* and *David's* Army, Oh! saith the woman upon the wall, art thou come to destroy the Inheritance of the Lord? no saith *Joab*,

*Joab*, but there's a traitour *Sheba* harboured here, &c. 'Tis he that put the City into fear and danger, and made *Joab* seem their Enemy, when his head was delivered all was quiet; now when thou insistest on the businesse of mortification, thou wilt joy when thou fallest into tribulation, as it was with *Isaiah*, Judg. 4. having done execution upon *Sisera*, come saith she to *Baruc*, &c. *Welcome my Lords*, I know whom you persue, here he is dead at your feet, *behold the nayle in his temple*! O! saith one visited with the stroke of death, I have been long getting down this body of death, and now God will do all my work at once; be not slack in this work, and afflictions will be more joyous than grievous.

7. Yet again, to come to the root of this malignity, and in order to the advancing of the work of mortification: endeavour after mortified affections to the World, these are the suckers that draw away thy strength from God, and the sewel and foment and strength of all that corruption, that must be mortified. Aversion from God, with an immoderate clinging and cleaving to the creature, is the whole corruption of Nature. Affliction is the reducing thee to God, and the ungluing, disengaging, and divorcing thee from a carnal worldly interest; therefore *minus gaudebis, minus dolebis*, the lesse thou joyest, the lesse thou ruest; the lesse thou layest a World-interest near thy heart, the lesse that affliction which is the parting work, will go to thy heart; therefore let all creature-comforts and advantages be loose about thee as thy cloathes, which thou mayest easily lay aside, and not as thy skin, which cannot be pulled off without great torture; affliction endangers nothing but that which is outward, therefore let not thy excessive respect to that which is without thee, make thy affliction an inward terrour. If thou countest the World of no value, thou wilt be able without inward perplexity and fear to passe through all places of danger and plunder; as the Travellour, when he carries but a small matter, which he knows if he looses, it will not at all undoe him. Besides *If thou lovest the World, the love of the Father is not in thee*, and this will be a desperate venomous sting to thy Soul in thy affliction; if thou wouldst not have the World thy plague and thy poyson in the enjoying, thy wrack and thy terrour in the losing, comply with the Word and Spirit of Grace in the application of a Christ crucified for the crucifying and mortifying of thy affections unto every earthly interest.

8. In reference to the eighth cause (unacquaintednesse with affliction) live in the meditation and expectation of the Crosse, be much

much in the knowledge of the necessity, nature, and design of afflictions.

1. Necessity. *1 Pet. 1. 6.* If need be you must be in heaviness for a time. In respect of the terms of the Covenant which lye in this, deny your self, and take up your Cross, &c. And in respect of our disposition, we cannot be without them to wean us from the World, to imbitter the creature to us, to conform us to a crucified Saviour, and make us partakers of his holiness.

2. The nature and design of Afflictions; They are fire not to consume our gold, but to purge away our dross; they are not revenging Judgments, but fatherly medicinal Corrections; nor judicial Poyson, but remedial Physick, &c. Therefore *1 Pet. 4. 12.* *Think not strange*, be not strangers (as the word imports) to the fiery & greatest trial, and thou wilt not be dismayed when it comes. Even Poyson may be habituated and made innocent. If a stranger come in unexpected into our house, grim and armed with Instruments of mischief, we know not whence he is, nor what he comes for, it will startle and appale us: But if we be acquainted with him and his design, and expect him, we are quiet, and composed to entertain him. So when Affliction comes, we can say, This is the Cup my Father gives me, who I am sure means me no hurt, this is but what I looked for every day, &c. Enure we therefore our selves to the Cross, and make it familiar, conversing with it in our meditation and expectation. Seest thou one afflicted with the loss of a Wife, another of a Husband, another of a Child, another of Estate, another begging bread in Prison or distress, &c. bear part of his burden in sympathy and pity, and readiness to succour him, and put thy self in his or her case, supposing thou wert so and so (it will do thee no hurt) what shouldst thou do? And so God will make thy burden light, *Psal. 41. 1.* So thou wilt be prepared to entertain and meet the burden, and it shall not fall upon thee, and upon thy spirit to crush and sink thee, &c. Think often, and think not amiss (have no hard conceits) of affliction, and it shall not be hard upon thee. Take this Course, and then as for the malice of Satan, in accusing and tormenting, and the seeming severity of the Lord, in withholding and withdrawing; thou shalt not need to trouble thy self, for Satan is a restrained and conquered enemy and cannot hurt thee, and God is reconciled and will not hurt thee; He may try thee by intercepting the sweetness of fruition; He will never curse thee by intermitting or breaking the firmness of the Union; and if he hide his face for a moment lament after him, and he will visit thee with everlasting kindness of his compassion, which change not, though there may be a change as to what thou feelst.

Thus

Thus much for the Preventives to prepare for double afflictions upon the inward and outward man before they come. Now secondly, what shall they do that are already under them ?

*Negative.* Do not go about to settle thy mind by diversion, or turning thy thoughts another way, nor think that time will wear off this trouble, for this will but encrease thy disquiet in it self, or in the causes of it, and wear off the sense of thy condition, which is occasional and preparative to thy well-grounded peace and settlement. *Direct. 1.*

2. Design not a little ease ; the sore that is but skin'd over will break out again and be more dangerous, put in therefore for a cure, and that not partial, but through.

Positively take this course upon the sense of thy condition, and the actual knowledge of the fundamental matters of the Covenant of grace. *Direct. 2.* First and immediately come, ( at least ) look unto Christ for faith, and then by faith, looking to him as the Author of Faith ; believe, *i.e.* consent with all thy heart to receive him, and rest upon him on the terms of the Gospel, to be saved by him only in his own way, at his own rate ; this is the course *David, Jonah*, the Church in the places aforementioned took, this is the course the Lord prescribes, *Isa. 50. ult. Who. &c. Let this child of light*, ( and such thou art if thou takest this course, Fearest to sin against God, and hearkenest to this word I now speak ) *sitting in darkness and seeing no light* ( there is the depth of trouble of mind ) *trust in the name of the Lord, and stay himself upon his God* ; His name is the Lord God, gracious, &c. *Emanuel*, a Saviour, spreading his arms all the day long ( any time before the night of Death close thy eyes and Christs bowels ) even to the disobedient, and will in no wise cast out or lose any that come unto him upon all his own terms. Thou dear troubled heart, how wilt thou heal and settle thy self, what wilt thou do ? Wilt thou first make satisfaction by thy mourning, humiliation, reformation, purpose of amendment, and so commend and ingratiate thy self to Christ. Thou nestlest upon a false bottom, and thy heart deceives thee ; sound rest and peace is not to be had this way, if it be thy first, principal, or only way. *Exod. 33. 19.*

On the other hand, are you willing to let Christ let you into heaven, and not lead you his own way, *i.e.* under his Government in all things, then you run away from Christ, and cannot be saved by him as such : But dost thou freely and willingly consent upon the sense of thy lost condition to take Christ for all purposes, for Grace and Glory ? Thou art welcome to him ; and let this be thy rest, in coming to him burdened and weary, willing to take his yoke upon thee, *Mat. 11. 28.* He saves

Thee



thee to the utmost, only upon coming. Let this be satisfaction and settlement in thy trouble, from whatever cause it comes. Oh! how clear is this way according to the contents of the Covenant of Grace which is thus. Christ stands alwaies ready to receive any that *is willing* to come to him upon his terms, and *will never cast them off*.

*Object.* Oh! but if he were my God and my Christ, I would come to him and believe in him.

*Sol.* Your coming thus to him upon his own terms makes him yours; gives the interest, and shall give the true rest.

*Object.* Oh! but I have long stood out against his invitations, and rejected his importunities, Christ hath called graciously, and I have heard. His Spirit hath knockt, and my Conscience hath pressed me to believe and come, and yet I have stood out, and now I may expect he will throw me away with indignation; I have denied mercy so many times, and mercy will surely now deny me; and here comes in thy trouble.

*Sol.* No, he will not in any wise cast thee out if thou art willing to come. He knew that all that belong to his grace, till they are effectually called and quickened, and drawn to close with mercy in the offer, will serve him thus, and therefore he waits still, and still, till they can be gotten to be willing to accept and close with him, and then for certain he closeth with them.

*Object.* Oh! but I have made my address, and seemed to come to him, and have made profession, and been taken for a Believer many years, but I have falsified with him. I am a studied hypocrite, and have compassed God with lies: Surely then there is no mercy for me.

*Sol.* All this ariseth from thy ignorance of the Tenour of the Covenant of Grace, which calls thee to believe upon the sense of this also. Suppose all this, (though these sad workings of thy doubts and troubles are no bad signs, being but part of thy Combat,) yield all against thy self if there be no other way, (and it may be there is no better way in this juncture) yet now be willing on Gospel terms, and it is done, and thou mayst be at rest as if all thy former work had been true; and it may be it was true, but however one or the other, thy way is immediately to come, and that shall be cleared up afterward; and if thou hast doubled with God, thou wilt the rather be afraid to do so still.

*Object.* Oh! but now come? This would be only self and slavish fear; my necessity compels me now; I can make no other shift: There is no ingenuity in such a faith as I am like to put forth in this my extremity.

*Sol.* Thou must yet bewilling, &c. and all is well. The occasion of believing alwaies extremity and necessity, for none ever came to Christ as long as they

they could make any shift without him, but the cause is: thou comest is the mighty power of God to make thee unfainedly willing upon all the terms; & thou art no less acceptable to God because thou art constrained by Grace upon the pinch of thy necessity to come, *Rom. 11. 32. Hos. 5. ult.* God puts thee to this pinch that he might hear of thee; in that latter place it is as if God had said, Well, I have called again & again, and used variety of means with this people, but all in vain; I will take another course. I will leave them, go to my place, hide my self, that trouble, and horror, and anguish shall take hold on them, and what then? Shall it be unreasonable and too late to come? No, then they will and shall seek me early; see how welcome a sinner is in this case to Christ. The Prodigal, he runs his course, spends all in riot and luxury, and was reduced to utter extremity, and then he berinks himself of coming home.

*I will go, there be many mansions in my Fathers house, and I perish for want of bread;* being upon this knowledge of his Fathers fulness drawn, and upon sense of his own lothness, driven he comes; And what salutation do you think his Father might give him? What are you come indeed? In good time? You, that have all this while taken your swinge in all wickedness, as long as you could live; my house was not good enough for you; and now, that you have laid me under the reproach of your leadness, and fulfilling your lusts as long as you had a penny in your purse, or a rag to your back: Do you now come to me? There is no duty or affection to me that swayes you hither, but you are compelled by the extremity you have brought your self to: Get you gon with a sorrow, and never look me in the face more. Thus we would have thought, but it is quite otherwise, his Father, when he did but say he would come, meets him afar off, falls on his neck, kisses him, brings him home, provides the best Room, the best Robe, the best Kid, all the best, and there is great joy; His Father do h not question what draws, or what drives; whether he comes out of compelling necessity, or out of ingenuity and duriful affection; But he is come, that is enough. *This my son was dead, and is alive, was lost, and is found;* and there's all done that possibly may make him welcome; apply it for your encouragement to believe, and settlement in your undoubted interest by faith. Though you seem to come late, and out of necessity, yet Gods thoughts are not your thoughts, yours may be thoughts of wrath, &c. But Gods are of pity, love, acceptation upon your coming. Thus you see your way is immediately to come and cast your selves upon Christ on the terms of the Gospel and your great trouble shall be removed. Make not a judgment of your condition from what you feel, but from what you hear, from the word of grace which now gives sentence on your side.

H h h

Then

Direct. 3.

Then having this for your support, search, look back to experiences, look into your selves what marks you can find of the truth of your faith: and in this, be sure you take hold on the Promise that lies nearest to you, *i.e.* is most suitable to your present condition, as in point of fear to sin, *Isa.* 50. 10. Loſtneſs, *Mat.* 18. 11. Poverty of ſpirit, Longing and thirſting after righteouſneſs, &c. *Mat.* 5. 3, 4, 6. and ſo one Grace and Promise will draw in all.

Direct. 4.

In dependence on Chriſt in the Promise, wait till he ſpeaks peace and aſſurance, ever fearing to offend God, eſpecially by caſting off duty, diſtruſting of him, charging him with folly, limiting him to time or means, knowing and aſſuring your ſelves, that you cannot ſo pleaſe God in any thing as in reſolved Faith to cleave to him, and to follow him fully in the patient expectation of the Promise of grace and glory.

Thus accepting Chriſt in the Covenant, in the ſtrength of the grace thereof. Give up thy whole ſelf to Chriſt in a Covenant of willing univerſal unreſerved obedience, and ſay with *David*, *Pſal.* 85. 8. *I will hearken what the Lord will ſay, for he ſpeaketh peace to his people, that (by the power thereof) they turn not again to folly.*

In

## In what things must we use Moderation, and in what not?

Phil. 4. 5.

*Let your Moderation be known unto all men, the Lord is at hand.*



Hat St. Austin said in his dayes of another Scripture, that it stood more in need of good practising, than any Learned Interpretation; that may I say in these dayes wherein we live, concerning the words I have read to you at this time. I shall not therefore detain you, with shewing their coherence, (especially considering their intirenesse) or with any glossing upon them; but hast to open the nature of this Duty, and presse the practice thereof upon you all. In the Verse you have two general parts.

1. An Exhortation to the shewing Moderation, which being in *materia necessaria*, is a command.

2. The Argument enforcing it, *The Lord is at hand.*

The former will bound my present discourse, which I need not alter, but according to the Grammatical order the words stand in, might consider the *persona, res, & actiones* exprest therein, all which make up the whole of the Duty-enjoyed: yet if you please to have the Proposition formed, take it thus.

*It is God's Command, and our Duty to let our Moderation be known unto all men.* Which I shall prosecute, according to the order of Nature, in this method. 1. In opening the nature of Moderation. 2. In shewing it's exercise. 3. By whom and to whom. 4. Why. And lastly, make Application.

Moderation  
opened.

1. Concerning the nature of *Moderation*, or what it is; wherein the signification of the word, description of the thing, it's subject, kinds, rule, and extremes. And here I confesse I enter upon an unbeaten path; the word *ἐμετρεῖς*, and *ἐμετρεῖται*, which descends from it, (and for which, by a Grecisme, it is used in the Text) being of such multifarious signification, and no where in Scripture rendred in that extent as here, nor any where else (that I can find) by *Moderation*, which also occurs in no other place of all the Bible. It signifies properly that which is fit, decent, due, meet, convenient.

Καὶ δὴ κοινὸν πρὸς  
τοὺς ἁγίους, ἡμεῖς  
ἵνα ὅτι, ἡμεῖς  
ἐμετρεῖς τὸν  
πρὸς. Etymol.  
Modestia dicta  
est a modo, ubi  
autem modus  
nec plus est  
quicquam nec  
minus Cicero:  
est autem mo-  
destia in animo  
continentis mo-  
derationem cu-  
piditatem. Idem  
3. Rhet.

And is accordingly rendred by former Interpreters *modestia*; not as opposed to pride or haughtinesse, in it's strict Philosophick accepti-  
on, (which some not attending to, have therefore quarrelled with) but  
that which doth moderate our action; in which sense the Masters of that  
Language frequently use it; and by later, for avoiding that ambiguity,  
*Moderatio*, from whence is formed our English word *Moderation*.  
Which (in it's latitude) is not any particular Grace or Virtue, but that  
fit and proper temper we ought to observe in the governing of our hearts  
and lives: that equal Judgement which should command our wills and  
affections, and all our humane actions; which are capable of excess or  
defect, by proportioning them according to the quality of the object,  
and the end for which, and whom they are employed, for the preserving  
of peace within our selves and with others; that there may be no con-  
tumacy or rebellion in our affections to disquiet our selves, or in our  
actions to disquiet others. So that moderation according to it's *Sub-  
ject*, is either that of the mind, which is as the cause, or of the will  
and affections in their actings, which is as the effect, from all which  
the whole man is denominated *Moderate*. The former, or that of  
the mind, is that part of Christian prudence, which proportions our  
actions to the Object which the will chooseth, and it's end, according  
to the variety of circumstances the agent is in, by applying the gene-  
ral rules of Scripture for our walking, to our particular actions, and is  
accordingly well readred here, by one of the Ancients *rationabilis con-  
versatio*, your reasonable or equitable conversation. The latter, of  
the will, pertains to the several and particular virtues therein, especi-  
ally those that serve for the restraining our most strong and impetuous  
passions, which offer the greatest violence to the equality of our minds.  
And therefore although it most properly be of the judgement, yet be-  
ing most conspicuous and discernable in the exercise of such Virtues,  
it doth according to the quality of the Object about which they are  
conversant, assume their several notions and names. The most vio-  
lent

Ambrosius, in loc.



lent passions in reference to our selves being, the lustful power after the good things of this life, and consequently the grief which arises from the want or losse of them, it is therefore in reference to the former, *Temperance* (in it's large acception,) and the latter, *Patience*; and in relation to others, the raging power of anger and revenge, with what flows from them, in which regard it is in the Magistrate, *Clemency*; and *humanity*, *meeknesse*, *gentlenesse*, *lenity*, in all. In this variety is the word used by Authors Sacred and Prophane, which I will not clog you with. And for this cause it consists in that mediocrity which approaches nearer to the extreme of defect, and consequently is opposed to *violence*, *impetuoufness*, or *inordinacy of affliction* (not as placed upon undue objects, for that's materially evil, and to be wholly declined, nor moderated, but upon lawful immoderately) and in general to all *excesse* in humane actions. Hence it is, (by the way) as I conceive, that it's commanded so frequently in Scripture by negative Precepts; as *love not the world nor the things of the world*, *Jo. 2. 15.* *take no thought for your life, for the morrow*, *Matth. 6. 24, 33, 34, verses.* *Fear not them which kill the body*, *Matth. 10. 12, 31.* *Luke 12, 4. 7.* *Let not your hearts be troubled*, *Joh. 14. 1.* and many the like, which I cannot stand to mention: and some times by the action contrary to it's opposite vice, as *Matth. 5. 39, 40, 41.* *Turn the other cheek, let him have thy cloake also, go with him twain*, i. e. rather than violently resist, and revenge thy self. Moderation then being no particular Grace or Vertue (as you have heard) cannot have any peculiar object, but only in common with the principles, and actions wherein it is employed; whereby it becomes incapable of any future accurate division into several kinds. For although it be of a general consideration, yet not as a Principle which acts upon it's object, but that which peculiarly respects the actions themselves when the object is pitched upon, it being Moderations office to regulate and govern Principles in their actings upon their due objects chosen, that they exceed not therein. So that as all those Graces and Vertues which respect the *manner of actions*, as *zeal*, *sincerity*, &c. that respect the moral quality, as this doth the moral quantity degree, or measure of them, are of so many several kinds, as the actions are wherein they are conversant; so also is Moderation. And in regard our particular actions are so very many, so diverse, and clothed with such infinite variety of circumstances; it is impossible to lay down any certain *Rule*, that may determin wherein Moderation in them all should consist: the *τὰ Νόμιμα* or the things that are just necessary and convenient, and no other, being alwaies in particular actions very difficult

ἐπεικὴς τῷ βί-  
αιῳ ὀπποῦτι  
Hermog.  
ἡμεῖς ὑποτά-  
λόμεθα ἀλλὰ  
μὴ ἐκείνῳ, ὅτι  
κῶς, &c. Hoc.

difficult to define, as the Philosopher acknowledgeth, who saith, there is nothing more full of difficulty then in every thing to find the meane. The Rule he liyes down to walk by, is Reason, and a prudent man's determination; the best nature affords, and are especially good for the Duties of the second Table, which he only (though not to all) speaks of; yet we (through the goodness of God) have a more sure and certain one to guide us, to which we shall do well to take heed, even the scriptures, which are able to make us wise to salvation. It will be worth our while, to speak briefly what we can, touching the *Rule*, which in general must guide and determine our Moderation. For which end we must know, that all our humane actions, which are capable of moral good or evil, are of two sorts, especially according to their objects, *Religious*, or *Civil*. The former requires a Spiritual principle, end, and rule, by which we must perform them for their manner and measure, which Scripture doth abundantly for the internal by it's particular, and sufficiently for the external, by it's general precepts, declare. For the latter or *Civil* actions, as a natural principle, and end referrible to Gods glory; so also for their manner and measure, the general Rules of Scripture to allow, and prescribe them, is all we can reasonably expect, and is sufficient for the same. In the application whereof, Reason and prudent determination are three wayes subservient.

1. In judging the nature or quality of the objects in general, which we are particularly imployed about, (as the good things or evils of this life, in the particulars wherein we are conversant) according to what Scripture declares them to be, when it speaks of them, especially not comparatively, but absolutely what they are in themselves.

2. Of the end God hath ordained such things for, about which he hath commanded us to be imployed, and accordingly to proportion our actions. It being a known Rule in the Schooles, *Omnium appetibilium finis est mensura*, or, that the end is that which must prescribe the measure of our actions, according to it's double respect, *rei*, & *persona*, for what, and for whom the action is.

Lastly, in due consideration of the circumstances of the Agent, wherein is such great variety, not only in regard of the person, which involves the end for whom the action is, but all the adjacent circumstances, that herein occurs by farr the greatest difficulty. For example, in meats and drinks. Consider diligently their nature in those set before thee; then their end, for refreshing us, nor feeding our lusts; and of thy self, what is sufficient and convenient for thee in the circumstances thou art then in, and accordingly use them, or put a knife to thy throat

*abstain and refrain*, as the Wise man speaks, *Prov. 13. 6.* for that which may but be sufficient for one, may serve for another to make his belly his God: yea that which may be only convenient to the same person at one time, may be gluttony and excess at another. And as about things, so in our dealing with others much more variety, both in respect of our selves and those we have to do withal. As we must remit that to one, we need not, may some times ought not to another, according to our own and their capacity; as they are poorer or richer than our selves, as they are weak, or wilful and malicious opposers of truth or equity; and a thousand such like considerations, which occur in our actions, which though alwayes sufficient in themselves to determin us, yet because of our shortnesse of sight, are often but as the uncertain twinkling star-light to us, whereby to steer our course. All that's said of Moderation will more clearly appear, if we consider it's *Extremities* from the nature of God's Commands, which are of two sorts. 1. Some are affirmative, and those either general what we must do, &c. and imply the end for which, and all the circumstances that necessarily attend our doing it: Or particular, and express the circumstances external, as time and place, and internal (usually called the manner) which comprehends the quality, and the moral quantity or proportion, (we are speaking of,) which implies the *intensity, frequency, and duration* of our actions. These continually oblige us, though not to continual practice, but only when God requires; the former by way of more absoluteness, the latter more conditionally, as depending *thereupon*. 2. The other sort of precepts are negative, some what we must not do, and so consequently at once forbid all the concomitants of such actions as are prohibited; others not forbidding us the object, but rectifying us about it, in the end we must do it for, manner how, &c. both which obliges us to continual observance, and in morals to the contrary duties. By which it appears, in our not right proportioning our actions, we sin in omission, by not doing so fully as he commands, in commission when we do those things that are our duty, but exceed therein; and go beyond the bounds God hath set us, and this is formally immoderateness, which is rectified by Moderation. As for actions materially evil; as *Jonah's* being angry with God, having virtue, and loving vice, &c. which are absolutely forbidden, no proportion is to have place, but it and all other circumstances together with the action, wholly avoided or suppressed, because towards undue objects forbidden us there can be no defect, in regard there should be no action, and therefore no Moderation or government thereof.

For

For instance in those two great Commands, on which hang all the Law and the Prophets, as our blessed Saviour tells us; *Matth. 22. 46. Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy strength, and with all thy mind, and thy Neighbour as thy self,* Luke 10. 27. Here's the grace of Love required to act towards God, the manner exprest, in *heart, soul, strength, mind*, the measure in the four *all's* (the New Testament adding one to the three of the Old Testament, so far is the Gospel from detracting from duty,) here can be no excess, in regard we can never love him as he deserves, not only in regard of what he hath done for us, but is to us, being our end and happiness: and towards our Neighbour, the manner exprest, *as thy self*, i. e. truly and sincerely, but not *with all thy heart*, &c. that's only God's due, who is absolutely to be loved for himself, others for him. Herein alas Grace is defective, but never exceeds, so that Moderation hath here no place, for if we love any person or thing more than God, Christ, and our selves, it is not the action of Grace but sinful affection, which is to be moderated. For he that with his natural affection loves Father or Mother, Wife, or Child, which yet they ought greatly to love, more then God or Christ, is no worthy of them.

I am not ignorant all this while, that this word *clementia* is most frequently used in a *forinsecal or Law sense*, more strictly; the *Moralists, Schoolmen*, and *Civilians* borrowing it from *Aristotle*, and restraining it to that particular *Moderation of mitigating stricke Justice in the execution of humane Laws*, and so is rendred *equitas equitie*. Which is either that of the Magistrate in his publick capacity, and is *clementia clementie*, and is opposed to *cruelty*; the Magistrate being obliged as not to write his Laws in blood, like *Draco's*; so also not to execute them with cruelty, (though where requisite with severity;) but to moderate them by the Law of Nature, other Laws, former precedents, constant customs, which hath the nature of Laws, or the reason and end of the Law, which is more equitable (and more Law say some) than the letter, and amongst Christians by the written Laws of God; that there may be *convenientia pena ad delictum*, or a proportioning punishment to the quality of the offence, all circumstances (which the Law cannot possibly foresee or provide for) being duly considered. This includes all Superiors, Political, Ecclesiastical, Domestical, &c. and is frequently joyned with *Justice and Judgement* in Scripture, as executed both by God and man, *Psal. 98. 9. 99. 4. Is. 11. 4. Prov. 1. 3. 2. 19. 17. 26. Micah 3. 9.* &c. Or secondly that of private persons (or publick in their private capacity) which is between party and party, when according

according to the rules of equity, we omit what the rigor of the letter of the Law would adjudge us, thereby neither injuring our selves or others, which is usually called *præbæ* or *honestas*; by us, *common honesty* that should be 'twixt man and man. And hence some borrow it and restrain it to that carriage the Law takes not cognizance of, in our meeknesse and gentlenesse, making it that single Vertue the Moralists call *mansuetudo*, we meeknesse. But though it be all these, yet 'tis also more, these not reaching the latitude of the word *ἐπιείκεια* nor the extent of the duty here injoynd; the word being not used here in that strict sence the Philosophers use it, (as the learned *Græci* well observes upon the place :) but for that equalnesse of mind and spirit that becomes us in our conversation, and diffuseth it self through many, very many other actions than are proper to these Vertues: and, though sometimes restrained to this, or that particular kind of Moderation, yet in it's latitude (as the best Philologers tell us) denotes *mediocrity*, *indifferency*, *equality*, or the like. And in this general acceptation, which I may call the *Moral or Theological Sence*, not restraining it to (though not excluding) the *forinsecal* and stricter acceptation thereof, I shall through Gods assistance handle it. The rather, because our Judicious and Learned *Perkins*, hath in a peculiar little Tractate already spoken sufficiently to that particular, of the Moderation of Justice by the Magistrate, and private persons, in reference to their remitting from the rigour of the Law, which every one may peruse; and I seriously wish they would also practise.

ἐπιείκεια, ἐπιεικὴς, Hesych. ἐπιείκεις ὁμαλὴν τὸ καλεῖται ὡς Etymol. ἐπιείκεις, μετρίως, Suidas. πῶς τὸ ἴσως μετρίως, &c. i. e. ἐπιείκεις Scoliaſt. in l. 3. Thucyd.

2. General now follows; *The exercise of Moderation*, wherein the case proposed is included, *viz.*

The exercise of Moderation.

Case. *Wherein must we practise Moderation.*

Which necessarily implies the *external object*, or about what our Moderation must be conversant; and appear to all: call it the *object* of the *faculty* or of the *action*, or of *Moderation*, when employed in governing these, and so hath the same object with them (as is said before) it all comes to one.

And formally includes. 1. *What it is that we must Moderate*; or the *faculty*, or *principle*, of what kind soever internal and external, from which the action flows. 2. *In what actions*. And 3. *How*, or the measure and proportion to be observed in such our actions. Which three are allways distinct in themselves, though not allways easily distinguishable to us, and therefore often seem coincident. I shall therefore joyn them together in the prosecution of the Case.



*For the general Object of Moderation, or about what it must be exercised and appear.*

*Negatively.*

1. *Not such things as are materially good.* About such things, or in such actions as are materially good, Moderation hath no place; because all the good we can possibly do, is too little, so that there can be no excess in these, and therefore no Moderation; for the Office of Moderation being to restrain excess, where there can be none of this, that can have no employment. *e.g.* we cannot believe in, hope, love God and Christ too much, nor hate sin, and Satan (as the Schoolmen affirm, in regard of his wholly losing the Image of God too much. In all our internal religious duties, and actions of Grace, as such, no Moderation therefore can or ought to have place.

2. *Not about such things as are materially evil.* For herein we cannot be defective. Where the object is absolutely forbidden us, and no circumstances can make the action good, there we are wholly to abstain, or suppress the action, if in it; there being inordinacy in the principle or faculty; for though Moderation is to govern even the principle, yet not in the choice of its object, but in its exercise about a due object chosen that it exceed not. And though we call any great acting upon an undue object, or great omission towards due, immoderate, because of their excess, yet this is not properly immoderacy, for to every sin would be it formally, whereas those only which respect the moral quantity of our actions, are properly immoderacies. Both these sufficiently appear by what's said before.

*Positively.* But about such things as are in themselves of an indifferent nature, and neither absolutely commanded as things materially good, or absolutely forbidden, as those materially evil, but only conditionally according to the circumstances we are in. Which though of an indifferent nature, yet become morally good or evil to us, as we are actually conversant about them. In these properly may be excess, in regard of which Moderation is to take place to restrain, and keep all within due bounds, being formally the *modification* (to use the School term for once) of such actions. Wherein we must carefully distinguish of the several formalities of the object, Grace and Nature being conversant about the same object, but not in the same respect.

*For its exercise therefore, or what, wherein, and how we must practice it.*

Which I shall speak of 1. Absolutely in reference to our selves, for preserving peace within, as it is to be exercised towards the good and evils of this life.

2. Rela-

2. Relatively, or in relation to others for external peace, wherein we must exercise it, in *civil* and in *Religious matters*. The former I shall call *Moderation towards things*, the latter *towards persons*.

1. *Moderation towards things*.

1. *First then for Moderation towards things*, as it is absolutely taken in reference to our selves: this being so clearly enjoined in the Text, as appears not only by the word *ἐμετα*, but the duty *μετρίως*. The Apostle not saying, use Moderation *towards* all men, but let it appear to all men, which even that which is internal doth in our external conversation. But though there be abundance of excellent fruit on this branch of Moderation, yet in regard I conceive that *towards persons* principally intended, I will not stand to shake it down, but only point you out briefly the boughs, on which it especially grows, that you may gather it your selves, and proceed to the second, *Moderation towards others*, which I shall only prosecute afterwards in all the following discourse. Now the *good things* of this life being either *internal*, of the mind as parts, learning, &c. of the body, as health, strength, beauty and the like; or *external*, as the riches, honours, relations, and lawful pleasures of the World, and what comprehended under them: And the *evils* of this life, such as are contrary to these, as shallownesse of parts natural or acquired, sicknesse, weaknesse, death, deformity, poverty, losses of friends or estate, infamy, reproaches, troubles, wars, hunger, thirst, nakednesse, imprisonment, captivity, banishment, and such like: we are towards these to exercise Moderation.

1. *Towards the good things of this life*. 1. *We must moderate our Judgements in the valuation of them*. As forbidden fruit must not be looked upon, so lawful must not be judged by us more desirable then it is. As we may not undervalue these good things, and with the *Stick* despise and cast them away; so we must not over-value them, beyond their intrinsic worth and the ends for which God allows them, the end and use being the measure of every things estimation. For though every creature be good in it self, and some better in themselves, and to us than others: yet those that are the best, and best for us that the World affords, are still but creatures, who are most of them serviceable only to our bodies, that they may be serviceable to our Souls, in the service of our Heavenly Father: which when we too much estimate, we quickly fall to admire, and so bow down to them, and commit idolatry with them. For an overvaluation of the Judgement, begets in us admiration, and so an over-valuation of them also in our affections. These

sensitive objects make such impressions upon our imagination when absent, and our passions when present, that if Grace and Reason moderate not our Judgement of them, our whole man becomes inflamed therewith, and violently carryed out towards them, by an excessive admiration of their seeming excellency; love to them for the same, and desire after them, for their apprehended suitableness, hope to obtain them seeming possible, using means for obtaining them, and delighting and glorying in them. Therefore our Saviour prescribes wisely, that our hearts may not be in them; the light of our minds being single, *Matth. 6. 22, 23.* When *Achan* (*Josh. 7. 21.*) judged the Babylonish garment goodly, and the silver and gold then he quickly coveted and took them. Let thy Moderation therefore begin here, and consider the character *Solomon* upon good experience gives them, that they are all to us in this degenerate state vanity of vanities, yea vexation of Spirit.

2. Moderate thy will and affections; in their love, desires, hopes, after the getting or keeping these things; according to the ends for which God allows them thee in particular, and with subordination to his pleasure and providence in the event. We must value, love, desire, God and Christ, and hope in them, absolutely and for themselves; and Grace absolutely, but for the enjoyment of them (and consequently for our own happiness;) but so must we not these things; but only conditionally, as God in his All-wise disposing providence sees meet to dispense to us, (he having so only promised them,) and for those ends and so far forth as they are convenient for us, according to *Agars* desire, *Prov. 30. 8.* Which convenience is to be measured by the state the Providence of God hath set us in, and the circumstances wherein we are. As so much health, strength, refreshment, comfortableness in our lives, as God sees good for us and may render us serviceable to him; so much food, raiment, profit, pleasure as he pleaseth to bestow, and so far forth as convenient for us, according to our present condition, for our health, and other ends now mentioned to which they refer; but neither these nor any other good things of this life absolutely, or for themselves, so as to make them our end and happiness, or to be fuel for our lusts, must we either love desire or hope for. It is not thus desiring the lawful pleasures, profits, honours of this life, which *St. John* speaks of *1 Ep. c. 2. v. 16.* but the immoderacy of the desiring them which he calls *lust*, and saith is of the World; as well he may, seeing this is the Trinity that it generally worshipeth more than the blessed Trinity of Heaven. Is it not the cry of many, nay most, who will shew us any god? but of how few,

Lord

Lord lift thou up the light of thy countenance upon us! Psal. 4. 6. How do men grasp at these things in their desires, which are as boundlesse as the Ocean; as craving as the Horse-leach daughters still crying *give, give*; as unsaible as the grave; and as unsatisfied as hell and destruction towards which they are travelling. What *Libanus* observed so long since, (and 'tis worth the observing) holds as true at this day. It's difficult, saith he, to meet with a man, satisfied and not complaining of his condition. If he want any bodily good, as beauty, strength, &c. or, if none of these, yet not thankful, if he want some of the mind, if he be not an Orator, Physitian, skilful Commander, or the like. And especially in riches and honours. He that hath one field, would have, and complains if he have not two; he that hath two for four he that hath ten, for twenty, and he that hath twenty, twice so many; and so on, no number satisfying his desire. For though it be great before, when we enjoy any thing it then seems small to us; as a thousand talents of Gold, when we have them are small to two, and two to ten, and so on. In honors likewise, he that governs a City is not satisfied because he governs not the Nation, and if the Nation, that not more; as *Cyrus*, *Darius*, and *Xerxes* mighty Princes, yet they wanted *Greece* they thought, which caused their Expeditions against it. Thus passing by still what we have, and reckoning what we have not, never think we enjoy enough. *Adrian in a dispute*, every one herein being injurious to God, not injuriously dealt with by him. Keep therefore thy heart, and moderate it that it break not out in these things with all diligence, lest the swarms of these lusts, what ever sweetnesse they seem to bring with them, sting thee to death.

Abg & y<sup>se</sup>  
a. 11 ANGLES.

3. Moderate thy pursuit and endeavours after the acquiring and retaining these, by the ends for which, and subordination wherewith thou mayest and oughtest desire them. This speaking only the execution of the former particular, must needs be accordingly bounded. What we may lawfully desire, that we may use lawful means to attain, and so far forth as we must desire, so far only must we use the means. We must seek the Kingdom of God and his righteousness absolutely and in the first place, then the things convenient for us in this life, according to their subserviency thereto, and his seeing good to bestow upon us. As it is the Statue Law of Heaven, that in the sweat of our brows we should eat our bread, and should be our daily prayer, that our Father which is in Heaven would give us this day our daily bread, i. e. all things requisite and convenient; So is it that we should not lay up for our selves treasures upon earth, nor serve these as our Masters, nor take thought for our lives, what

what we shall eat, or what we shall drink, or wherewithall we shall be clothed (which three are the total sum all these externals amount to in their use) *Math. 6. 19, 24, 25, &c.* Our blessed Saviour from the 19th verse of that Chapter, forbidding this immoderate pursuit in those negative precepts, which he preface with several cogent arguments and expostulations; and not absolutely, but so as they be not our *treasures* that we set our hearts upon, our *Masters* that we serve, when as they are but our *Servants*, and so as that we oppose them not to, and set them in competition with the *treasures in Heaven*, and God our great *Master* whom we ought to serve even in the following our employments for these; as appears *vers. 19. and 24.* nor absolutely our taking thought, but our too solicitousness about the choice of, and using means, and especially their event, and so consequently what shall become of us, if we be not blest but blasted therein, as appears by the word *καταμαρτυρε*, and last verse of the Chapter. And yet (alas!) after all this, how do we seek them as if they were our treasure, our happiness, our *all*? as if here was our continuing City, wherein we should alwayes live, and have these treasures, and none other to come that hath better? Though these be things after which the *Gentiles* seek, yet they will be excusable who know no better in comparison of thee and me, who know the true Pearl of price, are invited and called to better dainties, and yet make light thereof, one preferring his Farm, another his Merchandise, *Math. 22. 5.* And yet though the generality of the *Gentiles* which had not the Gospel, as the *Jews* in our Saviours time, were so immoderate; yet many of them were such as appears by their works, and lives; as I fear will rise up in Judgement in this particular, against most of us that call our selves *Christians*. They beholding the buie World (as one of them speaks of the Souls in the other) as the Ant carrying a straw, or some little thing of like moment, into her hole in the Mole-hill; which yet dazels our eyes with their seeming luster, and makes our hearts say of these our houses as if they were our homes, *'tis good for us to be here.*

4. *We must moderate our whole man in the use and enjoyment of these, in our loving, delighting, rejoicing and glorying in them.* We must not in our using of them, exceed the bounds within which they are allowed us; nor in our love towards them, *1 John 2. 15. Love not the World, neither the things that are in the World,* by taking too much complacency and delight in them; nor our rejoicing, *Eccles. 11. 9. if thou dost know, for all these things God will bring thee to Judgment.* Nay our Saviour when the Disciples returned with joy that the Devils were subject to them,



them, *Luk. 10. 17.* which was a divine and extraordinary gift, calls them off, and shews them a fit matter of rejoicing, wherein they could not exceed, not absolutely forbidding, but limiting them with a rather, *but rather joyce that your names are written in heaven, Ver. 20.* nor in our glorying in them, *Jer. 9. 23, 24.* Oh what need of moderation here! In our eating, drinking, sleeping, lawful recreations, rayment; in the using of our parts, Learning, Riches, Honours, and other Creature comforts! If the enjoyment of these outward things had been so considerable, think you our blessed Saviour, who could have commanded them, would have wanted them? What are the best of them? Are thy Riches any thing, but of the earth, and earthly? Thy Pleasures any thing, but a little titillation of the flesh, of no permanent nature, lives but one instant and dies as fast? Thy Honour any thing, besides a hollow eccho, or noyse that like the circle of the water, is but of little circumference and soon gone? Doth not every cross wind, or wave, break and dash it away? Is not he that's great in this City, scarce known in the next? He that's King in one nation, unknown to many other nations? How short lived, I pray? Have there not been many great ones we never heard of? Those we read, do we not skip their names often, not troubling our selves with the thought or remembrance of them? If we do, what are they the better? Read *Psal. 103. 14, 15, 16, 17, 18.* Nay, have not the greatest judgments of God followed excess in things lawful? I will trouble you with none but a few Scriptural Examples: Two of the greatest the World ever knew, the flood, and destruction of Sodom and the rest of the Cities of the Plain; to what are they ascribed but Security and Excess? *They did eat, they drank, they married wives, they were given in marriage:* What follows? *The flood came and destroyed them all, Luk. 17. 27.* Likewise in the daies of Lot, *they did eat, they drank, they bought, they sold, they planted, they builded,* (all again things lawful in themselves) but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, v. 28, 29. If David too much pride and glory in the number of his people, and fall to numbring them, God quickly follows with Pestilence, and makes them decrease seventy thousand, *1 Chron. 21. 14.* If Nebuchadnezzar will vaunt, *Is not this great Babylon that I have built, by the might of my power, and for the honour of my Majesty?* While the word is in his mouth there falls a voice from heaven, *The Kingdom is departed from thee,* and he is turned to grafs with the Oxen, *Dan. 4. 30, 33.* And his Son Belshazzar's great Feast fills up the measure, for which he was that night slain and his Kingdom taken, *Dan. 5. 1, 30, 31.* If the rich man will think thus, and

so will I do, and say, *Soul, thou hast goods laid up for many years, take thine ease, eat, drink, and be merry*: He is not only stigmatized for a fool, but *this night shall thy soul be required of thee* follows, *Luk. 12. 19, 20*. Nay, if the wicked servant begin to eat and drink with the drunken, his Lord will come unexpectedly, and cut him asunder; and appoint his portion with the hypocrites, *Mat. 24. 49, 51*. How great then this sin is, Gods judgments being alwaies equal, and proportioned to our offences, what slight thoughts soever we may have of it, you cannot but by these Examples perceive. Nay rather what a big-bellied Monster is it? Full of many deadly sins, full of Atheism, unbelief, idolatry, carnal security, preferring these things before God, Christ, heaven and happiness. Take heed and beware therefore herein; lest while they speak thee fair, they wound thy heart.

2. Towards the evils of this life; 1. We must moderate our fears of those befalling us, according to the good they threaten to deprive us of. As we must not fear these groundlessly, so when there is just cause, and apparent danger, we should not be senseless, and secure, nor fear all alike, or over-fear any. Security is the fore-runner to destruction, *1 Thes. 5. 3*. which these should awake us out of, but not so affect us, or affright us, as to put us past our selves and our duty; when the storm threatens us, we must not, with *Jonah*, be asleep, but praying and endeavouring, as the poor Mariners, for preservation; Or as the Disciples, *Lord, save us, we perish*, though they were too fearful, in regard of Christs being with them, who was sufficient security for their safety. There is a provident fear, that opens our eyes to foresee dangers, and quickens us in the use of lawful means for their prevention; such was the good Patriarch *Jacobs*, of *Esau* his destroying him and his company; that makes him pray, send presents to his brother, divide his bands, and use all prudent means of preservation, *Gen. 32*. This we must have, for security and putting far away the evil day, when God threatens us even with temporal judgments, is a great sin, and hath a woe pronounced upon it, *Amos 6*. where is this makes us wisely serve the providence of God. But then there is a diffident fear that distracts us, and cuts all the nerves and sinews of lawful care and endeavours, that brings a snare with it, (*Prov. 29. 25*.) and often drives us upon unwarrantable means, or makes us sit down in despair. This we must beware of, by a due moderating our fears according to the impendent evil, which must be judged by its opposite good. Not fearing all evils alike, the loss of some wealth like the loss of our health, because health is the better good; no nor all evils of the same kind alike, nor a Tertian Ague like the Stone, this by its exquisite pain, depriving us more of the natural comfort

comfort of health, and more endangering our lives. And not over-fearing the greatest, viz. *Death*, called by *Job*, *The King of terrors* ( 15. and 14. ) and by the Philosopher, φοβεράν φοβεράτατον, of all terrible the most terrible, which our Saviour, as man, feared with a natural fear, yet chargeth we should not over-fear it, *Mat.* 10. 28. *Luk.* 12. 4. Yet, though we should fear political or publick evils, as Wars, Famine, Pestilence, more than our own personal ( of which you see I speak only all along ) in regard those are greater, the publick good being better and to be preferred before any private, yet not these too much.

2. *We must moderate our grief & trouble for these according to the good we want, or lose by them.* There are *imaginary evils*, that are of our own creation, begot, brought up, and nourished only by our own brain; these we must carefully avoid, and if formed, not be cruel to our selves in being compassionate to them, but dash them in pieces. And there are *real evils*, which come not forth of our own dust, nor spring out of the ground, but are from above, of Gods creating and framing, *Amos* 3. 6. *Isa* 45. 7. *Jer.* 18. 11. These we are not to be senseless under, but duly affected with, and yet not over-affected, so as to murmur and repine, much less quarrel with God. A Stoical apathy becomes us not, and yet better than quarrelling at Gods Providence, it coming nearer moderation; for *wherefore doth a living man complain, a man for the punishment of his sin,* ( *Lam.* 3. 39. ) little reason whilst thou art living, seeing it is less than thy desert, and no reason even for death and hell, for they are but equal to thy desert; if thou confess thy self a sinner thou must confess this. *Plato* said, that God doth ἀειγαιουτέριον, which is expounded by *Plutarch* *Symp.* 18. well; That God is said alwaies to act the Geometrician, in regard of his equal dealing with all men, in proportioning rewards and punishments to their deserts: And a greater than he, yea, the greatest that can be, God himself, appeals to the sinners own conscience, *Is not my way equal? are not yours unequal?* *Ezek.* 18. which whole Chapter is a defence of his equity. Troubled then we may be, murmuring and discontented we must not be. Nay, troubled we ought to be, as the evils are greater or less, which must be judged by the good they deprive us of; more for publick, because that good is greater, less for private evils, because our own good is not equal to the communities. But in the body politic 'tis quite otherwise than in the natural body, we are usually too senseless under publick, and too sensible of, and immoderate under our own particular evils: rather apt to quarrel with God, like *Job*, for a *Gourd*, or some inconsiderable concerns of our own, than be troubled at the destruction of a great *Ninivey*; more troubled at our own houses

being on fire, or child sick, than all our neighbours in the City about us burnt and dead. Therefore Scripture accordingly calls for affliction for the publike, and forbids it in our own concernments, in regard we are generally defective in the former, and excessive in the latter. Nay, even towards others when just cause of compassion, if excessive. So our Saviour, when the women lamented his death, (which was matter of grief as in respect of him, though of greatest joy in it self as to them and the world, (bids them, *Weep not for me, but for your selves, and your children*, in regard of the publick calamities that were coming upon *Jerusalem*, *Mat. 23. 27, 28, 29*. Every particular being concerned in the community. Now of these evils, seeing all are privations of good; *Some are of the good we want and never enjoyed*, as deformity of body, defect in parts, constant poverty, &c. and here we must beware we judge not those evils which are none, and so trouble and torment our selves without cause, and reproach our *Maker*, saying, *Why hath he made me thus?* Why am I no nobler born, no more beautiful made, no greater heir, no quicker Parted? Why am I not as such, or such, nor as they, this, or that? When thou hast what is suitable and convenient for thy condition; for this all may say of those that excel them, (and the best of imaginary excellencies,) as well as thou. *Other evils are of the good we have enjoyed and are deprived of;* as sickness of health, losses of friends and estate, reproaches of our good name, imprisonment of liberty, and the like, which are incident to our present state. These are they especially which the world lament, and cry out after, as foolishly as *Micah*, (*Judges 18. 24.*) *Ye have taken away our Gods: and what have we more? and saiest thou what aileth us?* We must not here be too passionately excessive, either in the degree or duration of our trouble; we must be affected with the providence of God in these evils, according to their greatness to us (a little loss in it self may be great to a poor man, as the Widows two mites was more to her than their far greater sums was to them that cast them in, the death of an only child greater than when a number) and so trouble and sorrow for them; but discontented we must not be, nor distracted in the duties God requires; nor refuse to be comforted because our Husbands, Wives, Children, Pleasures, Honours, Riches are not; for as there is a time to weep, so a time to take up, and refrain from weeping; we must love them so as we may lose them, that when we do, we may not lose our selves, *Amavi hac omnia tanquam amissurus*, let us every one say at parting with them, I loved you so as I can lose you. Take heed of murmuring with the Israelites, cursing thy Stars with the prophane, of discontentedness which the best are apt to

fall into, nay, wish for death rather than life, as several of the Prophets. Maintain that equilibrious frame in thee (as *David*, 2 Sam. 15. 26.) Here I am, let God do to me as seemeth good to him, which is the mother of patience, and like it makes these evils (though not none, yet become) none to us.

Thus I have done with *moderation towards things*, most of whose particulars mentioned, you have prest by the Apostle *Paul*, and by the same argument of the Text, 1 Cor. 7. 29, 30, 31. *The time is short, it remaineth that both they that have Wives, be as though they had none: and they that weep, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not: and they that use this world as not abusing it: for the fashion of this world passeth away.* And though I have stood longer upon this than I intended, and promised both you and my self, in regard the fruit hang so thick about me, that I could not but pluck some of it, and after I had tasted it, more; yet I hope it will prove so pleasant also to the taste that you will pardon me; especially considering how much this moderation towards things conduceth to that which respects persons; (the contentions in the world arising usually from our want of moderation to the things of the world, as in civil matters it is patent, and in religious though less obvious, yet most frequently as certain, that these are the springs from which they flow:) and how necessary it is for us all to know and practise it, for *licitis perimus omnis*, we usually perish by the hand of these lawful things.

## 2. Moderation towards persons.

Having spoken of moderation, as it respects our selves, for preserving peace within, (this as all government having peace for its end) which appears and is made known to others by our conversation; let us now look abroad, as we are members of the publick, and have to do with others, and see what moderation we must use for the preserving external peace. Now each Christian having a double capacity, as a *man* his civil capacity in the *State*; as a *Christian*, his religious capacity in the Church wherein he lives; I shall speak to both these, in reference to peace *Political* and *Ecclesiastical*; to the former more briefly, being so near akin to that part we have already dispatched.

### 1. In Civil matters.

Herein we may be considered *Actively* or *Passively*. 1. *Actively* We must moderate our speeches that we give no just provocation thereby, according to prudence. That we may neither provoke those of whom, or to whom we speak, we must duly consider the nature of the matter we speak of, and the quality and temper of the persons concerned.



*In our discourses with others*; not trifling in weighty matters, and fervent in trifles of no moment; not rashly to thy Superiors without respect, not superciliously to thy Inferiors, not contentiously to thy equals; we also must have regard to their temper, if passionate and angry, with soft not grievous words, or if tender and meek-spirited, with the like (for these two different tempers must be alike, though for different ends dealt with all) if contumacious more sharply, if flexibly gently, if teachy or jealous, more tenderly and cautiously, if equal with more freedom and liberty; and so of all others. Yea we must also observe their present condition, if distressed, or joyful and comfortable, and the like; and the disposition they are in, (which for the most part is suitably thereto,) as sad and dejected, or chearful and pleasant, beyond their accustomed temper, and accordingly moderate our speeches, as the Wise Man adviseth, *Prov. 25. 20.* At no time stirring up contention, or speaking swords and darts, but as the wise whole *tongue is health*, *Prov. 18. 6.* and *12. 18.*

*In our Judging, characterising, and censuring of others*, we must also consider for what, of whom, and to whom we do it; not for every failing and weaknesse or miscarriage, nor upon slight grounds; not readily taking up a reproach against our neighbour, and rashly venting it, *Prov. 10. 12.* nor jealously framing one, and according thereto passing verdict; for though there be a charitable and godly jealousy we may exercise towards those we have special interest in, or charge over, such as *St. Pauls* towards his *Corinthians* (*2 Cor. 11. 2.*) and *Job* his children (*1. 5.*) in reference to our admonishing or other dealings with them, yet not to our judging and censuring them to others. And when the carriages of others are such as no due candor can excuse, we must rather interpret them better, than aggravate them as worse, according to the favour of charity to the offender, though in no wise to the offence. Nor this without necessity, nor to every one blazoning others, nor of all alike without respect to quality, age, temptations and the like, of which and all other circumstances, consideration must be had, and due allowance made.

*In our rebuking and reproving of others*, we must likewise see, that it be a matter so deserving, and consider the persons we so deal with. (In counsel and admonition though prudence be required, yet in them we assume not so much to our selves nor are so passionately to miscarry.) Great need of this in Superiours, Masters especially towards Servants, and Schollers, that they deal with them according to their dispositions, *forbearing* (or as the *Greek* moderating) *threatning*, *Ephes. 6. 9.* and *Prov.*

Prov. 11. 24. and Parents often towards children, *Fathers provoke not your children, lest they be discouraged*, Colos. 3. 21. And as great need of Superiors moderating their passion towards Inferiors, so great need of these using prudence towards those and their equals, *Rebuke not* (therefore saith Paul to Timothy, 1 Ep. 5. 1.) *an elder, but intreat him as a Father, and the younger men as Brethren.*

2. *We must moderate our contests with others according to equity.* So long as sinne, Sath in, and *meum & tuum*, thine and mine, are in the World, there will be strife and contention about the things of the World. And where interest ingages us, we are subject to be byast thereby, and drawn away by our passions from all equality. Great need therefore of Moderation here. 1. *In considering the matter that it be of moment, and the person we have to do withal whether faulty; and not about roye, and rashly with any th.*'s next us we think upon the bluish guilt, enter the lists of contention and strife. *Go not forth hastily* (saith Solomon) *to strive lest thou knowest not what to do in the end thereof, when thy neighbour hath put thee to shame*, Prov. 25. 8. 2. If so, *In trying by all fair means the obtaining thy right*, whether of estate, good name, honour, or the like, by arguments and perswasions, by seeking accommodation, by willingly referring it to the equal judgment and determination of others of the like. *Agree* (saith our blessed Saviour, Matth. 5. 25.) *with thine Adversary quickly, whiles thou art in the way with him; (i. e. to the Magistrate, as Luke expounds it, 12. 58.) lest at any time the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into prison.* 3. If these will not prevail for thy right, *In voluntary yielding some part thereof rather than comest.* It must be thy own right thou must yield, not anothers, (except thou be intrusted therewith, and so far forth as he consents thereto for this being a gift, must be of such things as are our own, which thou oughtest to do for peace-sake. How eminent was Abraham for this, (Gen. 13. 8, 9.) who stood not upon his terms of superiority with Lot, though his Uncle and Guardian formerly and Governor, nor his right, nor his Nephews first seeking to him, and the like, but that there might be no strife, offers him his choice of the Land; *if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand then I will go to the left;* and performs accordingly. How far are we from following our Father Abraham's example! how many that will not yield others any of their right but by compulsion of Law! how few that yields their own right voluntarily! How far or how much we must yield, our own and those we deal with, circumstances best determine.

mine. We must not be injurious to our selves, for as St. *Austin* saith well, *quis alius aequus qui sibi iniquus?* who that's unequal to himself will be equal to others? We must not yield that which is greatly to our detriment, except our yielding be as easie terms as further contesting (as it proves often when we proceed to Law, &c.) and here that may be very considerable to one, that is but small to another, as poorer or richer, for matters of estate, as entering the stage of the World, or well known in it, for credit and good name, &c. And very considerable to the same man at one time that may be small at another, as if upon preferment to have reports made of him, or the like. Nay there may be grounds for not yielding the least we can possibly obtain, which we must conceale from the publick (though we may satisfie private Christians) as when we know our estate is small, though (living upon credit) others judge it great, or the like cases. But heer's not such difficulty; every one knowing his own circumstances for the most part pretty well, (which should be a ground for our charity, that we censure not men whose circumstances we know not) nor are we apt to miscarry in departing from our own interest. We should especially therefore consider the condition and circumstances those are in we have to do withal. If greater, we usually make a vertue of necessity, and yield most where we should yield least; but here in our speeches and carriages we should especially yield, and least we can of our purses, and on the contrary, if they be meaner and poorer. Not when others are low, or in present exigencies, to take them by the throat saying, pay me what thou owest (*Math. 18. 28.*) but to be equal, merciful, and considerative of others as well as our selves, and accordingly to deal.

4. If all thou must yield will not satisfie, *In thy chargeable appeale to the Civil Magistrate.* As all lawful means must be assayed for publick peace, before by Warr appeal be made to God; so should all lawful means be used before we appeal to his Vice-gerent, for private peace. And when we do with charity to the person against whom we proceed, for 'tis a great mistake to think we cannot be in charity and Law together. And though with vigilancy and circumspection, yet not with violence and passion, to manage the prosecution. Lastly, *In the issue or event of appeals.* If we overcome *In admitting equal compensation for thy losse of riches, credit or the like thou contests about.* For some mens natures, others necessities are such as make them obstinate and persist to their ruin and destruction; and Laws in some things are severe (though just,) which though the Magistrate moderate according to equity, yet often adjudge more than we should take. And if thou be overcome

come and lose thy fight ; by no means seeking revenge or righting thy self, but use Moderation in committing thy cause to him that judgeth righteously.

3. We must moderate our whole carriage and conversation towards others according to the rules of Modesty and sobriety, Prov. 25. 6. Avoid all occasions of giving just offence to others. Seek peace and pursue it, but fly occasions of quarrelling and strife, lest the wrath both of God and man pursue thee. Consider that not only *hared* and *wrath*, but *variance*, *emulations*, and *strife* are reckoned amongst the works of the flesh, which they that do shall not inherit the Kingdom of God: while *peace*, *long-suffering*, *gentleness*, and *meekness* (fruits of the Spirit) shall, Gal. 5. 20. — 23. Let not thy immodest looks efface others modesty,

nor thy gestures offend their gravity. For St. Ambrose extends this Moderation to gestures, gait, and bodily motions, speaking also his own experience herein, how he refused to admit one into Orders merely for his immodesty in these. Let not then any taunting jests, bitter sarcasms, or any other words, or mimical gestures, foolish wagers, recreations or the like, become snares to entrap thy peace with others. Finally, *brethren, whatsoever things are true, whatsoever things are honest* (or grave and venerable *grave*) *whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, if there be any praise, think on these things, speak these things, do these things ; and the God of Peace shall be with you*, Philip. 4. 8, 9.

2. *Passively*. Thus we are considered in our suffering from others ; wherein as we must cordially forgive them all, *Matth. 6. 15*. So in our carriage we must moderate our Spirits, passions, speeches, actions, and punishing thereof, towards those that are the offenders.

1. We must moderate our Spirits by an equal bearing with the weaknesses and natural infirmities of others. He that hath no rule over his own Spirit, is like a City that is broken down, and without walls, Prov. 23. 28. i.e. soon overcome. We must consider their years, as the fervor of youth, reachiness of old age ; their temper, some are more dull and flegmatick, others more melancholy and suspicious, some more cholerick and boysterously passionate, others more agil quick and sprightly ; their education, some are with study morose, others according to those they converse with, more rude, or complemental and courtly ; according to which, and their present condition, we should give due grains of allowance, in our speeches and conversation towards them, and retain our equality of mind, as the Orator said, *tranquillus animus meo, qui equi*

*equi boni facit omnia.* 1. By a prudent dissembling them, 1 Sam. 10. 27. By a charitable 2. covering them (Prov. 10. 12.) 3. Interpreting them; not putting any sinister interpretation but most favourable, nor aggravating the offence, 1 Cor. 13. 5. & 7. 4. Admonishing them, Math. 18. 15. Gal. 6. 1. Lastly, pardoning them; *forbearing one another, and forgiving one another, &c.* Colos. 3. 13.

2. *We must moderate our passions in their due exercise, in case of greater and wilful offences, according to the nature and quality thereof.* Our anger towards such offenders, averſation of them, ſeverity with them, and the like; avoyding of and ſuppreſſing, all wrath, envy, malice, revenge and the like ſinful paſſions that have the ſtamp of Hell upon them, (James 3. 15.) which come thence and lead thither, Gal. 5. 20. and 21. In Gods cauſe we muſt be angry, againſt ſin; and in the publick's againſt the impediments of peace and truth, Nehem. 5. 6. *At;* 17. 16. (but theſe I am not ſpeaking of) in our own we may be angry, but we muſt not ſin. Ephes. 4. 26. *Whoſoever is angry with his brother without a cauſe, ſhall be in danger of the Judgment,* ſaith our bleſſed Saviour, Math. 5. 22. In which three things are conſiderable. 1. With whom, and that's clearly the Offenders, not every one that's next us. 2. For what, which the Philoſopher, and all acknowledge difficult to determine, being in particulars; the only help is from the conſideration of the quality of the offence. 1. Not for every triſle, but material in it's ſelf or in it's conſequence. 2. Not for natural defects and weakneſſes, as when they are ſlow of parts, weak of ſtrength, or the like, and can do no better; (here we may find fault and admoniſh gently to quicken, not be angry to diſcourage, thoſe we have power over, or intereſt in;) 3. Nor for purely involuntary, and cuſtomal offences, ſuch as no due circumſpection could prevent. But for errors and miſtakes which might have been avoided, careleſſneſſe and negligence in the doing or omiſſion; wilfulneſſe or maliciouſneſſe in the end for which others offend us. When theſe appear, and as they appear more or leſs, we may be angry; leaſt for the firſt, more with the next, and moſt with the laſt of wilfulneſſe and malice. Laſtly the meaſure of our paſſion is conſiderable, which muſt not be beyond the nature of ſuch offences, in the degree or duration. *Be angry, and ſinne not,* (the ſame words in the Original, the *Septuagint* renders, *Pſalm 4. 4.* by, *ſtand, in awe, and ſinne not,* when we are angry with others, we had need ſtand in awe of God that we ſin not) *let not the Sun go down upon thy wrath, neither give place to the Devil.* Ephes. 4. 26, 27. *i. e.* we muſt neither too deeply, nor too long be angry, leſt the Devil



Devil who is ready at hand take occasion thereat, to blow us all into a flame of wrath, malice, revenge and what not, all which are to be wholly avoyded.

3. We must moderate our speeches and actions towards such wilful offenders, *By no means rendering railing for railing, or evil for evil, but overcoming evil with good*, Oh that our blessed Saviour's known precept, was but as known in the practice, *Math. 7. 44, &c!* and that his copy was but writ after by us; how would the World be reformed thereby! If those many places of holy Scripture, of forbearing, and forgiving one another under the penalty of damnation were duly believed, they would marvelously restrain men at least, and becalm the World. But let's see our practise.

1. *By a prudent silence, or slighting the presumptuous offenders of us, when secret, or not greatly to our detriment.* Not to hearken or regard every reproach, scorn, contempt that's cast upon us; nor every trespass of our neighbour, *2 Sam. 16. 10. The discretion of a man deferreth his anger, and 'tis his glory to passe over a transgression, Prov. 19. 11.* It is his glory not only as it shews a spirit above such dealings, but wisdom many times more ashaming and silencing such thereby, then by our contending with them.

2. *By yielding to the unequal demands of others for peace, wherein we are solely concerned, and not greatly prejudiced.* How eminent is our Saviours example herein, who though free from tribute, yet rather than he would offend, works a Miracle for the solution thereof, *Math. 17. 27.* He fairly shews first that he is so, and then notwithstanding payes, whose wisdom and practise herein let us follow.

3. *By admitting equal compensation, or lesse than our wrong, for such manifest injuries as we may and ought to right our selves in, when the offender is willing to make us satisfaction.* If in our reputation, let's not insist too much upon the punctilio's of honour; if in estate, upon the strict terms of right; but herein observe the golden Rule by putting off self, and putting on thy neighbour, doing to him, as thou wouldest he should do to thee, *Math. 7. 12.* Nay in real wrongs of estate, we should in case of their incapacity of recompencing, accept for present, verbal satisfaction till they be better inabled, and if never, to lose all rather than by imprisonment, or otherwise to bring upon them (and often theirs also) utter destruction, *Math. 18. 29, 30.* For as the Moralist *Plur. Symp. 1. 8.* well *τὸ δίκαιον ἵκναι* but not *τὸ ἵκναι δίκαιον*, though all Justice be equal, yet all equality is not Justice, but that which is proportioned to persons.

4. Lastly, we must moderate our prosecution of such injuries and wrongs, as we ought to vindicate our selves from and see punished. Though we must forgive all injuries as to our selves by charity to others, yet we may, may we must in some cases have so much charity also to the publick and our selves, that in notorious injuries, we should do right to both in the prosecution of such offenders, as will not otherwise be restrained or do us right. If thy brother sin against thee not only seven but seventy seven times a day, thou must forgive him, *Matth. 8. 22. i. e.* If he frequently wrong and injure thee; (for so the word *frequent* when against us signifies, as the *Sept.* 1 *Sam. 19. 4. Gen. 42. 22.* and elsewhere frequently use the *Greek* words, *ἐν αὐτῷ ἑσὶν ὁ ἁμαρτάνων*, *If any man trespass against his neighbour*, that is injure or wrong him) yet thou must constantly forgive him; but notwithstanding thou mayest seek thy right from him, and if by no fair means canst obtain it, prosecute him before the Magistrate for the same. *Nay thou not only mayest but sometimes must.*

1. When God is concerned therein; in the Churches right. Thus *Moses* though the meekest man upon earth would not abate *Pharaoh* an hoof, (*Exod. 10. 26.*) for thereof must we serve the Lord (saith he) and we know not with what, until we come thither, i. e. *Canaan*. A Minister may yield his own, but he must not the Churches right.

2. In case of trust from others. Either from the publick, or private persons, which allow us not to make terms of concession but stand upon strict justice and right. Here so far as others consent which are proprietors, we should compose, yield, and take up controversies; further we justly cannot; for in cases of trust, a man must be regulated by the will of those that intrust him; as Arbitrators and Solicitors for others; So Executors frequently and Guardians, that are intrusted for those that are young, and not yet *sui juris* at age to consent, and dispose of their own; and the like cases, wherein the intrusted are responsible for what is not legally done therein; the Laws determination being by all presumed just.

3. In our own personal injuries, wherein the publick is concerned. 1. When publick peace, order and government are much violated and broken thereby. As in notorious thefts, attempts of murder, and the like; which if tolerated the World would become a great *luracimum*, and slaughter-house, wherein the longest sword and strongest arm would sweep away all, a place for beasts but no quiet habitation for men. 2. When the publick emolument or estimation suffers in our injuries. As Magistrates, Ministers, and all others employed in publick affairs, when

when grossly defam'd, so as the publick is thereby reflected on; ought fairly to vindicate their integrity so far at least, that those that employ them, and the publike suffer not thereby. And lastly, when thy serving the Publick, and consequently the publick good is thereby hindred. How ample is the Apostle *Paul* in his own vindication against the false Apostles defamation of him, in his Second Epistle to the *Corinths*, which is much of it Apologetical. And good reason, for where the person is traduced, his employment is not likely to be much effectual, or advantageous to the Publick, and his Example less; as *Quintilian*, and many others, yea, constant experience tells us. In these cases thou must do thy self justice, but so moderately as not doing to others injustice thereby.

L. 2 Instit. c. 14

In all other merely personal wrongs and injuries, when they are considerable in themselves, or their issue to thee, provided thou canst no other way obtain right, thou maiest publicly prosecute thine Injurers, Oppressors, publike Defamers, and the like wrongers of thy Estate, Reputation, and other thy temporal good things; in charity and according to Equity, equally seeking thy own right and good, not thy neighbours wrong, much less ruin and destruction. And thus for moderation towards others in Civil matters.

*In Religious matters.*

Although I have spoken in the opening the nature of moderation, and the *general Object*, that which might serve to direct us herein: Yet lest I be mistaken, and thence any of you mistake your duty; I shall further open this *particular Object*, by speaking to it negatively about what moderation is not to be practised, and positively wherein it must.

*Negatively. 1 Not in matters of faith.* For the believing these being not only absolutely required of every Christian, and in that measure that we cannot fully come up to, in regard of the great truth and reality of spiritual objects and their revelation, (the best being (alas!) miserably short and deficient herein:) but also internal, (the profession of these being matter of practice) Moderation cannot possibly here have any place, much less that which respects others.

*2. Nor in matters of moral practice,* such as the Moral Law requires, and grace and vertue should perform. For in these can be no excess either in degree or duration. We cannot love God too much, nor with grace our neighbour, nor too constantly. Consider Father, Mother, Wife, Children as *moral Objects*, so we exceed not, as *natural goods*, and so in the exercise of natural affection, we frequently (as is said before) do exceed,

ceed, which is discernable especially by the end; with grace we love them for God, with the moral vertue of love for the relation they stand in to us, with the affection of love, when we sinfully over-love them for our selves, for though the natural affection co-operates with the former, yet it solely exceeds. But it being difficult for us to discern these formalities in objects, and the operations of principles about them, it is our only way to have recourse to Gods Laws, (which though founded upon the nature of things, yet shews us plainly our duty, where we cannot discern them) which, in all things wherein we may exceed, (as in the Externals of the First Table, and the duties of the Second) not only prescribe us what, and also particularly how to act by positive Precepts; but lest we should miscarry by Negative also, which respect the end, manner, measure, &c. of such duties, restraining and bounding us that we exceed not. Both which are Moral, and comprehended in this particular, it being equally moral not to over-love, as to love thy Neighbour, the former being forbidden as well by the Negative, as the latter enjoined by positive Precepts.

In Negatives which forbid the action *absolutely*, (as Blasphemy, Adultery, &c.) no need of any such Precepts to regulate us; for the actions being not to be done, no need of direction for their manner, and consequently no place for Moderation; such being to be subdued, and suppressed, not ordered or regulated, as I have formerly spoken, and in things only *indefinitely* forbidden (as Swearing, Travelling on the Lords day, &c.) when we are to practice them, we have the rules for Positive actions; Affirmative, and Negative to direct us sufficiently.

3. *Not especially in the weightier matters of the Law or Religion.* I must speak a little to this; because that may be commanded *absolutely* in itself, which *comparatively* when it comes in competition with other duties of greater moment, becomes only conditional. For Affirmative Precepts are so many, it is impossible they should bind *adsempet*; so that when two or more duties come together, man, in regard of his finite capacity, being not able to perform them at once, must duly consider the weightiest, and that do; it being requisite in terms of inconsistency, that the lesser alwaies give place to the greater, and cease *pro his & mine*, or for that present to oblige us. Thus *David's* eating the shew-bread, and the Disciples plucking the ears of corn on the Sabbath day, when hungry, is defended by our Saviour, *Mat. 12.* Yes, even frequently the externals of the First Table, give way to the weighty exigent duties of the Second, (as the sanctification of the Sabbath,

to the defending the City in the *Maccabees* case) according to that, *I will have mercy and not sacrifice, Hos. 6. 6.* Not only rather than sacrifice, but in such cases *not* sacrifice. God dispensing with the letter, so that its omission becomes no sin: as is clear in our Saviours practice in his healing the man with the withered hand, &c. as well as in his defence of his Disciples, *Luk. 6.* For that may be our duty and necessary at one time, which at another (when a weightier comes that should take place) cease to be so, by virtue of the reason and constitution of the Laws themselves that the Superiour Law take place.

I therefore under the notion of moderation to omit Moral, and especially the great and necessary duties required, and practice only the less, is Pharisaical hypocrisie, not Christianity. If to do the great duties of Religion, God requires of us, be accounted immoderate necessity, let us say with *David, If this be to be vile, we will be more vile still.* Gods Laws admit of no *emendation*, or dispensation from us, but what he hath admitted himself, we must neither add or detract, *Deut. 4. 2.* Thou canst neither mitigate their execution, nor any other, besides himself, on thee for thy transgressing them. If the wise Romans were so careful to preserve their Laws from others than the supream dispensing with them, lest they should prove a *Lesbian* rule, much more the Great and Wise God hath reason to keep up the authority of his Laws, and expect our punctual observance of them. Moderation in Religion, and religious Duties, is the devillish Precept of *Machiavel*, not the Doctrine of the Gospel, or *St. Paul.* To engage or wide no further in Religion, than temporal interests will permit *us* to come safely again to shore, was the resolution and speech of a great Courtier of *France*, than of heaven: and of such as resolve more to save their skins than their souls. How doth Christ every where arm those that will be his Disciples against their desisting from their necessary duty, for the offence of the world? Is so far from concealing this, that it is the first thing he tells them of, invites them upon no other terms than the Cross; tells them they must trust him in this world for compensating them in the future, &c. *Mat. 16. from 24. to ult.* And how eminent was he in the practice of this? How did the Zeal of Gods House ear him up, and he persist in doing the work he was sent about, notwithstanding all the offence the Jews took? And yet in his own private concerns, how meek, gentle, patient, which none can be ignorant of that read the Gospel, and which he commands us to learn of him, *Mat. 11. 28.* Great then is the mistake of those that think Zeal and Moderation (which were thus eminently concentrated in Christ) should be inconsistent. No lovelier match than of this blessed couple

*Digest. de legib.  
& senatus.  
cons.*



couple in our souls, not of more universal use to us throughout the course of our lives, if rightly ordered, the one for God, the other for the World; that giving life and intenseness in our duties towards him, this restraining us in our personal concerns; that edging and quickening us in desires, notions, and endeavours for heaven, and this stopping us, and retarding the wheels, when we drive too furiously after our own interests; that according to knowledge supplying us with resolution for, and fervor in the great Duties of Religion, thus according to charity duly qualifying them in the less, that our love to God and one another may walk hand in hand heaven-ward, and neither leave the other behind.

*Positively. It must then be in matters of opinion, and Christian Liberty, and Indifferency, as they all referre to practice.* And here let none expect I should determine what things are only matters of Opinion, Liberty, and Indifferency (which so much trouble the World) what not; For every one herein must, according to the Scriptures, be in some respect judge for himself and his own practice, 1 Cor. 10. 29. Rom. 14. 4. 12. Upon which I shall proceed, and shew our moderation in Principles, Passions, Speeches, and Practices;

*1. We must moderate our Principles or Judgments concerning these, by forming them according to the nature of truths and duties.* This is necessary, not only in regard of our selves, (for as the Judgment, such is the practice;) but others also, for the moderating our prejudices towards them. We must therefore carefully distinguish between matters of faith and necessary duty, and matters of opinion and conditional practice. For though every ray of truth be excellent in it self, and absolute. ly there be no *minimum in religione*, as the Heathen said; yet comparatively there is great difference in truths, some differing from others, as one star from another, in glory. Nor have all the like clearness of revelation, nor shine forth with that lustre as others; nor all a like consequence. Some are *caput et columna*, great in themselves, clear to us, and weighty in their consequence, *Adm. 23. 23.* These we must hold fast, practice carefully, contend for earnestly, 1 Tim. 1. 19. 2 Tim. 1. 13. Jude 3. Others are such, as *salva religione*, we may, and do differ in, both in judgment and practice, without the endangering our happiness; For *the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, Rom. 14. 17.* i. e. in the opinion or practice of those, the false Apostles would have obtruded as necessary. In these things our Principles should give us leave to meet one another in our Practice; keeping the Unity of the Spirit in the former, and the bond of Peace

by

by the latter, as the Apostle enjoys, Ephes. 4. 3.

2. *We must moderate our passions in these; our heat and fervor for them, our anger against those that differ from us in them.* In these things wherein the way to heaven is broad enough, there may be difference without division; and let any take heed how they straighten it, taking upon them to be wiser than Christ, who well knowing humane frailty, so chalked it out to us, telling us, *He that doth the will of his Father* (not that is for or against these things) *is his brother, sister, and mother*; and consequently should be brethren and sisters amongst themselves. It is strange to consider, how upon principles and prejudice once sucked in, Passion blinds men in their own opinions and practices, and what woful divisions hath in all Ages arisen thence? That the Eastern and Western Churches, wherein were so many Grave, Holy, Learned, and Wise men, should so fall out as to make a separation; every one would be ready to think and say, surely it was some great matter that occasioned it; would you know? Nothing but about the time of the observation of *Easter*. Though *Irenaeus* and others were mighty Advocates for Peace, yet nothing would serve *Victor Bishop of Rome*, but exact Uniformity in these indifferences, and thence arose, about two hundred years after Christ, that great breach of Unity betwixt those two great and famous Churches. How doth all the zeal and fervor we should bestow upon the great things of Religion run out at this time amongst us about these things? May not I say, *quorsum haec perditio*? Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Why do we stand thus busily hewing good Timber into Chips, and leaving out the Figures, spend our time in the bare Cyphers? How many on both sides at this day make it their Religion, to be for or against those things that they account indifferent in themselves! So true is the *Moralists* observation, that the devil alwaies labours, *That mankind may either wholly neglect a Deity, or be wholly taken up in the External of Worship*. Quite contrary to Scripture, that teacheth us to mind every thing as of consequence in its place, to do the great and weighty things, and not to leave the other undone. *My beloved, the wrath of man worketh not the righteousness of God*; When *Elijah* that good Prophet was discontented, 1 *Kin.* 19. and passionately requests he may die, *Ver.* 4. and professeth his zeal for the great things of Religion, *Ver.* 10. God passeth by him, but in the great and strong wind, or in the Earthquake, or in the fire the Lord was not, but in the still small voice, *Ver.* 11, 12. shewing him, and us thereby that he is not in our Passions; and if not for the great, how much less for these things of Religion; wherein

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wherein the Apostle's rule for peace and edification (*Rom. 14. 19.*) should be observed. God never suspended his Churches peace upon these, for if I should not love others, till I knew they were of all my opinions, and my practice in these, I might perhaps never love any.

3. *We must moderate our speeches, in our discourses of, debates and sometimes for, or against these.* Some speeches we are too apt to we must wholly forbear, others we must moderate. 1. We must beware of judging and censuring others for these. We may in apparent transgressions of Gods Law censure upon occasion the offenders, though not rashly, or for hypocrites, reprobates, or the like; but for these we must not at all, *Rom. 14. 4, &c.* For in these, through anothers knowledge that may not be a sin in him which would to thee, and thou judgest sinful therefore in others for want of charity. How much malice, and how little candor do we use in this! How do we almost make it the characteristical note of Christianity, to be of such or such a way which none account essential to Religion! We are apt (as those in *Africa* in *Tertullians* time) to account it enough that we or others are of such a party; and to impale the Church, and inappropriate Christ and salvation every one of us to our own side. And this many times the most, by the Vulgar, so tragist that of *Seneca*, *Qui pauca respiciunt, facile pronunciant*; Those that discern the least, being apt to judge most. 2. We must take heed of despising and condemning others for these, *Rom. 14. 3.* As the former of not judging, so this of not despising, is a necessary duty internally as to our selves, and in our carriage and speeches especially, as they respect our external duty towards others; our sinning in both arising from uncharitableness, in that to others liberty, in this to that we judge their weakness. Our hearts and tongues are too apt to follow our judgments; and break out into these exorbitancies; but, *my Brethren*, these things ought not so to be; judge not, censure not according to outward appearance, or inward prejudice, but righteous and charitable judgment rather, that we mutually bear with one another in these. And when we have occasion to discourse or debate concerning what things are such, or their practice; not measuring all mens judgments by the model of our own apprehensions; or like Dictators, thinking our selves infallible, obtrude those things for necessary, which it may be others of as piercing sight account but indifferent, or those things for indifferent which they reckon amongst the number of unlawfulls, but modestly declaring our judgments herein. For as I told you in the entrance, I take not upon me to determine what are such, nor the Magistrates duty, (concerning which, I think he said well and wisely, *That*



it were good they require as little as they can (what's necessary for the safeguard of Religion as contained in the Scriptures) and subjects practise as much as they can; but only for the direction of every one how to order their conversation in the diversity of Judgements that are amongst us.

4. We must moderate our practising of these according to the circumstances we are in, and as they are convenient and expedient for us. Sometimes the practise of these must be wholly waved; for the Laws concerning them being conditional as to their doing or not doing: (though not as to the manner thereof,) and not absolute as of necessary duties, their practise becomes suspended on such conditions; which (besides that I formerly mentioned, viz. when they come in competition with greater matters) are especially three. In regard of our selves dissatisfaction of Conscience; In regard of others, known scandal, and disturbance of publick settled peace. When any of these cases occur, wherein the condition on which the command is suspended is wanting, the command there (as all other conditionals) become negative. For we are obliged absolutely in moral duties to do them, and for the manner rightly, they being no wayes suspended as to practise, but in these only absolutely for the manner, that if we do them we do them rightly; and conditionally if we be satisfied in our judgements, and offend not others thereby, or disturb the publick peace; the first being knowledge in our selves, the other two charity to others, if we do them. And therefore where there is no place left for charity to others, as in case of equal scandal on both hands, thy doing or forbearing; there thou art at liberty. In which case in smaller matters, that which is least observable is best; in greater matters according to thy concerns and charity to thy self, and for general good (if the publick be interested in thee.) For when we cannot know on which side, our doing or not doing most evil to others lies, charity to our selves preponderates supposals of the issue.

But time permits me not to launch out into discourses of these cases, my Subject also confining me to the exercise of Moderation, which when the action is to be wholly omitted, is not required, it's office being only (as I have often said) in the regulating of actions. As we must therefore use modesty in our speeches for or against these, so also in our practising them according to conveniency and expediency, not too violently running our selves out of breath, or a-tilt at others, in our practising them, but with that equalness of spirit and candor towards others as becomes us, *Rom. 14. 19. and 23. 1 Cor. 11. 16.*

Thus I have done with the Case, wherein I have been too large (I

confesse) in the whole, though perhaps too short in several particulars, and I hope not very tedious in any. A little more time for that which remains will give a release to my pains and your patience.

*The Persons.* For the third General the Persons. 1. Who must exercise this Moderation, and that's in a word *all*. 2. *To whom*, and that's also *all* with whom we have to do, of all ranks degrees and qualities, Superiors and Inferiors as well as Equals, of all tempers and carriages, not only to the gentle, but also to the froward, not only to friends and those equal and fair to us, for then what singular thing do we, but to those that are, or we repute our Enemies, that despitefully hate us, and injuriously persecute us, as our Saviour teacheth, *Matth. 5. 44.* 3. *Before whom*, and that's express in the Text *all men*; our conversation in all the good and the evil things of this life, and towards all, must to all that see and observe or hear thereof be known to be moderate.

*Reasons.*

The fourth General or the equity of this command, which I shall shew for that towards persons (waiving that towards things both in this and application (as I told you) being by many sufficiently handled) in three particulars.

1. *This is no other than what God himself exercises towards us.* In all his dealings with mankind, from the fall, to the consummation and end of the World, this doth eminently, and alwayes will appear, so that good reason we should do it; *That we may be the children of our heavenly Father* (*Matth. 5. 45.*) who spareth us continually when we offend and sin against him. If God was not more moderate than man, the World would quickly crack about our ears; for if man had power to his will, it would scarcely be habitable; but he that hath power, if he should but exercise it even justly, and not use moderation, it would no longer be inhabited. *Thou wicked servant, I forgave thee all, shouldst not thou have had compassion on thy fellow servant,* *Matth. 18. 32.* 33.

2. *Christ did use Moderation eminently towards us, and hath left us his example to follow, in our exercising it towards one another.* Though he was equal with God, yet made himselfe of no reputation, and took upon him the form of a servant, and humbled himself, and became obedient unto death, even to the death of the crosse, *Philip. 2. 7.* whose example how pathetically doth the Apostle urge, *v. 1, 2.* that nothing be done through strife or vain glory, but in lowliness of mind, esteeming others better than our selves, not looking every man on his own things but the things of others, *v. 3.* and 4. likewise *Matth. 11. 25.* and many other places well known.

3. *Because we have all need of this from one another.* We are all men  
subject

subject to like passions; nay usually those that need it most from others, use it least; such as are passionate and boisterous, and though good men, yet as a wise man said of one of such a rugged temper, though he had grace enough for seven others, yet had little enough for himself. But yet if there be any so equal temper'd by nature, so polished by education, so ruled by grace, in all things, and towards all, that he hath no need of moderation from others, let him take the first stone, and violently throw at his neighbour. Read I pray, *Math.* 18. from v. 21. to the end, which is the great Scripture for our Moderation to one another, and is most ample therein, where you will see both the equity, and necessity thereof to salvation.

For the last particular which is the Use and Application of this Moderation towards one another. Use.

1. *Use of Information* That it is not enough that we have Moderation (which all pretend to, though few practise) but we must shew it, nay not only shew it sparingly, or at some times, and to some, but usually, frequently, constantly and to all men.

*Use 2. Therefore of Exhortation.* Wherein let me plead with you a little, for Moderation towards one another, this so much awanting, and yet so necessary duty, besides the equitableness thereof in the *Reasons*, consider briefly the necessity, utility, and jucundity thereof.

1. *How necessary?* Are there not *disturbances* or difficulties? have all the like apprehensions? Is not the ballance of reason very deceitful? Are any of us infallible? nay doth not the pretence thereto declare the contrary?

2. *How profitable is this to us all?* Moderation doth not a little conduce to the health of our bodies, as the great *Hippocrates* and experience tells us, nothing more destroying us than not only immoderateness in things, but our passions against others; and not lesse to the peace and tranquillity of our minds, for the injoyment of our selves; and most to the serving and injoying of God. If good *Jonah* be in a passion, he is not only weary of his life, but his praying is nothing but quarrelling with God, *Jonah* 4. Nay it hath an especial promise both from God and Christ, *the meek shall inherit the earth*, *Psal.* 36. 11. whom our Saviour therefore pronounceth *blest*, *Math.* 5. 5. whosoever therefore may curse them, or count them fools for the same, he having blessed them, blessed they shall be.

3. *How sweet and pleasant a thing is Moderation both to our selves and others?* It being the foundation of that sweet fellowship and Communion of Saints, which is one great Article of our Creed.

Gal. 3.12.  
1.9.c.5.

Experience tells every one how sweet the fruit of moderation is, so that felicity and it (as the Heathen said) constantly dwell together, in Families, in Nations, all the world over. Without it, this World would be a desert, barren of all comfort, and nothing but a vast howling Wilderness for Bears and Wolves, not Civil men or Christians to dwell in. Let therefore the necessity of Moderation perswade thee, let its profit, and pleasure draw and allure thee to the practice thereof.

Lastly, to these Motives let me add that of the Text, *The Lord is at hand*. For so I look upon this, and all other arguments subjoyned to exhortations and commands; for though they be materially reasons to convince, yet are formally motives to perswade and quicken us to the duties enjoyned. Flesh and blood may say, others are insolent, and the more we are ready to bear, the more they are apt to injure us, as the Heathens to the Christians of old cryed, *Blessed are the poor*, and so plundered them; Therefore *Ulnlandum inter lupos*, we must retaliate like for like. Oh no, saith the Apostle, *1. the Lord is nigh* to observe them, and how they carry in his Family, whose wildom governs their petulantcy, and whose power and goodness can overcome all their malice and unkindness; is nigh to observe thee, and to help thee in his due time if injured: and is nigh also to judge both, to punish those that miscarry, *Mat. 18. 34, 35.* and reward those that herein are his children. The not believing this, *that the Lord is at hand*, in his Providence, and with his Judgment, is the great reason of the want of Moderation in the World. Let us therefore all live under a continual sense of this, and all pray for, and practice moderation. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing, (*1 Pet. 3. 8, 9.*) and that the Lord is at hand, ready to bestow it upon all those that make their moderation known unto all men.

How

## How may we have futable conceptions of God in duty ?

Gen. 18. 27.

*And Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but Dust and Ashes.*



This Text presents to us *Abraham's* standing before the Lord, pleading for the preservation of the Righteous in the destruction of *Sodome*, and for the preservation of *Sodome* (if possible) from Destruction, for the Righteous sake.

That which we have in it more especially to take notice of in reference to this present exercise, is with what apprehensions or conceptions of God *Abraham* did speak to God, did deport himself towards God, did manage this great undertaking with God. Concerning which Four things present themselves for our Observation;

1. That those Apprehensions or Conceptions *Abraham* had of God, did highly exalt and magnifie the greatnesse and excellency of God in his heart—*Behold now I have taken upon me to speak unto the Lord*; One who hath Excellency, and Sovereignty, and Majesty, and Dominion, and Power, and Glory.

2. That they were such Conceptions of God as did humble, vilifie, and abase *Abraham* in himself in comparison of God; — *I have taken upon me to speak unto the Lord, which am but Dust and Ashes*; A sinful, weak, worthlesse, frail piece of vanity and mortality.

3. That they were such Conceptions of God as did represent him Gracious, Propitious, Benevolous to the Creature, notwithstanding the



the greatness and excellency of God, and the meanness and unworthiness of the Creature; Thus much seems to be comprehended in the Note of Admiration, *Behold* --- O what admirable condescension is this in the Great God, O what wonderful mercy and grace is this, that such a poor, vile creature should have liberty to speak to him, to parley with him!

4. That they were such apprehensions of God as did beget in *Abraham* a faith of Acceptation with God in the performance of that duty; without which it had been dangerous presumption in him *who was but Dust and Ashes to take upon him to speak unto the Lord.*

This Example of *Abraham* I shall endeavour to draw forth for our Practice and Imitation; He who is made to us a Pattern of Faith, may be to us a Pattern of true Worship; and such apprehensions or conceptions *Abraham* had of God in speaking to him, Such conceptions of God we are to have in our Prayers and performances to him.

For which end I shall lay down this General Proposition.

*Doct.*

*That such as speak to God, or speak of God; such as draw near to God or have to do with God in any part of Divine Worship, must manage all their performances with right apprehensions and due conceptions of God.*

The truth of this General Proposition I shall endeavour to manifest and make clear by laying down Four particular Propositions which must give evidence to it.

The First Proposition is this; That we cannot have any true, right apprehensions, or conceptions of God, except we have a true knowledge of him; Such as have not known God have slighted him, *who is the Lord* saith *Pharaoh*, *that I should obey him; I know not the Lord*; *Exod.* 5. 2. Such as know not God, nor desire to know him, are so far from drawing near to God, that they drive him as far from them as they can; they say unto the Almighty, *Depart from us, who desire not the knowledge of his ways*, *Job* 21. 14.

What Counsel *Eliphaz* gave *Job* (whom he supposed to be a greater stranger to God than indeed he was) may be an useful instruction to us; *Job* 22. 21. *Acquaint thy self with God* --- To know God and to be known of God is our highest privilege; *Acquaint thy self with God and be at peace*; the reason why any are real enemies to God, is, because they know not God; and the reason why many think God is an enemy to them is, because they are not acquainted with God, so intimately as they should; *Acquaint thy self with God* (saith he) --- and thereby Good shall come unto thee; But what Good? and how shall this Good come? It is partly express'd *v.* 22, 23, 24, 25. but more fully

*v.* 26,

v. 26, 27. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face to God; Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows; So that except we know God aright, and have some acquaintance with him, we cannot delight our selves in God, we cannot make our prayer to him, nor lift up our face unto him.

The Second Proposition is, That we cannot know any thing savingly of God further than he is pleased to manifest and make known himself to us; No man can make known God but God himself; *Moses* who had seen as much of Gods glory as any man, when he desired a further manifestation of Gods glory in a higher measure or degree than formerly he had seen, he goes to God himself for it, *Exod. 33. 18. I beseech thee shew me thy Glory.*

The great Promise Christ maketh to them that Love him and keep his Commandments is the manifestation of himself to them by Himself, *Joh. 14. 21. — I will manifest my self to them, for none else can, A Disciple puts a Question to him about it, vers. 22. Lord, how is it that thou wilt manifest thy self to us and not to the World?* We have a clear Answer to this, *Luke 10. 21. this very Doctrine which is so much matter of indignation to the wise and prudent of the World is matter of rejoicing and exaltation to the Spirit of Christ; and he said, I thank thee O Father that thou hast hid — and thou hast revealed. — For so it seemed good in thy sight;* Hence is that of our Saviour, *Joh. 17. 25. O righteous Father, the World hath not known thee, but these have known —*

The Third Proposition is, That the clearest manifestations of God to us, and such as can beget in us right apprehensions and due conceptions of him, are made out to us In and By Jesus Christ *Joh. 1. 18. No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him;* Therefore no man ever did, or can apprehend any thing of God truly, that is, upon a saving account, but in and by Jesus Christ.

The Divine Essence or Godhead, *no man hath seen or can see in-it self,* 1 Tim. 6. 16.

Something of this Eternal Godhead is manifested in the works of Creation, *Rom. 1. 20. The invisible things of God, viz. his Eternal Power and Godhead* are clearly seen in the things that are made; But yet this knowledge of God in the Creature could not bear down the vain Imaginations, or Idolatrous conception of God in mens hearts, as appears, *vers. 21. 23.*

Much of the Eternal Godhead is manifested in the works of Providence;

vidence; God doth great things past finding out, and wonders without number; Yet so, he goeth by us and we see him not, he passeth on also, but we perceive him not, Job 9. 10, 11. God is Invisible in himself and Incomprehensible in his works; Job made it his work to trace God in his works, Job 23. 8, 9. Sometimes God was working forward or before him, sometimes backward or behind him; Sometimes on his right-hand, sometimes at his left hand; Job follows him up and down if he might apprehend him, and the reason and designe of God in all his works, but he could not perceive him, God hid himself from him.

Much more of the Eternal Godhead was manifested in his most righteous and holy Law; But the manifestations of God here affrighted them that saw it; the People cry out, *Let not the Lord speak any more to us lest we dye*; and Moses himself said, *I exceedingly fear*, so terrible was the sight of God there, Heb. 12. 21.

Hence it will follow, that the clearest, sweetest, most comfortable manifestations of God to us, and such as can beget in us right apprehensions and conceptions of God, are made out to us only in Jesus Christ, who is the Image of the Invisible God, Coloss. 1. 15. In whom God hath made such discoveries of himself as can no where be seen but in Christ; He is the expresse Image or Character of his Fathers Person, Heb. 1. 3. The exact resemblance of all his Fathers excellencies in their utmost perfections; therefore when Philip desired him to shew them of the Father, to give them a sight to satisfaction, John 14. 9, 10. *He that hath seen me (saith Christ to him) hath seen the Father; Believe it Philip, I am in the Father and the Father is in me.*

In the works of Creation God is a God above us, In his works of Providence a God without us, In the Law a God against us, In himself a God Invisible to us; Only in Christ he is *Emmanuel*, God manifested in our Flesh, God in us, God with us, God for us.

Hence follows the Fourth Proposition; That the manifestations of God to us in Christ, are those which alone can beget those due apprehensions and right Conceptions of God, with which we must draw near to him, and perform all our worship to him.

As *Abraham* is held forth to us a Pattern of Faith, so he may be to us a Pattern of worship, in as much as all true worship to God is performed by Faith, by Faith in Christ; Such apprehensions therefore *Abraham* had of God in his worship, such apprehensions of God we are to have in our worship; and as *Abraham* had those conceptions of God by Faith in Christ, so can we have the like conceptions of God by Faith in Christ only.

1. Those

1. Those apprehensions *Abraham* had of God did beget (as we have shewn) high thoughts of God, with such apprehensions of God we must perform all our worship; See what high thoughts of God his people have a waies had in worshipping him, *Neh. 9. 5. 6. 1 Tim. 1. 17. 1 Tim. 6. 16.*

Low thoughts of God will ever perform but low, base, contemptible Service and Worship; they brought God the blind, the lame, the sick for Sacrifice, *Mal. 1. Go, saith God, present them to your Governour,* and see if he do not scorn your present, as undervalued by it? *Ver. 8. And should I accept this at your hands which a petty Lord will reject with indignation? Ver. 13. For I am a great King, saith the Lord of Hosts, Ver. 14.*

Now such high thoughts and conceptions of God with which all our Worship must be performed to him, can spring only from the manifestations of God in Christ, who is the highest Revelation of the glory of God, *Isa. 40. 5.* The brightness, the effulgency of his glory, *Heb. 1. 3.* When God had yielded to give *Moses* a sight of his glory, he put him into the Cleft of the Rock (which was a resemblance of Christ, as a Learned Divine hath observed) and so made his glory to pass before him, *Exod. 33. 22.* Certainly, *Moses* had here a sight of Gods glory beyond all that ever he had seen before. Compare with this that Text, *2 Cor. 4. 6. God, who commanded light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of his glory in the face of Jesus Christ:* All the other manifestations of Gods glory were but dark and dim, in comparison of those which appear in the face of Jesus Christ. Therefore we can attain no where such high, so great, so glorious Conceptions of God as in Jesus Christ.

\* Dr. Rainolds,  
Pla 110 p. 166

2. *Abraham* had such Conceptions of God as humbled, emptied, and abased him in himself in comparison of God; and with such apprehensions of God must we perform all our Worship to him, *Psal. 95. 6.* We are exhorted to come and worship, and bow down, and kneel — In all Worship we are to testifie, as our absolute subjection to God, so our humblest submission to him; Observe what self-abasing thoughts the apprehensions of Gods goodness wrought in *David* when he went to worship before the Lord, *2 Sam. 7. 18, 19, 20.*

Now such Conceptions of God, which above all others humble, and lessen, and abase the Creature before God, they spring principally from the manifestation of God in Christ.

It is the general opinion of the Schoolmen, that the Angels in the first instant of their Creation did not enjoy that sight of God we call

See *Salsfeld*  
*de Ang. c. 34,*  
*& 35. Aquin*  
*part 1 quest.*  
*62. Art. 1.*

*Beatifical Vision*, and that the Angels that fell never had sight of it at all, for if they had, they could not have fallen. But what they talk of the good Angels meriting that Beatifical Vision of God in the second or third instant of their Creation, is Popish foppery; Divines unanimously attribute their station and stability in holiness to Jesus Christ: We may upon good grounds also attribute to Jesus Christ their first admission into the presence, sight, enjoyment of God, their state of supernatural blessedness. Pardon this digression; it is to make the way clear for the demonstration in hand, viz. That the Angels before they had a sight of God, or of themselves in Christ, many of them waxed proud and fell; the same pride that ruined some might have ruined all; but after they had a sight of God in Christ, how humble were they? That Vision spoken of, *Isa. 6. 1, 2.* was manifestly an appearance of the glory of God in Jesus Christ; *I saw the Lord upon his Throne, high and lifted up, and his Train filled the Temple*; what the carriage of the Seraphims was towards God in this his appearance is express, *Each one had six wings, with twain they did fly*; noting their ready execution of Gods Commands: *with twain they did cover their faces*; noting their natural impotency in themselves to behold the surpassing brightness of Divine Glory; *with twain they covered their feet*; as humbled in the sense and shame of their own Creature imperfection in comparison of the infinite purity and holiness of God.

Thus, when *Moses* had had a sight of the glory of God in Christ, *He made haste, he bowed his head toward the earth and worshipped.* *Exod. 34. 8.* Quickly is the soul humbled at the manifestations of God in Christ. In Christ we have seen God humbling, emptying, lessening, dishonouring himself for us, *Phil. 2. 5, 6, 7.* Who can be proud that hath had a true sight of God humbled for him?

\* By the manifestations of God in Christ are begotten the deepest soul humiliations for sin; *Zach. 12. 10.* *They shall look on Me whom they have pierced, and they shall mourn for him — and they shall be in bitterness for him —* This great sorrow was not for the piercing of the Humanity of Christ barely considered; but for piercing God in Christ, though the Godhead was not in the least passive; therefore that blood which was shed is called, *The blood of God, Acts 20. 28.* and that person who was pierced called, *The Lord of glory, 1 Cor. 2. 8.* Sins against the manifestations of the Love, Mercy, Grace, Compassions, Goodness, and Glory of God in Christ beget the deepest humiliation of soul in all our Conceptions.

3. *Abraham* had such Conceptions of God as did represent him  
gracious



gracious, propitious, benevolous to the Creature, a bountiful rewarder of him that serveth him, notwithstanding the greatness of God, or the unworthiness of the Creature.

Such apprehensions we must have of God in all our approaches to him, in all our performances of duty and worship.

When *Cain* could not apprehend so much favour and grace in God as could pardon his sin and remove his punishment he then went out from the presence of the Lord, *Gen. 4. 13. 16.* That is (as Interpreters of good note render it) he left the Church of God in his Fathers Family, the Worship of God, the Ordinances of God, the service of God, the profession of God and all: Such as cannot have apprehensions of God as gracious, propitious, will not come into the presence of God.

Nor such as cannot apprehend him a bountiful rewarder of them that come to him; They bid God depart from them who question whether God can do any thing for them, or whether there be any profit in his service, *Job 21. 14, 15.* and *Job 22. 17.* when those mercenary hypocrites had lost their worldly profits & preferments which they had gained by the profession of Religion, when the tide was turned, and prophanness only countenanced, they cast off all, and said, *It is in vain to serve God, and what profit is it that we have kept his Ordinances,* *Mal. 3. 14, 15.*

But he that cometh to God must have such apprehensions of him as render him Gracious as well as Glorious, Merciful as well as Righteous; for we come to God sitting on his Throne of Grace, *Heb. 4. ult.* and we have to deal with mercy for supply to all our needs.

*And he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,* *Heb. 11. 6.* Why did *David* prefer the lowest place or office in the House or Church of God (a Porters place) before the highest preferments in the Tents of ungodliness, *Psal. 84. 10.* He gives the reason, *Ver. 11. For the Lord is a Sun and shield;* A Sun to confer all good, a shield to preserve from all evil; He will give Grace and Glory, what can a man desire more? Yet if there be any good thing beside Grace and Glory he will not withhold it; such a bountiful Master is God in his House, and such a one his Servants apprehend him.

Now, we cannot have right apprehensions and due conceptions of the Grace, Mercy, Good will of God to us, but from the manifestations of God in Jesus Christ; It is God in Christ reconciling the World to himself, and beseeching us to be reconciled to him, *2 Cor. 5. 19, 20.* When God gave *Moses* a sight of his glory in the Clift of the Rock, *1*

will, saith God, make all my goodness pass before thee, and he proclaimed the name of the Lord; Exod. 34. 6, 7. The Lord, the Lord God, Merciful, Gracious, Long-suffering, and abundant in Goodness and Truth, forgiving iniquity, transgression and sin; He presents himself in his richest robes of State, and all his Attributes arrayed in a Livery of Grace.

Nor can we have right apprehensions of God as a bountiful rewarder of his Servants; but through the manifestations of himself to us in Christ; for we cannot expect the reward of Debt, but of Grace; God in Christ, and upon the account of Christ is the most bountiful Rewarder; So Christ tells his Disciples, *Joh. 12. 6. If any man serve me, let him follow me, and where I am there shall my servant be also: If any man serve me, him shall my Father honour; We serve the Father in serving the Son; never was service rewarded with such honour; For (saith Christ) The Father himself loveth you because ye have loved me, and believed that I am sent of God, Joh. 16. 27.*

4. Abraham had such apprehensions of God as did beget a comfortable perswasion of faith for his acceptance with God in that his drawing near to him.

It is the mind of God that such as come to him should have such apprehensions of him as one that will accept them, embrace them, when he discovers nothing but wrath and displeasure against them that stand in opposition against him; *Isa. 27. 4, 5. Fury is not in me: Let a man take hold of my strength that he may make peace with me, and he shall make peace with me; That holy man knew that all his happiness consisted in the enjoyment of God, therefore he said, It is good for me to draw near to God; but was he sure God would accept him? I have put my trust (saith he) in the Lord God, Psal. 73. 27, 28.*

Now such apprehensions of God as beget a faith of acceptance with God in our approaches to him, can spring only from the manifestations of God to us in Christ; that is supposed (by judicious Interpreters) to be spoken of Jesus Christ, *Jen. 30. 21*, who is said to engage his heart to approach unto the Lord; and God saith, *I will cause him to draw near, and he shall approach unto me; Christ hath boldness and liberty, full security of acceptance with God; and hereby he hath procured us liberty, boldness, and acceptance with God; Heb. 4. 14, 16. Seeing we have a great high Priest passed into the Heavens — Let us come boldly to the Throne of Grace. Heb. 10. 19, 21, 22. Having boldness to enter into the Holiest — And having an high Priest over the House of God: Let us draw nigh to God with truth of heart, and full assurance of faith, Ver. 2. For*  
the

the acceptation of our persons and services. Eph. 3. 12. *In whom we have boldness and access with confidence by the faith of him.*

From what hath been laid down we may conclude, That such apprehensions or Conceptions of God wherewith we are to draw near to God, to perform every duty, and every part of Divine Worship must flow from the manifestations of God in Jesus Christ.

The Use I shall make of this Point is to inform Christians how much it concerneth us to acquaint our selves more intimately with God as he hath manifested himself in Jesus Christ. In whom alone we can have right apprehensions and due Conceptions of God; without which we cannot perform aright any kind of Worship to God.

Use.

1. Without due apprehensions and conceptions of God we cannot perform any part of that Natural Worship we owe to God, we cannot love him, fear him, trust in him, pray unto him, praise him, &c.

2. Without the right apprehensions and due conceptions of God in Jesus Christ we cannot perform aright any part of his Instituted Worship.

1. For all the Ordinances of Gods Instituted Worship (as the Sacrifices and Sacraments under the Law, so the Sacraments and other Ordinances under the Gospel) seem to have immediate relation to, and near dependance on Christ, *God manifested in the flesh.* You may observe, they consist of two parts, The one, Natural, the other, Spiritual; The one, Ex ternal, the other, Internal; The one, as it were, the Body, the other, the Soul of it; The one, representing the Humanity, the other, the Divinity of Jesus Christ: So that every Ordinance of Worship is (as it were) a representation of Christ Incarnate.

2. The Divine Essence or Godhead in Jesus Christ seems to be the proper object of all Worship.

The School-men have concluded (to which I find our learned and pious Divines have given their assent) *That the Essence of the Godhead is the primary and proper Object of Worship.*

Dr. Owen's  
Commun. with  
the H. Ghost,  
Chap. 8.

This Divine Essence is wholly in Christ; Col. 2. 9. *In him dwelleth all the fulness of the Godhead bodily:* In that Body or Humane Nature of Christ the fulness of the Godhead dwells, not locally, (as *Locatum in loco*, or *contentum in continente*) but by personal Union. And the Divine Essence, as it is in Christ, seems to be the proper Object of all Gospel-Worship: It was so under the Law in Types and Figures; and such was the Tabernacle and Temple Worship in its spiritual Notion.

The Tabernacle or Temple was Gods Habitation, or dwelling place, *Psal. 76. 2.* There was the only place of Publick Worship, *Psal. 27. 2.*

No.

No Sacrifice was to be offered in any other place; There the Spiritual Worshipers had by faith a sight of God, and Communion with God, *Psal. 63. 2. Psal. 68. 24.* Towards God in this place they were to make all their Supplications and Prayers where ever, or in what Country soever they were, *1 Kin. 8. 29, 30.* See *Dan. 6. 10.* Now the Tabernacle and Temple were a Type of the Body or Humanity of Christ, as himself explaineth, *Joh. 2. 19.* In which the Divine glory of the Godhead dwelt; *Joh. 1. 14.* *The Word was made flesh, and dwelt amongst us* (or Tabernacled in us, as the Greek word signifies) *and we saw his Glory, the Glory as of the only begotten of the Father.* Therefore what the Tabernacle or Temple was to them under the Law, that is Christ Jesus to us under the Gospel. And as God manifested to them in the Temple was the proper Object of Worship to them, so God manifested to us in Christ is the proper Object of Worship to us.

3. The Flesh or Humanity of Christ is the *Medium* or Mean by which we have access to God in all our Worship. This is expressed, *Heb. 10. 19, 20.* *Having boldness to enter into the Holiest* (where the Divine glory appeared between the Cherubims on the Mercy seat) *by the blood of Jesus; By a new and living way, which he hath consecrated for us through the Vayl, which is to say, his Flesh.* By the Flesh of Christ here I do not understand his Natural Flesh barely considered as such, but in that notion as it is to be understood, *Joh. 6. 53, 54, 55, 56.* where Christ speaketh of eating his Flesh and drinking his Blood unto life; where Christs Flesh (by a Metonymy of the Cause for the Effect) signifies the Righteousness, Satisfaction, Reconciliation, Grace, Peace, Glory Christ procured for us by the obedience he performed to God in that Flesh; By the Flesh of Christ in this sense we have access to God in all our Worship.

Yet is not the consideration of Christs Natural Flesh altogether useless unto this end; For whereas we are apt to frame Images and Similitudes of God in our minds, the right apprehensions of God dwelling in the Humane Nature of Christ (who is the true Image of the Invisible God) may be effectual to remove all other Images and likenesses of God out of our minds: But then we must be careful that we do not terminate our conceptions of God in the Man-Christ, or in the Manhood of Christ, for then we shall make the Humane Nature of Christ the Image of the Godhead, and that would be an Idol. But when we have taken up an apprehension of the Humanity of Christ, if our conceptions pass through the vail into the Holiest; if we are led thereby to worship that Godhead that dwells in it, this is a right Conception, and true Worship.

The

The Humanity of Christ was to the Godhead as a back of metal to a Chrystal Glass; Look on such a glass in its pure substance and it is transparent, put a back of metal to it and it gives a beautiful reflex: So if we take up Conceptions of the Godhead in its pure Essence, it is transparent; If we consider God Infinite, Almighty, Immense, Eternal, what is this to the Creature, or our comfort? If we consider him in his Power, Justice, Wisdom, Holiness, Goodness, Truth, what is this to us? Yea, all these are against us as we are sinners; But if we take up Conceptions of God in all these Attributes as they appear to us in Christ, as they are back with the Humanity of Christ, so they make a most comfortable reflex upon us; In this glass we behold the glory of the Lord, and are changed into the same similitude from glory to glory by the Spirit of the Lord, 2 Cor. 3. 18. In this Glass we behold that Wisdom by which we are instructed, that righteousness by which we are justified; that power by which we are preserved, that grace by which we are chosen and called, that goodness by which we are relieved and supplied, that holiness by which we are transformed, that glory to which we shall be conformed.

The Conclusion of all this is, *That our right apprehensions and due Conceptions of God must spring from the manifestations of God in Jesus Christ.*

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How



## How are we To live by Faith on Divine Providence?

Plal. 61. 8.

*Trust in Him, At All Times, ye People.*



These Words are a serious and *Pathetick* exhortation to a most Important and *Spiritual* duty. In them we observe.

(a) אֲנִי כִסְּפִי.  
Confusus est.  
Fiduciam posuit.

1. The Duty proposed and enjoined, i. e. (a) *Trust*. Trust in Him. Confide in, or securely repose your selves upon him, for Assistance, support, direction, protection, provision, Deliverance, Compleat Salvation.

11. The subjects of this Trust, Or the persons on whom This Duty is incumbent, and from whom it is expected. i. e. *ye People*. Wherein we note

1. The *Echphrasis*, that lies couchant in the words, which is apt to excite Intention, and Affection, q. d. O *ye People*. So the *Arabick* Translator renders the word, O *Populi*.

(b) עַם. Singulare collectivum pro plurali, per synchresin Hebraicam usitatissimam.  
Moller.

2. The universality of it's Concernment To All People: 'Tis an Indefinite expression, and holds parallel with an Universal: *ye (b) People*, q. d. O All ye People, of what Sex, age, degree, condition, relation soever. Thus the *Septuagint* render the word, πάντα τὰ συναγωγαὶ λαοῦ, and the *Vulgar* follows them: sc. *Omnia Congregationes populi*.

3. The Specialty of it's obligation, on some People, more then others. 'Tis True, All the families of the Earth must Trust in God; But there is a *maxime*, A more Special Tye that lies on the Household of Faith, the Commonwealth of Israel, the Assemblies of the Saints, those that are the dearly beloved of Gods Soul. These are strong'y obliged, beyond, and above all others, To Trust in the Lord Their God. Thus the

Chaldee

*Chaldee Paraph. Popule, Bonus Israel, and the Psalmist elsewhere, Psal. 115. 9. 11. O Israel, Trust in the Lord, ye that fear the Lord, who her Jew or Gentile, trust in the Lord.*

3. *The grand object of this holy Trust, or the person in whom this Trust must be reposed: viz. in Him: i. e. the Lord Jehovah: as appears from v. 7. In (c) Him, and in Him alone, 'Tis an exclusive Particle. In Him, and in Nothing Besides Him.*

(c) Eilz. Et  
soli Jun. Tremel.

4. *The Modification of this Trust, or the Circumstance of the Time when, and the Duration How Long, This Trust is to be Exerted.*

1. *Quando: when must we Trust? At what time?*

*Sol. At All Times. Omni Hora. Every Hour: So the Syr. version. As a True friend is To love, so a sound Believer is to Trust at (d) All Times.*

(d) Pro. 17. 17.

2. *Quamdiu: The Duration of this Trust, How long?*

*Sol. All the day long, Psal. 44. 8. All our lives long: All the dayes of their Appointed Time must Gods Job's not only way, but Trust, till their change come. Yes, for ever, Isa. 26. 4. nay, for ever and ever, Psal. 52. 8.*

*Having thus unlocke the Cabinet; The Jewel, or Truth, that we find laid up in it, is This. viz.*

*It is the great indispensable Duty, of All Believers, at All Times, to Trust in the Lord; and in Him Alone.*

Observation.

*All that I have to say on This practical Truth, I shall Couch under these six Generals.*

1. *On That Trusting in God, is a Believers Duty.*

2. *What it is To Trust in God?*

3. *What is, and ought to be, the grand and sole object of a Believers Trust?*

4. *What are Those sure and stable Grounds, Those Corner stones on which the Faithful may firmly Build Their Trust in God?*

5. *What are Those special and signal seasons, which call aloud for the exerting of This Trust?*

6. *How Faith or Trust puts forth, exerts, demans, bestirs it self in such seasons?*

1. *On That Trusting in God is a Believers Duty. The Lord is, or at least he should be The (e) Confidencer of All the ends of the Earth, Psal. 65. 5. Trust in the Lord with All thy Heart, Prov. 3. 5. On the Arm of His Power, Isa. 51. 5. On the (f) Word of His Truth, In his faithful Promises, in His freest mercies, Psal. 52. 8. In His full Salvation, Psal. 78. 12.*

(e) Meton. Adjuncti. Aliis pro Objecto  
(f) In verbis ejus. So Chaldee Paraph. renders our Text.

2. *What it is To Trust in God.*

O o o

1. *Nega-*

Sol.

1. *Negatively.* To presume on God, To Tempt God, To conceive false Hopes of Gods gracious favour and protection, whilst in a way of sin, is Not To Trust in God. To gallop down a precipice and To say Confidently, I shall not fall: To cast our selves down headlong from a Pinicle of the Temple, and yet To expect the protection of Angels, Matth. 4. 6, 7.

- (g) Mic. 3. 11. To Teach for Hire, and To Divine for Money, and yet to (g) lean upon the Lord, saying, is not the Lord among us, None evil can come upon us: To bless a mans self in his Heart, and to say he shall have peace, though he walk in the imaginations of his evil heart, Deut. 29. 19. All this is not to Trust in God, but To Trust in (i) Vanity, and to spin the Spiders web, Job. 8. 13, 14.

2. *Positively:* and so more generally, and more particularly.

- (k) Ps. 55. 22. 1. *More Generally,* To Trust in God, is To Cast (k) our burthen on the Lord, when 'tis too heavy for our own shoulder. To Dwell in the secret (l) places of the Most High, when we know not where to lay our Heads on earth. To look to our Maker, and to have respect To the Holy One of Israel, Is. 17. 7. To (n) lean on our Beloved, Can. 8. 5. To stay our selves, when sinking, on the Lord our God: Isa. 26. 3. In a word: Trust in God, is that High Act or Exercise of Faith, whereby the Soul looking upon God and casting of its self on His goodness, power, promises, faithfulness, and providence, is lifted up, above carnal fears, and discouragements, above perplexing doubts, and disquietments, either for the obtaining and continuance of that which is good, or for the preventing or removing of that which is evil.

2. *More particularly:* For the clearer discovery of the Nature of Divine Trust, we shall lay before you, Its Ingredients, Concomitants, Effects.

1. *The Ingredients of Trust in God.* They are three.

- (e) Psal. p. 10. 1. *A clear knowledge, or Right Apprehension of God as Revealed in His Word, and Works.* They and They only That (o) Know Thy Name, will Trust in Thee. The grand Reason, why God is so little Trusted, is because He is so little Known. Knowledge of God is of such necessity to a Right Trust, that it is put as a Synonyma for Trust. I will fear Him on high, because He hath (p) Known (i. e. Trusted in) my name.

- (q) Psal. 91. 14. 2. *A full Assent of the Understanding, and Consent of the will, to Those Divine Revelations, as True and good, wherein the Lord proposeth Himself as an Adequate Object for our Trust.* This Act the Greeks express by the word *Assensus*. The Latines by *Credere*, *Fidem habere*. *Testimonium recipere*: The Hebrews by *אמן*. All importing Believing or giving credit to. Thus the Israelites are said To (q) believe the Lord and his Servant

Servant Moses: And Thus the Soul, that Trusts, looks upon the words of Promise; as *mosel* *el* *mosel* *el* *mosel* *el* *mosel* (r) *el* *mosel* as faithful and worthy of All (r) 1 Tim. 1. 15. Acceptation.

3. A firm and fixed reliance, Resting, or Recumbency of the whole Soul on God; Or a firm persuasion, and special Confidence of the Heart, whereby a Believer particularly applies to Himself the faithful Promises, of God, and certainly Concludes and determines with himself, That the Lord is Able and willing To make good to him the good promises, he hath made. This indeed is the very Formality of Trust; one of the Highest and Noblest Acts of Faith. This is That, which the Greeks term *Hemolysis*, and which Paul so frequently useth in several of His Epistles. Thus Abraham is said, to be strong in Faith, giving glory to God: and was fully (r) persuaded, that what he had promised, he was able, and willing, to perform. This the Latins call *Fiducia*; The Schools *Fiducia fidei*, The Hebrews, by a word that signifies To lean on, or cast the weight of ones body on, for support, and stay. Thus, Isa. 10. 20. The house of Jacob shall no more stay upon him, that smote them, but shall (r) stay upon the Lord, the Holy One of Israel, in Truth. Thus for the Ingredients of Trust.

(1) Rom. 4. 21.

(r) *וְיָשָׁב* *fiu*  
*miser uniusq. ut*  
*incumbet.*

2. The Concomitants of an Holy Trust, and these are

1. An Holy quietness, security, and peaceableness of Spirit, springing from a full persuasion of our safety. By this the Soul is freed from distracting cares and jealousies, about our state, and condition. Hence that of the Prophet Isa. 26.

3. Thou wilt keep him in perfect (u) peace, whose mind is stayed on thee, because He trusteth in thee. An holy security I say, not a carnal security, like theirs mentioned, Zeph. 1. 12. that were sciled on their lees, that said in their hearts, the Lord will not do good, neither will he do evil: nor like that of the Scarlet whore, Rev. 18. 6. that saies in her Heart, I sit as a Queen, and shall see no sorrow. No but an Holy security as we have it, Prov. 8. 10. The Name of the Lord is a strong Tower, The Righteous runneth to it, i.e. by the feet of Trust, and is (w) safe: As safe, as a man judgeth himself to be, when got into an high Tower well fortified, and fears not the sharpest or swiftest darts, that can be shot against him. Safe, as the chicken Take themselves to be, when hous'd under the (x) covert of their Dam's wing, Psal. 46. 1. Or safe, as the manslayer is from the pursuit of the Avenger, when Lodg'd in a City of Refuge. Thus when a man Trusts in God, he doth sweetly acquiesce and repose himself in Gods bosom, troubles himself no more, casts no jealous thoughts, about his Condition. Thus David resolves, I will lay me down in peace, and sleep, for thou, Lord, makest me to dwell in (y) safety, or in Trust, Psal. 4. 8.

(u) *שָׁלוֹם*  
*pacem*  
*שָׁלוֹם*  
*pacem.*

(w) *וְנִשְׁבַּח*  
*Et exaltatur:*  
*cellus ab alto,*  
*infra se cernens*  
*Hominum ge-*  
*nus. Sil. Ital.*  
*(x) ut pulli*  
*sub alis galli-*  
*nae.*

(y) *לְבֶטֶח*  
*confidenter.*

2. A *Stedfast, well-grounded, Hope*. *Trust* and *Hope* are *Gemini, Twins*, born together, bred up together. Hence often conjoin'd in Scripture. Thou art my *Hope* (z) O Lord God, Thou art my *Trust* from my youth: and Blessed is the man, that (a) *Trusteth* in the Lord, and whose *Hope*, the Lord is. Hence the *Septuagint* usually render the word put for *Trust*, as also in the Text *בטח* *amarti*, and *Ar. Moni.* and divers others, *Sperate. Hope* ye in the Lord. *Hope* then is that *Fidus Achates*, the Faithful Companion of *Trust*. Now in this *Hope* there are two things.

1. An holy and confident expectation, and looking out after Gods gracious presence. *Trust* believes and *Hope* expects. To enjoy what God has promised. Thus the Prophet, Isa. 8. 17. I will wait upon the Lord and I will (b) Look for Him. *Hope* looks; and looks out, as expecting Gods Appearing. Not as *Sisera's* mother once did, who looked for a victorious Success, and expected, that her son should have returned a triumphant Conquerour, richly laden with spoils and Booty, when as the wretch lay (c) bleeding at the foot of *Jael*: Nor like those sinful, miserable people, who (d) looked for peace, but, behold no good came. No, such a vain groundless *Hope*, draws a Blush into the cheek, and Covers the face with Confusion. But this is an *Hope* which makes not (e) Ashamed: whose earnest expectation shall assuredly end in sweet fruition.

2. An humble and constant waiting on Gods Leisure. Looking out, and waiting on God, both put together. (f) Therefore I will look unto the Lord, I will wait for the God of my salvation; my God will bear me. *Faith* gets up to the Top of it's watch Tower, looks out, sees whether Relief be coming. But suppose, None appears in *Kenne*: Suppose Help defer'd. Yet now it waits, and carries Gods time. *Faith* knocks at Heavens Gate. No Answer from within, *Faith* knocks Again, still there is silence. However *Faith* concludes, my God will Hear, yea and Answer too. But 'tis fit I should wait his Time. (g) The vision is for An appointed time, but at the end, It shall speak, and not lie, though it tarry, I must, and will wait for it, because it will surely come, It will not Tarry. Thus *David*. My (h) Soul waits thou only upon God, or keep thou silence unto God, for my expectation is from Him. *David*, when he shuts his mouth, opens his ear: waits, and listens what God will say, and concludes, *Contra Gentes*, The Lord will in His own Best Time, speak peace, Psal. 85. 8.

3. An Humble, Holy and undaunted Confidence. Thus *Solomon*, In the fear of the Lord, in the filial, awful, Reverential fear of God, there is strong (c) Confidence, and his children shall have a place of Refuge, Prov. 14. 26. This Holy Confidence is Nothing else, but *Faith* peg'd up to it's *Ela*. A Confident Soul moves in an higher Orb than other Saints; leadp



up the *Van* of the *Militia* of Heaven. As *Patience* is nothing else but *Hope Lengthned*: so *Confidence* is nothing less than *Faith strengthened*, the very *Spiritus*, the meere *Elixir* of *Faith*, which carries with it

1. *Christian Courage* and *Fortitude*, opposite to *Carnal fear* and despondency of Spirit. (d) *Behold*, God is my *Salvation*, *I will Trust*,

and not be afraid, for the Lord *Jehovah* is my *strength*. (e) He shall not be afraid of evil tidings, His *Heart* is fixed, *trusting* in the Lord. Thus *David* undauntedly, The Lord is my *Light* and my *Salvation*; whom shall I fear? The Lord is the *strength* of my life, of whom shall I be afraid? *Psal.* 27. 1. His *Confidence* in God quite *extinguish* in Him all base, sneaking fear of man, *Psa.* 56. 4.

2. *Christian boldness* and *Adventurousness*, opposite to *Cowardice*. Holy *Confidence* *steels* the *Heart* of (f) *Joseph of Aramathea* to go in *Boldly* to *Pilate*, and to *beg* the *Body* of *Jesus*. This was *thus* enabled *David* to encounter *Goliath*, that made him *dare* to take a *Bear* by the teeth, yea and a *Lion* by the *Beard*. 'Tis for *sling gards* to say *there's a Lion* in the way, *Prov.* 22. 13. But let a *Believer* that makes God his *Trust*, but once *Know* his *Duty*, It is enough, he will with a *Courageous* and undaunted mind, cheerfully *undertake* it, and commit both himself and the *success* to God, *Acts* 4. 13. 19. — 20. 23. — 21. 13. *Jen.* 7. 7, 8, 9. *Dan.* 3. 17, 18. *Esa.* 4. 16. *Hab.* 10. 34. to 40.

3. *Holy and Humble Boasting*, opposite to sinful *Concealing* of what God hath done for us. A *Believer* that *dares not* Boast of *Himself*, or *riches*, of any thing *within*, that has no *Confidence* in the *flesh*, yet *dares* (g) boast of his God. In God we *boast* all the day long, and praise thy *Name* for ever. Thus the *Church*, challenges the *eyes* and *ears*, of *All* that were round about her, saying, *Lo this, this is our God*, we have *waited* for him, and he hath *saved* us, *Isa.* 25. 9.

III. The Effects of an holy *Trust*, and they are such as these

1. *Fervent, effectual, constant Prayer*, Thus, in our text, *Trust* in him at all times, ye *People*: pour out your hearts before him, *Psal.* 62. 8. while *Joshua* is in the *Vally* conflicting with *Amaleck*, *Moses* gets him up into the *Mount* to (h) *Pray*. *Moses* knew full well, That as *Prayer* without *Faith*, is but a *beating* of the *Air*; so *Trust* without *prayer*, was but a presumptuous *Bravado*. He that *promises* to *give*, and bids us *trust* His *promises*, *Commands* us to *pray*, and expects obedience to his *Commands*. He will *give*, but not without our *asking*, *Ezek.* 36. 37. *Psal.* 50. 15.

2. *Sincere, universal, spiritual, cheerful, constant Obedience*, They that expect to enjoy what God *promises*, will be sure to *perform*, what God *enjoins*. Holy *trust* takes it for a *maxim*, that he that *contemns* the *Command*

\* Beatus ille,  
qui undiq; pe-  
cunius, firmus  
stetie: qui ex-  
hausti Demonis  
pharetram, nec  
concedit, imo  
ne de gradu  
quidem tantis-  
per motus est.  
Nic.

(d) *Ista* 11. 2.  
(e) *Pl.* 112. 7.  
91. 5.  
46. 1, 2, 3.  
(f) *Mark.* 15.  
43. *taxidotes*.

\* Inviſus ad  
labores, fortis  
ad pericula,  
rigidus adver-  
sus voluptates  
durus adversus  
Illecebras.

Ambros.  
(g) *Psal.* 14. 8.

(h) *Ex.* 17. 9.  
11  
*Pl.* 86. 1, 2, 7  
1 *Joh.* 5. 14.  
*Psal.* 18. 2, 3.

mands of a God, as his *Sovereign*, has no share in the promises of a God, as *Alfufficient*. If we *trust* in the Son, with a *Faith of Confidence*, we shall be sure to honour the Son with a (i) *Kiss of obedience*. Thus David, Psal. 119. 166. I have hoped for thy Salvation, and done thy Command. As *Faith* shews it self by it's *Works*, Jam. 2. 18. So *trust* discovers it self by it's *obedience*. Especially in the use of such means, as God prescribes for the bringing about his appointed End. If Naman will prove, that he trusts the God of Israel, he must go and wash in Jordan. True indeed, the waters of *Bethesda* could not cure, unless the Angel stirred those waters: and yet the Angel would not cure, without those waters. Act. 27. 34. 31. Paul trusted that himself, and the men with him should all get safe to Land, but then 'twas with this *Proviso*, that they all kept in the ship. Gods means are to be used, as well as Gods Blessing to be expected.

3. *Soul-rauishing, Heart-intervening Joy*. Thus David, I have trusted in thy mercy, my Heart shall rejoyce in thy Salvation, Psal. 13. 5. If the Lord be our trust and strength, he will be; he cannot but be, our joy and (k) song. In whom believing, let me add, in whom trusting, ye rejoyce with joy unspeakable, and full of Glory, 1 Pet. 1. 8. Thus trust and joy are linkt and lodg'd together in that Psal. 64. 10. The Righteous shall be glad in the Lord, and shall trust in him, and all the upright in heart shall Glory. See to what a *Car of Joy* Habakkuk's trust had raised him, Hab. 3. 17, 18, 19. The Soul that truly trusts cannot but sit down under Gods shadow with great (l) delight: His fruit must needs be exceeding sweet to our taste. Is (m) Jonah exceeding glad with the shadow of his Gourd, how then must a Saint needs rejoyce in the protection of a God! And thus I have dispatcht the second General proposed, viz. a full discovery of the Nature of trust in God, what it is, what it's ingredients, concomitants, effects. I proceed to the third, viz.

III. What is, or at least ought to be the Grand, and Sole Object of a Believers trust?

Sol. The Text and Doctrine tell us, It is the Lord Jehovah, and he alone: He is, or at least should be,

1. The grand Object of a Believers trust. Put your trust in the (n) Lord. In whom should a Dying creature trust, but in a (o) living God! In stormy and tempestuous times, though we may not run to the Bramble, yet we must to this (p) Rock for refuge. When the Sun burns hot and scorches, a *Jonah's* Gourd will prove Insignificant; No (q) shadow like that of a Gods Wings.

2. The sole Object of a Believers trust. Holy trust is an Act of worship proper and peculiar to an Holy God. No creature must share in it; whatever

whatever we trust in ( unless it be in subordination unto God ) we make it our God, or at least, our *Idoll*. True trust in God takes us off the hinges of all other confidences ; As we cannot serve, so we cannot trust God and *Mammon*. There must be but one string to the Bow of our trust, and that is the Lord. More particularly, we may not, must not repose an holy trust in any thing besides God, either within us, or without us.

I. Not in any thing within us : And so,

1. Not in our Heads, Understanding, Wisdom, Policy. No safe leaning to our own (r) Understanding. Carnal Wisdom is but an *ignis fatuus*, that (r) Pro. 3. 5. misleads into a Bogg, and there leaves us. Thy Wisdom, and thy Knowledge, it hath perverted thee, Isa. 40. 17. He that is wise in his own eyes, will be found at last to stand in his own light.

2. Not in our own hearts. It is (g) folly, the height of folly, to trust those Lumps of flesh, that are so (h) deceitful, so desperately wicked. (g) Pro. 28. 26. (h) Jer. 17. 9.

3. Not in our bodily strength and vigour. Those hands, that are now able to break a bow of steel, will e'nspeed hang down and (i) faint. The most brawny Arm, utterly unable to ward off, or wrestle with, the assaults of Death or Sickness. Those Legs, which now stand like Pillars of Brass, will shortly appear to be, what indeed they are, but sinking Pillars of mouldring clay. Raise the strength of man to its highest *'Axid*, yet even then it cannot make, so much as one (k) hair, either White, or black. (i) Eccl. 12. 1, 2, 3. (k) Mar. 5. 36.

4. Not in any Natural or acquired Excellencies. Be they what they will, or should they be far more than they are : Should all the Lines of Created Perfections meet in one man, as in their Center, yet surely that man, in that his best estate, is altogether (l) vanity, and therefore not to be trusted (l) Psal. 39. 5. in.

II. Not in any thing without us. To trust in any Creature without us, is to feed, not so much on bread, as (m) Ashes, or rather on gravel stones, (m) Isa. 44. 20. which may easily break the Teeth, but can never fill the Belly.

1. Not in (n) riches : No not in the (o) abundance of Riches. Though riches increase, our hearts must not be set upon them. Riches, when in their fullest flow are most (p) uncertain. Wilt thou therefore set thine eyes on that which is (q) not ? Though they seem to have a being, yet they are indeed but fair faced nothings, gilded vanities. Or suppose they are, yet the next moment they may not be. Like Birds on the wing, ready to take their flight. Treasures then, are not to be made our trust. They cannot (r) profit in the day of wrath. Nay, if we trust in our Riches on Earth, never expect a portion in Heaven. Sooner shall the (s) Camel go through the Eye of a Needle, than such an one pass through the gate of glory. (n) Jer. 9. 23. (o) Psal. 52. 8. (p) 1 Tim. 6. 17. (q) Pro. 23. 5. (r) Pro. 11. 4. (s) Mar. 10. 24.

2. Not

(i) Psa. 115. 8.

2. Not in (t) Idols. Bael, Dagon, Ashoreth, and the whole pack of those senseless Abominations, cannot save themselves, much less can they preserve their bewitched Votaries.

3. Not in man, or humane Allies, or Assistances, Psa. 62. 2, 10. Egypt and all her Chariots, when trusted in, prove not supporting staffs, but broken Reeds, which run into the side, and bear not up, but wound the body, 2 Kin. 18. 24. Jer. 46. 25. If the shadow of Egypt be our trust, the end of that trust will be our confusion, Isa. 30. 2, 3. Might we build the Nest of our trust on the Sons of men, Reason would bid us pitch on the topmost branches of the tallest Cedars; I mean those earthly Gods, the Princes of this World. But alas, these, though styled Gods, must dye like men, Psa. 82. 6. yea, like other men. Their breath is in their nostrils, they soon return to their dust, from whence they sprang, and then all their thoughts, and with them, our hopes on them, perish, Psa. 146. 4.

4. Not in any thing clad in mortal flesh. He that presumes to make flesh his Arm, will be sure, at a long run, to find the Father of Spirits his Foe. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his Arm, Jer. 17. 5. And thus we have dispatched the third General.

IV. What are those sure and stable grounds, on which Saints may firmly and securely build their trust on God?

Sol. There is nothing, which the eye of Faith or Reason, can discover in God, but the arm of Trust may safely lean on. But more particularly,

I. Gods Almighty Arm and Power. The Lord hath an Arm, an outstretched (n) Arm; An Hand, an Omnipotent Hand: An Hand that spans the (o) Heavens, that streicheth them out as a Curtain, and spreadeth them out as a Tent to dwell in. On this Almighty Arm may Believers (p) trust. The Lord is the strong and mighty God, Psa. 124. 8. That created the World with a (q) word, and can as easily speak or look it into its first Nothing. He is a wonder-working God, Exod. 15. 11. Elshaddai, Gen. 17. 1. Able to do *עושה* *על המצות*, far more exceeding (r) abundantly than we can ask or think. His vast power far exceeds our Wants, Prayers, Thoughts, all that we can need, beg, imagine. We want much, can ask great things, can think greater. Our Imaginations exceed our Expressions: Yet Gods power far exceeds both. (s) Open we our mouths never so wide, his open hand can more than fill them. Gods power then is a most firm Basis, whereon to fix our trust. Trust ye in the Lord Jehovah, for in the Lord Jehovah is (t) Everlasting strength. Creature props are not able to bear the

(n) 1 King. 8.

42.

(o) Isa. 40. 12.

(p) Isa. 51. 5.

(q) Psa. 33. 9.

(r) Eph. 3. 10.

(s) Psa. 81. 10.

(t) צור

עולם

Petra sculo-  
rum.

the weight and stress of an *Immortal* soul. They are *sandy* foundations, apt to *sink* and *crumble* under us. But an *Almighty* God is a *Rock*, *A Rock of Ages*, on which he, that builds his *confidence*, though the *Winds* blow, the *rain* descends, and the *Storms* beat upon him, yet shall he not (u) fall. On this *Power* of God *Abraham* built his *transcendent* (w) faith, and *David* his *impregnable* trust, 2 Sam. 22. 2, 3.

u Mat. 7. 25.  
w Rom. 4. 21.

2. Gods infinite and free Goodness, Mercy, and Bounty. The Lord is good to all, and his tender (x) Mercies are over all his Works. With the Lord there is *mercy*, and with him is *plenteous Redemption*: His Bowels are as tender, as his Arm is strong. He is no less willing than able to relieve: Therefore let *Israel* hope in the Lord. It is the *Psalmist's* (y) Inference. Like as a Father pitieth his Children, so the Lord (z) pitieth them that fear him. That Father, that sees his child in want, and pitieth not, and pitying, if able, relieves not, forfeits the name of Father, and may write himself not Man, but Monster. It is enough for our heavenly Father, that he (a) knows we have need of any thing. The Lord is all that to his people, yea, and infinitely more than that which *Isis* *Mammota* was to the *Egyptians*. A God full of Dugs, and whilst he hath a breast, let not Saints fear the want of Milk. The Character that the Heathens Idolatrously gave their *Jupiter*, may far more truly, indeed only, be ascribed to our *Jeboviah*. He alone is that *ὁ ἐκ τῆς οὐρα*, that *Optimus Maximus*, The best, as well as the greatest of Beings. Goodness is Gods darling Attribute; It is that which he looks on as his glory. I beseech thee, saith *Moses*, shew me thy (b) glory. *Moses*, thy Prayer is heard, and it shall be answered. But what saies God in answer to this Request? See Ver. 19. I will make all my goodness pass before thee. The thing requested, was a view of Gods glory: The thing promised was a discovery of Gods goodness. Which hints unto us, that however all the Attributes of God are in themselves glorious, yet the Lord glorieth most in the manifestation of his goodness. So then, though we have nothing to plead, or prevail, with God, as in, or from our selves, yet there is an *Orator* in his own bosom, that will certainly and effectually intercede, for our Relief, and that is his goodness. This was that boyed up *David*, this was the Cordial that kept him from fainting; (c) I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

x Psa. 1. 5. 9.

y Psa. 130. 7.  
z Psa. 103. 13.

a Mat. 6. 32.

b Exod. 33. 18.

c Psa. 27. 13.

3. Gods many, choice, exceeding great, and precious Promises. These are the *flacons* that Faith keeps by her, the Apples she hath boarded up in store, to revive and quicken in a day of swooning. Who will not trust the Word, the Promise, the Protest of the King of Kings. God hath said, I will never leave thee, nor forsake thee, (d) *Hab.* 13. 5. The Greek here hath

d ὁ μὲν, ὁ δὲ οὐ ποῦ: Never, in no wise, in no case, whatever I do, I will not do this whatever shift I make.



8 Isa. 44. 2.

8 Dan. 3. 28.

8 Isa. 4. 5, 6.

8 Psa. 119. 49,  
30.

\* 1 Cor. 10. 13.

\* Luke 21. 33.

8 Josh. 23. 14,  
15.

8 Psa. 119. 75.

five *Negatives*, and may thus be rendred: I will *not, not* leave thee, *neither* will I *not, not* forsake thee. Five times, as one observes, is this precious *Promise* renewed, that we may suck and be satisfied with the *breasts* of its *Consolations*, that we may *milk out* and be *delighted* with the *abundance* of its glory. *Leave* us God may to our *thinking*, but really he *doth not*, will *not*. Or if he *leaves* us for a time, a small moment, yet he will *not* forsake us *utterly*: *Desert* he may, but not *disinherit*; *forsake* us, it may be, in regard of *Vision*, not of *Union*; Change his *dispensation*, not his *disposition*. (e) Dost thou pass through the waters? Thy God hath promised to be *with thee*: He was so with *Noah*, and the *Israelites* in the *red Sea*, and in *Jordan*. Dost thou walk through the fire? Warm'd thou mayst be, thou shalt *not* be *burnt*, neither shall the *flame* kindle upon thee. The *three Children* were living *Monuments* of this truth, God sent his *Angel* and delivered his *Servants* that (f) *trusted* in him. The Lord hath graciously engaged to create upon every dwelling place of Mount *Sion*, and upon her *Assemblies* a cloud and (g) *smoke* by day, for her *protection*, and the *shining* of a flaming fire by night, for *direction*, to be a *Shield* and *Sun*, yea, and *shadom* from the *heat*, and a place of *refuge*, and a *Cover* from storm and from rain. In such *Promises* as these holy *David* (h) *trussed*: This was his *comfort* in his affliction, the word of his God quickened him. Gods *Promises* are some of his *Bonds* and *Obligations*, whereby he is held *firmly* bound to *Believers*. These *faith* makes bold to put in *suit*, to plead the *security* that God hath given: *Lord*, *faith Faith*, here is thy *Bill obligatory*, behold, see here thy *band* and *seal*: *Discern*, I pray thee, *whose* are these, the *Signet*, and *Bracelets*, and *Staff*. Thus *David*, *Psal. 119. 49*, Remember thy word unto thy *Servant*, wherein thou hast caused me to *hope*; the word of *Promise* was all that *David* had to *shew*, and he counts that *enough* to set his *Faith* on work.

4. Gods *inviolable, steadfast, never-failing* \* *Faithfulness*. Gods *goodness* inclines him to make good *Promises*, and his *faithfulness* engages him to make those *Promises* good. If the word be once gone out of his mouth, \* *Heaven and earth* shall sooner pass away, than one *iota* of that word fail. This *faithfulness* of God (i). *Joshua* asserts to the *height*: throws down the *Gantlet*, and does, as it were, *challenge* all *Israel* to shew but that one thing that God had failed them in, of all the good things that he had *promised*. If God in very (k) *faithfulness* afflicts, to make good his *threatnings*, much more in *faithfulness* will he *preserve*, to make good his *Promises*. God never yet did, never will fail that man that puts his *trust* in him, *Psal. 9. 10*. It is true God may frown on, yea, and severely *lash* a *Solomon*, a *Jedidiah*, when they *break* his *Statutes*, and *keep not* his *Command-*

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ments: Nevertheless his loving kindness he will not utterly take from them, nor suffer his (l) faithfulness to fail. God never yet brake his word, by deceiving, nor crack his credit, by compounding, for less than was due, with any Mortal living. So Faithful is God, so true to his Word, that let God but promise a Victory, and Jehoshaphat will sound an *Io Triumphe* (m) before the Battel; And let but he threaten *Babylons* ruine, and the Angel cries, *Babylon* (n) is falln. Thus then Gods faithfulness calls for *Saints* trust, *Psal.* 146. 5, 6.

1 PGL 19 33.

2 Chro. 20.

17. &c.

3 Rev. 14. 8.

5. Gods most holy, wise, Powerful, gracious Providence. This also is a prop for trust. It is the (o) Lord, that gives unto all life, and breath, and all things. It is in him we all live and move, and have our being. The (p) eyes of the Lord are in every place, beholding of, and providing for the evill and the good. This divine Providence the Egyptians acknowledge, and held forth in that significant Hieroglyphick of a *Sun* pourtrayed in a Ship tossed with wind and water, Euseb. de prepar. Evang. l. 3. c. 3. God hath an eye in the wheels and motions of all inferiour creatures, *Ezek.* 1. 18, 20. ἵδεν ἀπερόπτον ὁ θεὸς ἡμαρτίαν παρὰ τῶ θεοῦ: πάντα κίνησι ὁ ἀνομήτων ὁρθαλμοῖς. Hence that holy Symbol of our English *Josiah*, *Edward* 6th. viz. A celestiall Globe with this Motto, *Nihil sine Deo*. It is the Lord that feeds the Sparrows that have no Barn, and the Ravens that have no Granary. It is he that so gorgeously cloaths the Lillies, that have no Distaff. Not a (q) Bird descends from his perch, nor an hair falls from the Head without this Father. Fear not then, ye are of more value than many Sparrows. Where God sends months he will not grudge meat: And he that feeds the young Ravens will not starve the young (r) Herons. Faith contemplates what God doth, recounts what God hath done, and from thence concludes what God will do. Hence it prays with the Psalmist, *Psal.* 17. 7. and 31. 19. Faith reflects on former experiences, its own and others, and by the holy skill it hath in the Physiognomy of Providence, clearly reads and collects what God will do, in what God hath done. It casts its eye, on

q Mar. 10. 29, 30, 31.

r Mr Heron when dying to his Wife, somewhat desponding by reason of her many children, and small provision for them.

1. The experiences of others: and judges her self to have an Interest in those very Providences of grace, which they enjoyed. Thus the Church, a thousand years after that heavenly combat betwixt God and Jacob, tells us: That God found Jacob in Bethel, and there he spake with (s) us: Several Ages before they were born: ye with us, i. e. with Jacob for our good, on our account, for our Interest. Faith remembers there was once a Joseph in a Prison, a Jeremy in a Dungeon, a Daniel in a Den, a Peter in Chains, an Hezekiah on a supposed death bed, and Providence assisted them, why not me? This poor man cried, and the Lord helped him,

s Hos. 12. 4. Armsmith chain. or. 4. 6 Jenk on Jude part. 1 p. 286.

*Psal.* 34. 6. and *Our Fathers* trusted, and thou didst deliver them, *Psal.* 22. 4. 5. *Lord* thou art the same yesterday, to day, and for ever, why then may no. I expect *Salvation* from thee?

2. *It's own experiences.* Thus *David* confidently replies to *Saul*, that  
 1 Sam. 17. 37. thought him no match for *Goliath*. (t) The *Lord* that delivered me out of the paw of the *Lion* and *Bear*, will also deliver me from this uncircumcised *Philistin*; and thus *Paul*: He had the sentence of death upon him: the black stones were thrown into the *stern* against him, but his *God*, had, and did deliver, and therefore in him he trusts, that he will still (u) deliver.

V I. And Lastly, I argue from *Those dear Relations* in which the *Lord* is pleased to stand, and own, towards his people. These cry aloud for their trust in *God*. Is he not our \* *Creator*? Hath he built the house, and will he not keep it up? he that made us, will assuredly take care of us. We may safely give up our selves, our trust, our all to him, who hath given us our selves, and our all. This (w) relation the *Apostle* makes the ground of trust. Is he not our *Redeemer*? will he part with his blood for us and yet deny us bread? Is he not our (x) *Father*? Are we not his *Children*? and shall not he provide for his own children? 1 *Tim.* 5. 8. Hath the great *God* put such a *Philistorgy* or natural affection into the *Bear*, *Pellican*, *Dolphin*, *Lioness*, *Eagle*, towards their young, and shall not he much more carry his own upon *Eagles wings*? *Exod.* 19. 4. Is he not our *King*, *Head*, and *Husband*? in a word, All those *Relations* wherein we stand To *God*, or *God* to us, are stable Grounds of our trust upon Him, and strong engagements of His *Assistance* to, and *Providence* over us. Thus much for the *Fourth General*, the *Fifth* followeth.

V. What are those special and signal Seasons, which call aloud for the exerting of this Divine Trust.

Sol.  
 7. A *my*  
*Tempelive*  
*eloqui.*  
 4. *Joh.* 7. 6.  
 2. 4.  
 2. *Ecll* 3. 1, &c.

This Holy Duty is indeed never out of Season: So much the Original word (y) *my* for time imports. True indeed our Saviour faith, and faith Truly, My Time, i. e. my Time of discovering my self to be a Wonder-working *God*, is not (k) yet come. Yea but All Time, in respect of Trust in *God*, is an Appointed, yet and an accepted Time. The Wise man tells us, There is an appointed (l) Time for every purpose under Heaven. A time to kill and to heal, to plant and to pluck up, to weep and to laugh, to get and to lose, to be born and to dye. In all these Trust in *God*, is, not like *Snow* in Harvest uncomely, but seasonable, yea necessary. There may be indeed a Time, when *God* will not be found, but No time, wherein he must not be Trusted: *Nullum Tempus occurrat Regi*, saith the *Law*, Let me add, *Nec Fiducia*, and 'tis sound Divinity. The time

time of *Trusting* in God cannot be *laps'd*. But more *expressly*. There are some *special* Instances and *Nicks* of time for *Trust*.

1. *The time of Prosperity*: when we *sit* under the warm *Beams* of a *Meridian* Sun; when we wash our *steps* in *Butter* and our feet in *Oyl*: when the *Candle* of the Lord *shines* on our *Tabernacle*: when our *mountain* is made *strong*: Now, *now* is a time for *trust*, but not in our *mountain*, (for it is a *mountain* of *Ice* and may soon *dissolve*) but in our *God*. *Halcyon*-*dayes*, to some, are temptations to *security*, but to *Saints*, times for *trust*: to *Carnal* persons *Lures* and *Duckoys* to *Pride*, but to *Believers*, seasons for *Dependence*. Now it is, That a *Saint* owns *God* as the *Author*, not chance, or his own *Wit*, and *Industry*, and implores his *God* to be the *Preserver* and *Blessor* of his enjoyments. When our *Cistern* is full, our *trust* must be, not in it, but the (m) *Fountain*. At our fullest *Tables*, we must acknowledge, that, as *Bread* is the (n) *Staff* of our lives, so that *Staff* cannot *Support*, unless held in *Gods Hand*. *Gods blessing* is the only *stay* of that *Staff* of *Bread*. Man lives not by *bread* alone, indeed not so much by *bread*, as by the (o) *word* of *Blessing* That proceeds out of *Gods* mouth.

m Can. 4. 15.  
n Isa. 3. 1.

o Mar. 4. 4.

2. *The time of Adversity*. This also is a *seasonable* time for *trust*; when we have no *bread* to eat, but that of *carefulness*: nor *wine* to drink, but that of *affliction* and *astonishment*: no nor *water* neither, but that of our own *Tears*. Now is a time, Not for *overgrieving*, *murmuring*, *sinking*, *desponding*, *despairing*, but for *trusting*.

In a *Tempest*, then a *Believer* thinks it *seasonable* to cast *Anchor* upward. Thus did good (p) *Jehoshaphat*. O *Our God*, we know not what to do, only our eyes are unto thee. Thus *David*, what time I am (q) *afraid*, I will *trust* in thee. Times of *trouble*, are *proper* times for *trust*, be the *Trouble*, either *Spiritual*, or *Temporal*.

p 2 Cro. 20. 12.  
q Psal. 56. 3.

1. *Spiritual* trouble: Doth the child of *light* walk in *darkness*? in such *midnight* darkness, that he hath no *light*? Now is a time to (y) *trust* in the *Name* of the *Lord*, and to *stay* himself upon his *God*. Doth *God* take *Job* by the neck, and *shake* him even to pieces? Doth he set him up for his *mark*, and shoot such *arrows* into his *Soul*, that the *poison* of them *drinks* up his *spirits*, why Now, when *God* is *killing*, yea though he (z) *kills*, *Job* will *trust*. His *Faith* *lives* in the midst of *death*. Is a godly *Heman* so *scar'd* with the *terrors* of *God*, that he is even (a) *distracted*; Though he be at his *wits* end, yet not at his *Faiths* end. *Heman* will *pray* and *trust*; and *hope*, even now, in this his day of *Spiritual* trouble.

y Isa. 50. 10.

z Job 13. 15.

a Ps. 88. 13.  
15.

2. *Temporal*: Is it an *evil* time? A time of *personal distress* and *vi-*  
*sitation*.

Mic. 7. 7, 8, 9.

† Hab. 3. 17,  
18.

situation. A time of wants or *weakness*, doth the Barrel of meal begin to fail, and the *Cruise* of Oil sink? Is there no fruit in the *Vine*, doth the labour of the *Olive* fail, are the *flocks* cut off from the *fold*, and are there no *Herd*s in the *stall*? Now, Now is a time for *Habakkuk* to believe, believing to (b) *trust*, and trusting to *rejoice* in the *Lord*, and to *joy* in the *God* of his *Salvation*. Throw a *Jonah* over board into the *raging* Sea, *bury* him alive in the *whales* Belly, let the *floods* compass him about, and all *Gods Billows* pass over him, yet even then *Jonah* remembers *God*, and with the eye of his *trust* dares look towards his *Holy Temple*, Jon. 2. 1. to 9. Let holy *Paul* have the sentence of death upon him, yet he will *trust*, 2 Cor. 1. 9, 10. and so will *David*, though he walk in the very valley of the shadow of death, Psal. 23. 4. Be the trouble what it will be, Faith knows what to do, viz. to fly by the wings of *trust*, to him that is the hope of *Israel*, and his Saviour in the time of trouble, Jer 14. 8. If. 33. 2. Trust in *God* in a sad condition, is a believers *Alexipharmacum praestantissimum*, his choicest medicine, preservative, *Amidote*, against faintings, swoonings, sinking. 'Tis like that *Corneum Indorum poculum*, which *Philostratus* speaks of, lib. 3. c. 1. viz. A Goblet out of which the *Indian* Princes drank, and then lookt on themselves as secure from the *Assaults* either of fire, sword, or poison, Psal. 37. 39.

VI. And Lastly, How Faith or Trust exerts, puts forth, demean and bestirs it self in these signal seasons.

I. In times of Fulness and Prosperity. When it goes well with us and ours; when the *Candle* of the *Lord* shines on us, and our *Tabernacle*; when our *lines* fall in pleasant places, and our *God* makes us to lie down in green and Fat pastures; when we are as the wings of a Dove, covered with silver, and her feathers with yellow gold; when, with *Judab*, we wash our garments in wine, and our cloaths in the Blood of grapes. Now, Now is a fair opportunity for Faith or Trust to exert it self, yea and to appear gloriously. And indeed it requires no less than the utmost of Faiths skill, to steer the Soul handsomely in this Serene and smooth-faced Calme. And so

First Faith or trust looks upward, and there fixeth it's Ey on *God* and on the things of *God*.

I. On *God*: and so Holy Faith delivers her self, in such Effata, as these, viz.

1. How full soever my large Cistern be, It is the *Lord*, and the *Lord* alone, that is the grand Fountain, or rather Ocean of all my enjoyments. All my (a) Springs are in him. All my streames are from him. Faith freely and humbly acknowledges, that all outward, as well as inward Blessings, That every

\* Pl. 87. 7.



every good and perfect gift is from (b) above and cometh down from the Fa- b Jam. 1. 17.  
 ther of lights. Every good Gift; Not only thole transcendents, of Grace  
 and Glory, of Union with Christ here and full fruition of Christ hereafter;  
 but also all temporal good things, be they more or less, even to an Hoof,  
 or Shoo-latchet. Faith confesseth, that it hath Nothing, but what is (c) re- c 1 Cor. 4. 7.  
 ceived from God. As God in mercy hath (d) promised; so God in Bounty d Mat. 6. 33.  
 hath given me these earthly enjoyments. It is the Lord that gave, saith  
 Believing (e) Job; Riches, Honour, Advancement, promotion, they all e Job 1. 21.  
 come of God; Not from the East, nor West, nor South, i. e. neither this  
 way, nor that way, nor any way of man, but God putteth down one, and  
 (f) setteth up another. Faith knows, that, as all good things come from f Psal. 75. 6, 7.  
 God, so all success in business, all blessings on our Labours, Callings, Af-  
 fairs, is only from the Lord. It is the (g) Lord alone, that makes what- g Gen. 39. 13.  
 soever Joseph doth to prosper. The Disciples may fish, and tug all night,  
 but till (h) Christ comes, they can catch nothing. 'Tis the (i) Blessing h Mat. 4. 19.  
 of the Lord alone, that maketh rich. i Pro. 10. 22.

2. Since all that I have is received of God, I may not, I must not boast,  
 crack, (k) glory, as if I receiv'd it not. Let others, saith Faith, thank  
 their own labours, wisdom, policy, parts, wickedly sacrifice to their own  
 (l) nets, and burn Incense o their own drags, as if by them their portion  
 were fat, and their meat plenteous. Faith leaves it to the Atheist to bless  
 himself in being Fortune's Faber, or with that Dunghil wretch, who  
 being excited to thank God for a rich Crop of Corn, replies, Thank God  
 shall I? Nay rather thank my Dung-cart. Faith is of another kind of  
 Complexion. O fir be it, saith she, that I should so much as in my heart,  
 say, that my (m) power, and the might of my hand hath gotten me this m Deut. 8. 17;  
 wealth. 18.

3. In as much as all that I have is from Gods blessing and bounty, this Dan. 4. 30  
 whole all shall be for his praise and Glory. Since all my enjoyments are  
 of him, it is but just, that all should be to (n) him. He that is the  
 Alpha, the beginning of all my mercies, shall be the Omega, the  
 end and Center of all my Services. These Earthly treasures, saith Faith,  
 shall be improved, for high and Heavenly ends. Not thrown into the  
 sink of a voluptuous punch; nor so much on an Hawk or Hound, but laid,  
 and lockt up in Gods Treasury, i. e. the Backs and Bosoms of Christs poor  
 members. Faith is resolved to improve Salans greatest weapon (i. e. the  
 World and it's sweetest enjoyments) against Himself, 'twill break His  
 Hairy scalp with His own cudgels, turne his own Cannons against him,  
 that is, by reducing all it's worldly enjoyments into a serviceableness, and sub-  
 ordination for the glory of God. Faith disdaineth to take that course way.  
 c

4 1 Cor 4. 7.  
 1 Hab. 1. 16.

n Rom. 11. 36.  
 "Diu te m no-  
 rum quod ge-  
 ris, imperas.  
 Huc omne prin-  
 cipium huc re-  
 fer exitum.  
 Horat.

of *Curing the Lust of the Eyes*, by *plucking them out*, and to *slake the thirst of Riches*, by a *profuse casting of it into the Sea*, to *conquer the Worlds Honour and Applause*, by *Turning Hermit*, and *hiding of it's Head in a lonely Cave*. No, Faith prepares the Soul for a *Nobler way*, of *Victory*, not by *slighting the Bait*, but by *digesting of it into Food*; by using of creature-comforts, as so many *Rounds*, in *Jacobs Ladder*, to *Mount it's self and others*, the *Nearer heaven*. Faith considers, that the *King of Heaven* expects His *Toll, Tribute, Customs*, out of all our *Receipts*, that where *much is given*, there *more is (o) required*: and *justly* fears, lest if it should *not pay it's God the Interest*, it should, and that *justly*, *forfeit and lose the Principal*. Therefore the *more 'tis (p) dung'd*, and *drest*, and *pruned*, the *more abundant* clusters it brings forth, and *such as are acceptable to the palate of the Vine-dresser*.

• Luk, 12. 48.

• Ha. 5. 2, &c,

4. *Because all my enjoyments proceed from Gods Free-Gift, or rather His Loan, therefore they must and shall be readily surrendered, to Gods Call*. If God will *continue these outward Comforts*, saith Faith, I will *own and improve His Bounty*, and yet if He thinks fit to *call in His debts*, I will *revere, and submit to his Sovereignty*. Let God *give*, and *give abundantly*, Job will *Bless*. Let God *take*, Job knows, He takes *but his own*, and on that account will *blest him then*. Job has learnt to *blest a (q) taking*, as well as a *giving God*. Here are *Lands, Houses, Children, Parents, dear enjoyments* indeed, but yet *such as are not my Fee-simple*, saith Faith. I am only a *Tenant at will*. (r) *All these, yea and much more, nay Life and All, must and shall be denyed, resign'd*, when God calls for them. A *Gracious heart* knows that he cannot *possibly make so much of his worldly enjoyments*, any other way, as by *offering them up for Christs sake*, and *resigning them to Christs Call*. Mary's ointment could never have been carried to a *better market*, then it was, when poured so *freely*, on her dear *Saviours Head*. Be a *Believers* enjoyments, what they will, never so *great*, never so *precious*, suppose His *Vessel laden with Pearls*, yet even *these shall overboard*, rather than hazard the (s) *wrak of Faith*, or a *Good Conscience*.

q Job 1. 21.

r Luke 14. 33.

s 1 Tim. 1. 19,

5. *Now I enjoy most from God, now, even now 'tis necessary that I should trust mostly, yea, wholly and only in God*. Thus *Jehoshaphat*, 2 Cro. 20. 12. Thus *Asa*, though he had an *Army almost Innumerable*, no less than (t) *five hundred and fourscore Thousand men*, All of them *mighty Men of Valour*, yet he looks on all of them as *Cyphers*, as *nothing without a God*, and therefore now puts forth his *Trust in God*, and flies to him for help. Here indeed was a *Noble trust*. 'Tis *difficult* to trust God in our *greatest wants*, but *more difficult*, to *Trust Him in our greatest*

t 2 Cro. 14. 8.

11.

Weal.

*Weal.* 'Twas a *Brave Act of Trust* in (u) *Job*, when He resolves *u Job 13. 16.* to *Trust* in God, though he killed Him. An *High Attainment in Part*, when He had *Nothing*, to be as one that possessed *All things*. Yea but, when God *quicken*s, when we *Are full* and *Abound*, when our *Cup runs over*, now to *Trust* in a *God* and not in our *Cup*, when our *sails* are fill'd with a *Trade-wind*, then to confide only in our *Pilot*; when we have *All Things*, and yet then to look on the *Creature* as utterly *insufficient*, and to lean wholly on Gods *Allsufficiency*, *This* speaks the most; *Spiritual*, and *refined Trust*, and yet this is that which *Faith* exerts in it's fullest enjoyments. Where *Mercy Abounds*, *Trust Superabounds*, regarding the *Creature* as *Nothing* at *All*, and esteeming God as *All* in *All*.

6. *These outward enjoyments are indeed sweet, but my God the Author of Them, is infinitely more sweet.* They have all, even the most desirable of them, a *Tang* and *Smak* of the *Cask* and *Chanel*, through which they come. *At, at, Dulcins ex ipso Fome* — A *Single God* is infinitely more *sweet*, than the enjoyment of all created *Good things*, that come from Him. Though indeed, I can *smile*, when my *Corn* and *Wine*, and *Oyl* increaseth, and bear a *part* with my *Valleys*, when they stand so *thick with Corn*, that they even *laugh and sing*. Alas this without the enjoyment of a *God* is but a meer *Risus sardonius*. The *leaping of the Head* after the *Soul* is gone. *True* indeed, *These* are some of Gods *Love Tokens*, but what are *These* to His *Person* and *Presence*. *These* indeed are rich *Cabinets*, But Oh the (w) *Light* of his *Countenance*, That, *That's* the *Jewel*. In having these I can say with *Esau*, I have \* *רב Much*; but give me *Him*, I can *exult* and *Triumph*. *ing* say with *Jacob*, I have \* *כל* *All*. *These* are some of His *Left-hand* favours, some of His *Bottels* of *Milk*, and *gifts*, a fit *portion* for *Ishmael* and the sons of *Reinrah*; But 'tis an *Isaac's* *Inheritance*, waters of the *upper fountains*, my *Soul thirsts* after, those *Right-hand* Blessings, His (x) *presence*, His *Soul-ravishing* presence, in which There is fullness of joy and pleasures for ever more. *These* may serve for my *comfortable passage*, but *Nothing* but *Himself* can content and *satisfie* for my *Allsufficient* *Portion*. According to *That*, *Psal. 36. 8.* He alone can fill up all the *gaping chinks* and *chasms* of my *Soul*. He is my *Sun* and *shield*, *Psal. 84. 11.* my *Root* and *Branch*, *Isa. 11. 10.* my *foundation* and *Corner-stone*, *Isa. 28. 16.* my *Sword* and *shield*, *Deur. 33. 29.* He only can answer *All* my desires, *all* my necessities. *Deus meus, & omnia*, my *God* and my *All*. Thus *Faith* fixes it's *Aspect* on *God*.

\* *Psal. 4. 6.*

\* *G:n. 23. 9. 11.*

\* *Psal. 16. 11.*

\* *Psal. 78. 16.*

y *Altera sapio.*

" *Excella pietatis generosi-  
tas supra om-  
nem rerum hu-  
manarum speci-  
em excelsa.*

z *Pls. 39 6, 7.*

" *Valde prote-  
stus sum, &c.*

" *Aquila non  
capit muscas.*

2. On the things of God: and so Faith concludes, I have (y) higher and nobler projects, designs of deeper concernment than to sit down, ingulph and please my self in these poor, earthly, drossie, dirty things here below. I have many Corruptions within, these are to be mortified: Many Temptations without, these are to be resisted; Many sweet motions and whispers of the Spirit, these are to be cherished: many weak graces, these are to be strengthened: Many personal, relational duties, these are to be performed; In a word, an effectual Calling and Election to be made sure, This above all is to be regarded. Faith discovers a world beyond the Moon, and trades thither: Leaving the men of the earth to load themselves with clay and coles, Faith pursues its staple commodity and traffiques for grace and glory. Thus (z) David, when he had branded the Worldling for disguising himself in vain, for heaping up riches, and knowing not who shall gather them, with an holy disdain turns his back upon the World, as not worth his thoughts, saying, and now Lord, what wais I for? qud. It is true, I have Riches and Honour, a Crown, a Kingdom, but is this the portion I could be content to sit down with? No, no, My hope is in thee, deliver me from all my Transgressions, Ver. 8. Let them that love the World enjoy it, but Lord, pay not my portion in such adulterate coyn, but in pardon of sin, and peace of conscience, This, this is that I wait for. Thus \* Luther, having a rich Present sent him, professed with an holy boldness to God, That such things should not serve his turn. He was not taken with Pebbles; his nobler soul flew (a) higher, and was fixt on Pearls. It is Gods favour that the Subjects of the King of Heaven desire rather than his preferment; like him that prefer'd Alexanders kiss before a great sum of money, given by Alexander to another. Thus Faith looks upward on God; and the things of God, and acts accordingly.

2. Faith or trust looks downward, on its fullest and sweetest Temporal Enjoyments. And so,

1. It accurately weighs these enjoyments in the Ballance of the Sanctuary, and so makes a just estimate of them as to their worth and value. Faith knows that generally men look at the things which are seen, and therefore the things that seem best; that glitter most, are the best delights of most of the children of men, the desire of their eyes, the joy of their hearts. These they over-rate, and not only esteem them highly, but adore them superstitiously, as a God, or their chiefest good. But now Faith brings these to the touchstone and standard, and there interprets them as they are, according to their just value, finds them to be but the delights of sense, fortune ludibria, the sports of Nature, the Trials of humane folly, at the best but

but helps of humane frailty. Particularly, faith passes a twofold judgment on them, *Negative* and *Positive*.

1. *Negative*; and so faith concludes.

1. *These, and all such like earthly enjoyments, never yet, of themselves, benefitted any man for heaven.* True, some things are so good in themselves, that he that hath them cannot but be good, and the better for them: Such as are the *grace* of God to us, and the *graces* of the Spirit in us. These find us *evil*, but make us *good*. But no man was ever made good merely by riches and *worldly* wealth. These indeed have found some really good, and made them *less* good than they were, and have found many *seemingly* good, whom they have made *stark* nought. How often hath a *fat* preferment spoyl'd a good Preacher, and caused him, with him, when the *fish is caught*, to lay aside his *Net*! Usually the more we have of this World, the *less* we mind the World to come. Our place in *Paris* makes us forget our portion in *Paradise*. That earth which we tread under our feet, gets up into our hearts, and makes them more *earthly* than the earth we tread on.

2. *This high mountain, on whose top I stand, adds not a Cubit to my stature in Gods eyes.* God values not, as men do, by the rate or *Subsidy-book*. Not many *Wise*, not many *Noble*, not many *Rich*, but God hath chosen the *(b)* poor of this World, *Rich* in faith.

b Jam. 2, 156

3. Therefore my true blessedness doth not, cannot consist in the fullest confluence of these worldly enjoyments. I may not, I dare not with that rich *(c)* soul sing a requiem to my soul, and bid it take its ease, for it hath goods laid up for many years. Here is not my rest. Faith, like the *Turtle*, finds no rest for the sole of its foot even in a deluge of Creature-comforts. Suppose a *Believer* *(d)* sons as plants grown up in their youth, and his daughters, as *corner-stones* polish'd after the similitude of a *Palace*, suppose his *garners* full affording all manner of store. His *Oxen* strong to labour, and his *sheep* bringing forth thousands, and *ten thousands* in the streets, though the *blear-eyed* World should pronounce him *(e)* happy, that is in such a case, how would the *Believer* immediately reply with the *Psalmist* *Epaurothosis*, (or, in exprets contradiction rather to so gross a mistake:) yea, blessed are the people; they rather, or they only are blessed which have the Lord for their God. Thus Faith concludes *Negative*ly.

c Luk. 12, 19.

d Psal. 144, 12, 13.

e Ver. 15.

2. *Positively.* That Divine Lesson which Solomon, the wisest of men, had, by such difficult, and costly experiments at length learnt, Faith hath got by heart, and in the face of the World concludes with him: *(f)* *Vanity of Vanities, all is Vanity.* The assertion is repeated, as in *Pha-*

f Eccl. 1, 2: 1



raish dream, to shew its certainty, and the Term of *Vanity* doubled, to manifest the *Transcendency* and multiplicity of this *Vanity*. There is a *fivefold Vanity*, which *Faith* discovers in all its *Creature* enjoyments, viz. in that they are :

g Eccl. 1.2.

1. *Unprofitable*. Thus the *Preacher*, *What* (g) *profiteth a man of all his labour which he hath taken under the Sun?* *What profit!* Why, he hath filled his hands with *Air*, he hath laboured for the *Wind*, Eccl. 1.2. Just so much, and no more, than *Septimius Severus* got, who having run through various and great employments, openly acknowledges, *Omnia fui, sed nihil profuit*. Creature comforts are *no bread*, Isa. 55.2,3. They profit no more than the dream of a full meal doth an hungry man, or that *Feast* which the (h) *Magitian* made the *German Nobles*, who thought they fared very deliciously, but when they departed, found themselves hungry. In a day of *wrath*, sickness, death, can riches profit? Prov. 11.4. Ezek. 7.19. Just as much as a bag of gold hung about the neck of a drowning man.

h Corn. a Lap.  
Comment. in  
Isa. 55.2.

i Eccl. 5.13.  
k Pro 30.8,9,

2. *Hurtful and pernicious*. Solomon observed that *Riches were kept for the Owners thereof to their* (i) *hurt*. Hence it is that (k) *Agur* prays against them: *Give me not riches*, lest I be full and deny thee; as if abundance made way for *Atheism*, in those that know not how to manage it. *Maximilian* the Second was sensible of this, who refused to hoard up a mass of *Treasure*, fearing lest by falling in love therewith, of a *sovereign Lord*, he should become a *servant* to the *Mammon* of unrighteousness. Now the *hurtfulness* of Creature-comforts shews it self in several particulars.

l 1 Tim. 6.17.

1. *Faith* knows, that they are apt to puff up and swell the heart with the *Tympany of pride*. Hence that great *Caution*, *Dent. 8.10.* to the end. The usual *Attendants* on riches are *Pride* and *Confidence*. Hence *Paul* to (l) *Timothy*, charge them that are rich in this world, that they be not high minded. How apt are men to be lifted up with the things of this lower World! *Riches* at once sink the mind downward in covetous *Cares*, and lift it upward in proud conceits. To see a man rich in purse, and poor in spirit is a great rarity.

m Ezek. 16.39.  
n 10.

2. *Faith* knows, that great enjoyments are great snares and powerful temptations to many other lusts, such as are *Covetousness*, *Lust*, *Luxury*, *Security*, &c. The plenty of places oft occasion much wickedness in persons. *Rich Sodom* was a nursery of all impiety. *Jesurun*, when he waxeth fat, is apt to kick, *Dent. 32.15*. And when *Israel* is fed to the full, (m) then she commits abomination.

3. *Faith* is sensible how apt temporal comforts are to make us sleight

flights spiritual graces, and heavenly Communion.

1. *Spiritual graces.* Our digging for silver, and searching for gold, makes us too apt to neglect that which is better than thousands of gold and silver, even durable substance. The radiant-splendor of these things here below, dazzles our eyes to those things above. While Martha is much cumbered about many things, she forgets to act Maries part, and to pursue that one thing necessary. How often do outward comforts entangle the spirits, weaken the graces, strengthen the corruptions, even of good men ! There was a serious truth in that Atheistical scorn of Julian, who when he sported the Christians of their outward estates, told them, *He did it to make them more ready for the Kingdom of heaven.* Many really godly lose much in spirituals by gaining much in temporals ; they have been impoverished by their riches. They are, indeed, rich in grace, whose graces are not hindered by their riches, whose souls prosper when their bodies prosper. To see the daughter of Tyre come with her gift, to see the (n) rich among the people, entreat Christs favour, and give up themselves to Him ; This indeed is a rare sight. To be rich or great in the World, is a great temptation. When we flourish in the flesh, we are apt to wither in the Spirit. The scorching Sun-beams of prosperity too too often cause a drouth, and then a dearth, a Famine in the soul, and make us throw off those robes of righteousness which the wind of affliction makes us to gird on the faster. The World is of an encroaching nature, hard it is to enjoy it, and not come into bondage to it. Let Abraham cast but a little more than ordinary respect on Hagar, and it will not be long ere she begin to contest with yea, crow over her Mistress. \* Luk. 10. 41.

2. *Spiritual Communion with God.* Worldly comforts are alwaies dogd with worldly business, and this too often eats up our time for Communion with God. It is a very difficult thing to make our way into the presence of God through the throng of worldly encumbrances. Worldly employments and enjoyments are exceeding apt not only to blunt, but to turn the edge of our affections from an holy commerce with God. Faith knows what a Task, what an Herculean labour it is, after it hath past a day amidst worldly profits, and been entertained with the delights and pleasures a full estate affords, now to bring an whole heart to God, when at night it returns into his presence. The World in this case doth by the Saint as the little child by the mother, if it cannot keep the mother from going out, it will cry after to go with her. If the World cannot keep us from going to Religious duties, it will cry to be taken along with us, and much ado there is to part it and our affections. Thus Faith discovers the danger and hurtfulness of Creature-enjoyments. But more than this.

4. Faith

\* Felicitas  
umbratilis.

o Psal. 30 6, 7.  
Summis nego-  
tium est stare  
diu.

p Job 19 9.

q 1 Cor. 7. 30.

r Quod miraris,  
pompa est.  
Ostenduntur  
iste res, non  
possidentur, &  
dum placent,  
transcunt, Sen.  
Epist. 110,

4. Faith knows that these outward things are perishing, as well as unpro-  
fitable and harmful. Mutable, inconstant, fading \* Vanities. Bubbles, Pi-  
ctures drawn on Icy Tablees, grass growing on the tops of houses. Faith  
hath seen and heard the Providence of God, ring the changes of mens  
Estates all the world over. Now exalted and lifted up, within a while  
deprest and cast down. Now honourable, eistoon abused, the rich becom-  
ing poor, Naomi becoming *Mara*. Hills levelled into *Valleys*, and great  
Mountains becoming *Plains*. That spoke of the wheel which is now aloft, (as  
that *Captive King* sold his *Conquerour*) is quickly turn'd to the ground  
and brought low. The best earthly estate, is in it self a tottering estate.  
No (o) mountain so strong but may soon be moved. What we call sub-  
stance, Faith knows is but a shadow, and hath no continuance. There is  
no assurance in any earthly inheritance. How soon doth God sequester  
it from us, or us from it. These *Externals* cannot be held with all our  
care, nor kept with all our policy and power. The best of earthly excellen-  
cies may soon be taken from us. *Jehs* (p) Crown quickly falls off from *Jehs*  
head. Not only is all flesh grass, but all the goodness thereof is as the  
flower of the field, *Isa.* 48. 6. Not only is man of a brittle Constitution  
in nature, but all the perfections which he hath, be they either *Moral* or  
*Civil* accomplishments, on this side grace, are brittle too. Reason, Scrip-  
ture, Experience, abundantly attest this truth. The (q) fashion of this  
world, with the *Apostle*, passeth away: As fashions in the world alter and  
change every day, so doth the fashion of this World. Creature-comforts  
are not so properly Possessions as (r) *Pageants*, which whilst they please us,  
pass away from us in a moment. Those we have here are running ban-  
quets, delicate, and served in with state, but soon over.

5. Faith makes yet a farther discovery, and finds that these Creature-  
comforts are false, deceitful, lying Vanities. Which appears,

1. In the report they make of themselves, and of their own worth. If you  
look upon the bill of the creature, it puts down not only an hundred for  
fifty, but a million for a mite. Like the *Trile* pages of some empty Pamp-  
hets, more in them than in the whole Book.

2. In the Promises which they make to us. It promises that in the en-  
joyment thereof we shall be happy, whereas we are both poor and misera-  
ble in the fullest possession of the Creature, unless God himself be our  
portion. It promises to ease us of our cares, yet it doth but multiply them,  
like drink to a dropsie-man, so far from slaking that it enflames the thirst.  
Riches are not food, but fuel to our desires, and are so far from satisfying,  
that they but widen the throat. They do not allay our appetite as bread  
doth, when received and digested, but enflame it, as oyl doth, when cast  
into

into the fire. It promiseth to protect us, but performs no more than the great tree doth from a soaking and lasting storm. It promises to continue with us, though Father and Mother forsake, yet it will not, whereas it usually proves like Absoloms Mule, then apt to go from under us, when we most need it. Thus the Creatures are deceitful, i.e. They are objectively deceitfull; through the deceitfulness of our hearts and lusts, we are deceived about them, if not by them. They frustrate our expectation, when our hopes of advantage by them are at the highest: seldom or never make good to the enjoyer, what they promised to the expectant. Like Ionah's Gourd, when most needed, then they wither: Like Hesters invitation of Haman to a Banquet with the King, which fill'd his bladder with windy hopes, but soon after ended in his Ruine.

6. And lastly, Faith knows, that Creature-comforts are (1) unsatisfying *Isa. 55.2.* Vanities. This the Philosopher saw by the dim eye of Nature, concluding, That the World being Orbicular, of a round figure, could never fill up the Corners of an heart, which is Triangular. The Creature were a God to us, if it could do this to us: Kindle thirstings it may, but quench none: Can begot a thousand fears and cares, but quiet none. Here the eye is not satisfied with seeing, nor the ear with hearing. The soul still crying out, Give, give. It is God alone satisfies, *Psal. 36.8,9.* It is only a God in Christ that can give the soul rest, *Mat. 11.29.* God would not rest from his works of creation, till man was formed: Man cannot rest from his longing desires till God be enjoyed, and then, and not till then can an holy David sing a Lullaby to his soul. (2) Return unto thy rest O my soul, for the Lord hath dealt bountifully with thee. Faith having thus exprest her judgment concerning the true Nature and worth of Creature-comforts, concludes her work in three resolves.

1. In the midst of these my enjoyments, I must take heed that my heart sit loose from them. These handsome Pictures must be only hang'd on the wall, not glued to it. Though riches encrease, I may not, must not set my heart on them. Thus the Psalmist, *Psal. 62.10.* Use them I may, love them I may not, *1 Job. 2.15,16.* My affections may perchance pitch, but must not fix on these things below, *Col. 3.2.* Look upon them I must with an holy indifferency, and use them as if I used them not, \* possess them as if I possessed them not. The zeal of my Spirit must be for Heaven, and heavenly things. My soul must press hard only after God, as Davids did, *Psa. 63.1,8.* \* *1 Cor. 7.3.1.*

2. Though I have all these comforts, yet I may not, must not inordinately, immoderately, carnally delight and rejoice in them. Thus the Apostle enjoyns, *1 Cor. 7.29.* It remains, that both they that have wives be as if they had none,

*none*, and they that *rejoyce* as though they *rejoyced not*, and they that *buy* as though they *possessed not*, and they that *use* this *World* as not *abusing it*. As we are apt to *underdo*, to do too little in heavenly things, so we are apt to *overdo*, or to do too much in worldly things.

Our two great sayings are, *viz.* That we do but *make use* as it were of those things we should *enjoy*, and that we *enjoy* those things we should only *make use of*. Oh the Divine Art of holy *moderation* in the use of our sweetest worldly enjoyments is known and practiced by few.

3. And lastly, *As I may not over-love them, nor inordinately delight in them*, saith Faith, so least of all may I put the least trust or confidence in them. I must not in the least lean upon them. Nor say to *Gold*, to *fine gold*, *Thou art my confidence*, Job 21. 24. i.e. My soul may not securely rest and rely on gold, or golden enjoyments, as if these could stand by me, when all friends fail, as if these would not see us want any thing, nor suffer us to be wronged, as long as they last, which, God knows, is but for a moment. All these enjoyments can neither make me better nor wiser, nor render my life more safe and comfortable, nor sanctify our souls, nor satisfy our desires: Therefore saith Faith, I will trust in God only, whom I can never trust too much, not in the creature, which I can never trust too little.

II. In times of *sadness*, *afflictions*, *wants*, *sufferings*, *miseries*; When the hand of the Lord is gone out against us, and he greatly multiplies our sorrows. When he breaks us with breach upon breach, and runs upon us like a Giant, when his Arrows stick fast in us, and his hand presseth us sore, when he sows Sackcloth on our skin, and defiles our horn in the dust. When we are fain to eat ashes like bread, and to mingle our drink with weeping. Now, now is a time for a Saints trust to bestir it self to purpose. In this storm and tempest, wherein the waves mount up to heaven, and go down again to the depths, Faith sits at Helm, and preserves the soul from shipwreck. Faith takes this Serpent by the tail, handles it, and turns it into an harmless wand, yea, into an Aarons rod, budding with glory and immortality: Faith encounters this seeming Goliath of Affliction, grapples with it, not as a match, but as a vanquisher Underling. Let misery dress her self like the cruellest Fury, come forth guarded with all her dismal attendants, sighs, groans, tears, wants, woes, Faith sets its foot on the neck of this Queen of fears, insults and triumphs over her. When the heart and flesh are apt to fail, when soul and spirit are apt to sink and swoon away, Faith draws forth its Bottle, and administers a reviving Cordial. In a word, in a Sea, an Ocean, a Deluge of trouble, amidst all storms, winds, tempests, yea, an Herricane of sorrows and miseries, Faith knows where and how to cast Anchor. According to that of our

Saviour,



Saviour, *μή ταρασσὶν ἡ καρδία σου*. Let not your Heart be Troubled, \* Ne perturbe-  
 so Troubled, as a ship tost in a Tempest: ye Believe in God, Believe also *ἐν τῷ κυρίῳ, commove-*  
 in me. Faith is that great Antidote, Cordial, Panacea, Catholicon,  
 Heal-All of all Diseases: This is That, that makes a Believer Live in  
 the midst of Death. But more particularly in This Tempestuous Condi-  
 tion, Faith doth these three Things.

1. It warily avoids some dangerous Rocks, and Quicksands.

2. It heedfully looks to it's Bottom in which it sails.

3. It accurately observes it's Compass, by which it steers.

I. There are some Rocks, Shelves, Quicksands, like Scylla, and Cha-  
 rybdis, against which, in such a dark Condition, the Soul is apt to split  
 it self. These Faith avoids with utmost Care, and They are Six.

1. Distracting, distrustful, carking, corroding, heart-dividing, heart-  
 stabbing Cares. Faith according to the Apostles (o) command, *μηδὲν ὀφειδίσκειν* o Phil. 4. 6.  
*quiescere*: is carkingly Careful for nothing, but in every thing by Prayer

and supplication makes it's requests known to God. True indeed, a Be-  
 liever is not, may not, dares not be, slothfully, negligently careless of his  
 Body, Estate, Relations, Affairs, particular calling, Rom. 12. 17.

Faith knows, that He that endeavours not by honest, prudent, diligen-  
 care and foresight, To (p) provide for his own is worse than an Infidel. And p 1 Tim. 5. 8.

yet Faith is far from All carking Cares, such as distract the Head, and  
 (q) divide the Heart from other and Better Things. Faith takes no  
 thought for its life, what it shall eat, neither for the Body, wherewith it  
 shall be clothed. Faith leaves that to God, who feeds the Sparrows and  
 clothes the Lillies. q Math. 6. 25, &c.

'Tis for Gentiles and unbelievers to cry out solici-  
 tously, what shall we eat, or what shall we drink, or wherewithal shall we  
 be clothed? My Heavenly Father knows that I have need of all these  
 Things. It belongs to him to provide. 'Tis his work, I leave it with  
 him. All that (r) Care, I cast upon him, He doth and will care for me. I  
 may not, must not, saith Faith, speak against God, as did the (s) Is-  
 raelites, saying, Can God furnish a table in the wilderness? As he hath  
 given waters, can he give bread also, can he provide flesh for his people? r 1 Pet. 5. 7.  
 s Psal. 78. 19, 20.

2. Carnal Counsel, using unlawful, and Carnal Confidence, Trusting in  
 Lawful means. Say not when God pursues, (t) Ashur shall save you,  
 and you will ride on horses. In sickness Faith will not run first to the  
 Physician. That was Good (u) Asa's great sin. 'Twas Holy David's  
 great failing, to say, ( though but in his Heart ) Nothing better for me  
 then to escape into the Land of the (w) Philistines. Alas poor David,  
 to what a shife art Thou now driven? what to the uncircumcised Philistins?  
 Is it because there is not a God in Israel? Oh thou wilt quickly find this  
 t Hof. 14. 3.  
 u 2 Cro. 6. 12.  
 w 1 Sam. 27. 1.

starving Hole, to be, only a going out of Gods Blessing, into a warm Sun. To think by *Sinning* to avoid *suffering*, is by saving the finger, to make way for a stab at the heart. To pursue, and obtain *Deliverance*, by unlawful wayes, is to fish with, and lose, an *hook of Gold*, and only to catch a *Gudgeon*. To preserve the *Body*, but to destroy the *Soul*.

3. *Stinting, and limiting the Holy one of Israel, to this or That particular, means, way, time, and manner of Deliverance*: so as to say, if God help not *this way*, *Nothing* will do. If not *now*, *never*. Faith remembers, This was the *Israelites* God provoking *Sin*. They (x) *limited the Holy One of Israel*. Thus *Naaman*, 2 Kings 5. 11. Behold, saith he, I thought He will surely come out, and stand, and call, and strike, and No other way will serve Him. He thought *Thus*, and *Thus*, But the man was no less *blind*, than *Leperous*. He was at once both *pond* and *vain* in his Imaginations, and He shall know that the *Almighty* will not sail by his *Narrow Compass*, nor *dance*, as, I may so say, after his *Pipe*. God hath *more wayes* to the wood, than *One*, and *alwayes more* than *many* out of it, though we at present see them not. God hath *Extraordinary* means to bear up, when *Ordinary* ones fail. God can turn *poysons* into *Antidotes*: *Hindrances*, into *Furtherances*: *destructions* themselves into *Deliverances*. Has *Elijah* no meat? rather than fail, The devouring (y) *Ravens* shall be his *Caterers*. Is *Jonah* in danger of *Drowning*? rather than sink a (z) *Whale* shall have *commission*, to be both His *ship* and *Pilot* too, to let him safe on shore. Faith knows, that an *Almighty* God, can work, *with*, yea and *without*, *above*, *contrary* to means, and doth on purpose many times stain the pride and glory of some means, that seem most *probable*, that we may observe and adore his wise Providence in finding out, and blessing the use of others more *unlikely*: that we may prefer his *Jordan*, before our *Abnah*.

4. *Impatient fretting, murmuring, and quarrelling against Gods Dispen-sations*. This was poor *Jonah's* great stumble. *Pervish* man! doest thou well to be angry, and that with thy God? yea saith He, to the very death, Jon. 4. 9. The most foolish Answer that ever dropt from the mouth of an *Holy man*. *Humble Aaron* was better instructed. He knew, It was no safe kicking against the *Pricks*. That *Nothing* was to be got by striking again, by repining against God, but more *Blows*. And therefore when God had killed both his sons at a blow, He humbly  
 a Lev. 10. 2, 3: Holds his (a) *peace*: his heart and tongue were both silent. True indeed, we may not be senseless and stupid under sufferings. Had all the *Martyrs* had the dead *Palsie*, before they went to the stake, Their sufferings had been far less *Glorious*. But yet, though we may not be stupid or  
 Scical;

*Stoical*, we must be *patient* and *submissive*. Though we may not be like the *Caspian Sea*, that neither *ebbs*, nor *flows*, yet we must take heed of being like *swelling*, *roaring waves* and *billows*. Though Gods *Turtles* may, through *infirmity*, *flutter*, yet they may not be like *Bulls*, when caught in a net, *raging*. I was (c) *dumb*, saith David, because thou didst it. Away then with those *surly looks*, that do as it were, enter a protest against what we suffer: nay more, beware of those *murmuring echoes* and *replies* of Spirit within, against God, who though they seem to *yield* and *run*, yet, with the *flying Parthian*, shoot their *Arrows backward*, in *discontent* against God. Psal. 39. 9.

5. All *sinful* and *ungrounded* *Doubling* of Gods *love*, in and under *sufferings*. How Gods *Heart* inclines, cannot *infallibly* be gathered from Gods *Hand*. Faith many times discovers *Love* in Gods *Heart*, when it sees nothing but *frowns* on Gods *forehead*: and knows, that frequently when His *Tongue* chides, His (d) *Bowels* yearn. Is Ephraim a dear son? is he a *pleasant child*? Is he? Alas no, Rather he is a *pettish*, untoward, *undutiful child*. True, but yet a *child*, and therefore, since I *spake* against him, I do earnestly remember him still, my *Bowels* are troubled for him, I will surely have *mercy* upon him. Yea more, Faith is so far from *Arguing*, that God has thrown His *Love* out of His *Heart*, when he *Takes* his *Rod* into His *Hand*, that it rather from thence argues the quite *contrary*. I am now therefore *beloved*, because *chastised*. Whom I *love*, I *rebuke* and (e) *chasten*. Faith knows, that a Fathers *Correction*, is so far from being an *argument* of *wrath*, that it is one of the clearest *Evidences* of *Love*. Better far to be a *chastened son*, than an *undisciplin'd Bastard*: No *Anger* like that, Isa. 1. 5. *Why should ye be stricken any more?* ye will revolt more and more, and Ezek. 16. 42. I will be quiet, and I will be no more *Angry*. Ephraim is joyned to *Idols*, Let him alone, Hof. 4. 17. Then is God most (f) *angry* of All, when he *refuseth* to be *Angry*. d Jer. 31. 10.  
e Rev. 3. 19.  
Amos 3. 2.  
Heb. 12. 6.

6. *Fainting*, *sinking*, *desponding*, *despairing*, under Gods *Correction*. As Faith looks upon it as a *great sin* to *despise* the Lords *chastening*, so it holds it for no *small infirmity*, to *faint*, when *corrected* by him, Heb. 12. 6. This was that for which David so roundly chid, and raved His Soul, why art thou cast down O my Soul, why art thou so *disquieted* within me? Trust thou in God, Psal. 42. 11. If thou *faint* in the day of *Adversity*, thy *strength* is but *small*, Prov. 24. 10. It argues thee to be a man of a *short*, narrow, *puffillanious*, poor, low Soul, to *faint* and *sink* in such a day. Thus we have shewn you the *Rocks*, the *Dangerous Rocks*, which Faith warily avoids. f Tunc maxime irascitur, quando non irascitur. Super omnem iram misericordia ista. Bern.

**I. Faith heedfully looks to it's Ship, or Bottom, in which it sails.** Wherein she views the *Keel, Ballast, Sails*; takes *Care* That these be *Tite*, and in good Condition.

\* Phil. 4. 11.

1. *The Keel, Bulk, or Body of the Ship, in which Faith sails, and That is Holy Contentation.* This was the Grand, and *Highest Lesson*, that ever a Believing *Paul* learnt, and practised. viz. \* *In every estate Therewith to be content.* What some observe of that *Earthly Angel*, That *glory of Her Sex*, the *Lady Jane Gray*, That she made misery it self seem amiable, and that the *night-cloathes* of Adversity did as much become her, as Her *Day-dressing*, is much more *True* of *Holy Contentation*. It renders every Condition, even the *Blackest*, lovely. An afflicted Christian, If contented, may Truly say with the *Spouse*, Can. 1. 5. Though I am black, I am Comely. Faith therefore mainly looks to this, and professes, that though she cannot be satisfied with the whole World for Her portion, yet she must, will be, and is contented with the least pittance of it for Her passage. Has an *Agur Food*, what though *Course*, (g) ordinary Commons? Prov. 30. 8. yet 'tis Food: Has *John Baptist* raiment, what though of (h) *Camels Hair*? yet 'tis Raiment: and so long Faith looks upon Her self, as obliged to be therewith content, 1 Tim. 6. 8.

g. onlv

'Pm

b Mat. 3. 4

2. *The Ballast, that pysses the Ship, and That's Humility.* This is that that keeps the Soul steady and makes it ride out the Storm. *Pride* is that, which swells the Heart, Now when a *Member* is swollen, though it grows bigger, yet it grows weaker, and so the more unfit and unable to bear any burthen laid upon it. 'Twas *Humility* that steel'd *Athanasius* against all His Adversaries, and sufferings, in that he was, as *Nazianzen* reports him, as truly Low in Heart, as really High in worth. The Humble Soul judges it self (i) less than the least of mercies, justly obnoxious to the greatest Judgments, and therefore no wonder if it can patiently wait or undergo any thing.

i Cor. 32. 10

3. *The sailes, whereby this well ballasted Ship is carried, and that is Heavenly mindedness.* This indeed is Faith's *Top*, and *Topgallant*, whereby it sails with a full forewind into it's Port and Haven. Faith minds, savours, sets it's affection on things Above, not on things below, Col. 3. 2. It's Heart is, where it's Treasure is, in heaven. Faith knows, That mixture of Earth and dross much weakens the Soul, and makes it unable to suffer, whereas a Soul quickned with heavenly-mindedness, that flies high and looks beyond the Stars, concludes, that a little, a very little of the draggy creature will serve to turn to pass it through this worldly Pilgrimage, and this greatly enables for suffering; and Thus Faith heedfully looks to her Bottoms.

III. Faith

III. Faith accurately observes its Compass, by which it steers. Now there are several points in Faiths Compass, or if you will, there are several choice Maxims or Axioms of Faith, by which a Believer sayles, in and through the Blackest Storms and Tempests. Such as These.

I. *What ever the stone be that's Thrown, 'tis the hand of Heaven slings it.* In all the evils we either fear or feel, Faith looks beyond the Creature, and carries up the Heart unto God. No evil in the City, No penal evil, either on me, or mine, but the (k) Lord hath done it. Thus David, *Am. 3. 9.* *Dumb, because thou didst it, Psa. 39. 9. and The Lord hath bid Shimei curse, 2 Sam. 16. 10. David could read Gods Hand at the foot of the Commission, though His Commanders could not. Thou couldest have no power against me, unless (l) given thee from above, saith our Saviour to Pilate. And Holy Job when plundered of all, saith not, The Lord gave, and the Chaldeans, and Sabeans, have taken away; The Lord enrich, but Satan hath rob'd me: No, but as if they all had been but Cyphers, and meer standers by, The Lord gave and the Lord only, or at least chiefly, hath taken, Job. 1. 21.*

II. *Let the King of Heaven do his worst, yet even Then, He can do no wrong.* This is a grand Maxime in the Rolls of Eternity. One of the Fundamental Laws of Heaven; and that because,

1. God is the most Sovereign God, The Supreme Lord, That knows no Law but His Own Will, which is the Highest and most unerring Rule of Righteousness. Gods Hand is Gods only Rule, and therefore what ever Line He draws, it must needs be right. Our God is a Law to Himself, who only can write on His Imperial Edicts and proceedings, *stat prout ipse voluntas.* God doth and may justly do, whatsoever pleaseth him, Dan. 4. 35. and can most justly resolve the Reason of all His Actions to his own will. That great Potter may do with his clay, what he pleaseth, and that without the least Controul or contradiction, Rom. 9. 20, 21. On this Account, Faith counts it wisdom, not to play the Censorious Critick on Gods Administrations, considering that He alone is *ΑΥΤΟΝΟΜΟΣ & ΑΝΕΜΟΝΟΜΟΣ*. According to that of Elihu, Job 33. 12, 13. God is greater than man, why dost thou strive against him, for he giveth not account of any of his matters.

2. God, as he is most just in himself, so also he acts most justly to me, saith a Believer. Faith justifies God in all his proceedings, i.e. subscribes and gives Testimony to the Righteousness of God, even in his sharpest Corrections. Thus David, I Know O Lord, that thy Judgments are (m) right. Thus the Church, when under the Babylonish Captivity, (the heaviest Judgment ever inflicted on any people) yet then humbly in Ps. 119. 75 sets



Isa. 5. 18.

Neh. 9. 33.

*sais her seal to Gods Justice. The Lord is (n) Righteous; for I have rebelled against him.*

Psalm. 31. 15.

I II. 'Tis not fit, that poor, weak, short-sighted, sinful creatures should be their own Carvers. If they should, they would, like rash children, cut either Too much, or Too little, or Their own fingers. Well for us, That as *our* (o) Times, so our Conditions, are not in our own, but in Gods hands. Not what I please, saith Faith, but *what* my God pleaseth. He knows best what's good for his people: and I know, had God granted my requests, and fulfilled my desires, I had long since been undone. The cooling drink which I so passionately desired in my burning Paroxysm, would have added to my flame, and quickly dispatched me to the house of darkness. Hence it was, That the honest Shepherd, being askt, *What* weather it should be to day, replied, *even what* weather I please. Not so, saith the Other, *but what* pleaseth God. Yea so, replies the Shepherd, for *what* ever pleases God, shall be sure to please me.

Numb. 11. 20.

Gen. 30. 1.

1 Sam. 18. 21.

I V. Better to want Outward Comforts, Than enjoy them without my Fathers good will. Israel had been better to have been without Quails. They had sour sauce to their sweet meat; while the Flesh was in their mouths, The (n) plague of God was in their nostrils. You will needs have this, and That, and T<sup>o</sup>ther Thing, why, Take it, saith God, but then take my Curse with it too: The Sack, but payson with it. You shall have it, *but in wrath*. See 1 Sam. 8. 5, 6, 10, 11, 12. Hof. 13. 11. Rachel you will have children, or else you will take per and (q) dye. You shall have children, a Benjamin to your Joseph, which yet shall prove a Benoni. His Intra will prove your Exit! his life your death, Gen. 35. 18. Better were it for David to be without Michol, than that she should, being enjoy'd, become a (r) snare.

Psalm. 23. 4.

\* Domitianus in  
Fovis sinu.  
Sueton.

V. Seems it never so ill, yet it is Really well. On these Two Accounts.  
1. It cannot but be well with him, with whom God is. 'Twas not ill with the three children, though in a fiery Furnace, so long as God was There, Dan. 3. 25. Suppose David walking in (s) the Suburbs of death and danger, yet not ill with him, because God with him. When God saies I will bewish you, as he has, Isa. 43. 2. and I feel Him, saith Faith, It is infinitely more to me, than if he should say, peace, health, credit, honour, plenty, shall be with Thee. God being with me, is all these, and infinitely more. In these I could have but a particular good: In a single God I have all good. Now God, who is with his people, at all times, is most with Them, and most sweetly with them in The most Times. As their afflictions increase without, so do their Consolations within, 2 Cor. 1. 5. when the child is most sick, then it is most dandled on the mothers knee: when it begins to faint, Then

Then is the *Closet ransack'd* for the choicest *Cordial*. This, blessed *Baynham* found, when at the *stake* He told the *Bloody Papists*, O ye *Papists*, said he, you talk of *Miracles*, behold here a *True One*, *These flames are to me a bed of Roses*. God is wont to give *Believers*, in such a time, their *Exceedings*, their *five messes*. That part of the *Army*, which is upon *Action*, in the *field*, and upon *hard service*, shall be sure to have their *pay*. What are all the *promises*, but *vessels of Cordial wine*, *tunn'd* on purpose against a *groaning hour*, when God *usually*, and *speedily* *brancheth* them, *Psal.* 50. 15.

2. *All is well, that ends well*. Now, saith *Faith*, all *sad* and *gloomy* dispensations, have *sweet Ends*, whether I respect *God*, or *my self*.

I. *In respect of God*. And that

1. *For the manifestation of His Infinite Wisdom*, who so contrives the passages of His *Providence*, as that *One* shall *qualifie* Another. God knows, that should I *Almaies prosper*, I should have been apt to *swell* and *presume*, and therefore he *pricks* my *bladder*, to let out that *wind*. Had I been *alwaies fed* with *sweet meats*, 'Tis very probable I might have *surfed*, and therefore He mingles my *sweets* with these *Tart Ingredients*. Were not this *Base* added to my *Treble*, I should never have made any *Harmonious Musick*.

2. *For the declaration of His Almighty Power*. God many times brings his people into such a condition as *not to know what to do*, that they may now know what the *Lord* can do. Thus, *Deu.* 32. 36, 39. The *Lord shall judge his People*, when he sees their *power is gone*: and see now, That I, even I am *He*, and there is no *God with me*. Thus, *Psal.* 106. 8. Nevertheless he saved them for *His name sake*, but what *Name*? even That *Glorious* one of *His Power*, that he might make *His Power* known.

II. *In respect of Believers*. The life of every *Saint* is a *Traga-comedy*, and the *Last Act* of it crowns the whole play. Mark the upright man, and Behold the *just*, for the (t) *End of that man is peace*. Out of the *Ever* shall come *meat*. This affliction and That affliction, yea the whole series of them shall work together for my *Good*, *Rom.* 8. 28. *Saints good is Gods Aime*. As *Love* is the principle He constantly *Acts from*, so the *Saints good*, is the *End* He propounds and *aims at* in *All* His dispensations. From this He never swerves. The *fire of Love* never goes out of His *Heart*, nor the *Saints good* out of His *Eye*. When He *frowns*, chides, *strikes*, yet then his *heart-burns* with *Love*, and His *thoughts* Are *To do them good*, *Jer.* 24. 5. — and 29. 11. *Deu.* 8. 2. 16. But what good? *Much* every way, chiefly with respect to their *Corruptions*, *graces*, *services*, *glory*.

I. *Saints*

1. *Saints Corruptions, To purge and subdue them.* This is *All the fruit, the Taking away of their sin*, Isa. 27. 9. *Afflictions* are Gods brine and pickle to preserve the Saints from *purifying*. Pauls thorn in the flesh, was given Him to *prevent* and mortifie *Pride*, 2 Cor. 12. 7. All the *Harm* which the fiery Furnace did the young men in Dan. 3. 23, 24. was but to *burn off their cords*. Our Lusts are cords, cords of vanity, fiery tryals sent on purpose to *burn* and *consume* them. *Adversity* like *Winter-weather*, of great use to *kill weeds* and *Vermin*, which the *Summer* of Prosperity is wont to breed. God is fain to *rub hard* many times, to *scrub out the dirt*, that is *ingrain'd* in our Nature. This *Thunder* serves to *clear the Air* from *infectious Vapours*. This *Bitter* potion *purges out Ill Humours*. Be the *Teeth* of thy Troubles, never so many, never so *sharp*, 'Tis but to *file off thy Rust*. This *Tempestuous Fossing* in the Sea, will more *purge the Wine* from *It's Lees*. It *clarifies the Soul*. According to that *Zech*, 13. 9. I will bring a third part through the fire, To refine them as Silver.

2. *Saints Graces.* And that

1. *For their Trial and experience.* That the trial of your Faith &c. 1 Pet. 1. 6. The fire tryes the Gold, as well as the Touch-stone. Diseases, not only *used*, but Try the Art of the Physician; and Tempests the skill of the Pilot. The Saints Sufferings are but as so many Touch-stones. Now, now shall the Saint clearly Know, whether the Conscience be sound or foundred, if it will *pace well* in *Rough wayes*. Here, here is the Faith, i.e. the Tryal of the Saints Faith and patience, Rev. 13. 10.

2. *For their Increase and Growth.* The snuffing of the Candle makes it burn the *brighter*. Hence it is that the Saints *glory in Tribulation*, Rom. 5. 5. because their sufferings add strength to their *graces*. Never are Gods spiritual *Nightingales* apt to *sing more sweetly*, then when the *Thorn* is at their *Breast*. Saints are indeed made of *precious metal*, and yet they are *too too* apt to lose their *Edg*. Hence it is That God by *afflictions* whets and *sharpens* them. He beats and *bruises* His *links*, to make them *burn the brighter*; loads his choicest Ships with sufficient *Ballast*, To make them sail the *steadier*: *bruises* His *Spices*, to make them send out an *Aromatick* Savour, Jer. 22. 21. Isa. 26. 16. Heb. 12. 10.

Object. But I find not this precious benefit.

Sol. Afflictions do not presently work, at least thou maist not presently feel their operation. As Christ to Peter, what I do, thou knowest not now, John 13. 7. but thou shalt hereafter: So afterwards it brings forth the fruit of Righteousness, Heb. 12. 11.

3. With

3. With respect to Saints future services. Great sufferings are many times sent to prepare Saints for extraordinary Services. See it in (u) Joseph and Paul; Joseph thrown into a pit, sold a slave into Egypt, there cast into a prison, by All fitted for a Palace, and to be a Nursing Father to the Church. God bestows more Chopping and Hewing on Cornerstones, because He intends, they shall not only support, but adorn the Building. God means to build high upon them, therefore laies his foundations very low: Intends to sell these Diamonds at an high rate, and thence it is, He spends so much Time and Art in cutting them.

u Gen. 41. 40, 41.

4. With respect to the furtherance of their future Glory. Christ went from a Cross To Paradise, so do Christians. The Master was made perfect through sufferings, Heb. 2. 10. So are Saints, his Servants. Though the Saints Cross cannot merit, yet it makes way for a Crown of Life, Jam. 1. 12. Their Light afflictions which are but for a moment, occasionally work for them, a far more excellent, and eternal weight of Glory, 2 Cor. 4. 17.

V I. Be it really Ill, never so ill, yet It might well be worse. Be the suffering what it will, yet whilst here, whilst Above ground, 'Tis far less then I have \* deserved. Blessed be God, cried out that (w) Man of God, when in the Paroxysm of His Gout, This though sharp, is not Hell. The worst that we can feel here in not the 100000 part of what we have deserved hereafter. Every step on this side Hell is mercy, saith a sensible Believer. God is gracious in His greatest severity, remembers mercy in the midst of Judgment. As 'tis said of Ashur: His shoes were Iron and Brass, yet he dipt His foot in Oyl, Deut. 33. 24, 25. So God Tempers his greatest severities, with the Oyl of Mercy. Corrects but in measure, Is. 17. 6. nay in Mercy, in infinite Mercy. I that have deserved the blow of an Executioners Axe, am sent away with the Lash only of a Fathers Rod: God only lops off some luxuriant branches, when in Justice He might cut up the Vine, both Root and Branch, and cast both into Everlasting flames.

\* Ezr. 9. 13.  
w Mr. Wicks.  
ker.

V II. And Lastly, Be it now never so Ill, it will certainly be (x) Better. Thus the Psalmist. All thy waves are gone over me, yet the Lord will command His loving kindness, Psal. 42. 7, 8. Thus the Church, Mic. 7. 7, 8, 9. More particularly Faith concludes.

x Nemo despondet meliora  
Lapsus Sen.  
Trag.

1. My Afflictions, though Lasting, will not be Everlasting. Though the night be dark and long, yet there will come a day-break, and comfortable Dawn: my God will not alwayes chide, neither will he contend for ever, Is. 57. 16. Rev. 2. 10.

2. My greatest Extremity of Distress, is Gods fairest opportunity for  
Sff Deliverance.

*Deliverance.* When the *Cassians* are most infested with *Locusts*, then and *we* till then do the *Solomonic Birds* come in to their Assistance. *Cant. Hier. 1. 6. c. 31.* Now, now will I arise saith the Lord, *Deut. 32. 36.* Cum duplicemur latres, venit Moses. In the Mount there will God be seen, *Gen. 22. 14.*

\* Superata  
Tellus Sydera  
donat. Boet.  
Felix post fata.  
Ad delicias ju-  
vat ire periculis.  
\* Ex more  
and.

3. And Lastly. \* Heaven will pay for all at last. Where every Tear shall be wiped off, *Rev. 21. 4.* The pleasantness and security of the Port, will make more than full Amends, for the danger and difficulty of the passage. And This is That, wherein Faith Triumphs, as knowing, That, He that for Christ's sake, in obedience to Christ's will, in conformity to Christ's Word, in aiming at Christ's glory, wears the sharpest Crown of Thorns Here, shall by Christ have His Temples incircled with the fairest Crown of Glory hereafter. As in this life an hundred fold, so in the World to come, Life Eternal, *Mark 10. 30.*

How





## How may we cure Distractions in holy Duties?

Mat. 15. 7, 8.

*To Hypocrites, well did Isaiah prophesie of you, saying,  
This people draweth nigh unto me with their mouth,  
and honoureth me with their lips, but their heart  
is far from me.*



**I**N this Chapter you will find a *Contest* between *Christ* and the *Pharisees*, about their *Traditions* and *old Customs*, which they valued above the *Commandments* of *God*, as it is usual with *formal men* to love *Chains* of their own making, and to make conscience of a *Tradition* when yet they can dispense with a *Commandment*, and thereby discovering themselves to be *very hypocrites*, who are more in *Externals* than in *Internals*, in *shew* than *substance*, minding the *formality* rather than the *spirit* and *life* of Service to *God*; our Lord confirms his censure by the testimony of the Prophet *Isaiah*, *To hypocrites, &c.*

I shall not stand explaining the words. [*Drawing nigh*] is a phrase peculiar to Worship, especially to Invocation. [*mouth and lips*] are put for all *external Gestures*, and that *bodily exercise* which is necessary to the worship of *God*, especially for words. [*But their heart is far from me*] it chiefly intendeth their *habitual averseness* from *God*, but may also comprize the *wandering* and *roving* of the mind in duty, which is a

degree and *spec* of it, of that I shall treat at this time, and my Note will be :

*That distraction of thoughts, or the removing of the heart from God in Worship, is a great sin, and degree of hypocrisie.*

The Text speaketh of *gross hypocrisie* or a zealous pretence of outward Worship without any *serious bent* of heart towards God; but any *removal* of the heart from him in times necessary to think of him is a degree of it; for though *distractions in Worship* are incident to the people of God, yet they are culpable, and do so far argue the *relicks of hypocrisie* in them. I shall shew.

1. The *greatness* of the sin.

2. The *Causes*.

3. The *Remedies*.

First, That there is such a sin, sad experiences witnesseth, *vain thoughts* intrude importunately upon the soul in every duty, in *hearing* the word we are not free, *Ezek. 33.31.* nor in *singing*, but chiefly they haunt us in *Prayer*, and of all kinds of prayer in *mental Prayer*, when our addresses to God are managed by thoughts alone, there we are more easily disturbed, words bound the thoughts and the inconvenience of an interruption is more sensible, as occasioning a pause in our speech; and as in *mental Prayer*, so when we *joyn with others*, to keep time and pace with their words, unless the Lord quicken them to an extraordinary liveliness, we find it very hard, but how great a sin this is, is my first task to shew. I shall do it,

1. By three *generall* considerations.

2. By speaking *particularly* to the present case.

First *Generally*.

1. Consider how *tender* God is of *his Worship*, *Lev. 10.3.* He hath said, *That he will be sanctified in all that draw nigh unto him.* To *sanctifie* is to set apart from *common use*. Now God will be *sanctified*, that is, not treated with as an ordinary person, but with special *heedfulness* of *soul* and *affection* becoming so *great a Majesty*; when you think to put him off with any thing, you lessen his excellency and greatness, and do not *sanctifie him*, or *glorifie him as God*, and therefore God pleadeth his Majesty when they would put a sorry Sacrifice upon him, as if every thing were good enough for him. *Mal. 1.14.* *Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing: for I am a great King, saith the Lord of hosts.* To be sleight in his service argueth mean thoughts of God. *Ecc. 5.2.* *Be not rash with thy mouth, nor hasty to utter any thing before God, for God is in heaven,*  
and

and thou upon earth. We forget our distance, and by a bold prophaveness are too fellow-like and familiar with God, when we are not deeply serious and exact in what we do and say in his presence, but only babble over a few impertinent words without attention and affection: Certainly, God is very sensible of the wrong and contempt we put upon him, for he noteth all, *Heb. 4. 13. All things are naked and open to him with whom we have to do.* And he will not put it up, for he telleth us, *Exod. 20. 8. That he will not hold them guiltless that take his Name in vain;* and he will be as good as his word: For the least disorders in Worship have been sorely punished, witness the stroke from heaven upon Aarons Sons, *Lev. 10. 2. The breach made upon Uzzah, 2 Sam. 6. 6.* And the havoc made of the Bethshemires, *1 Sam. 6. 19.* The diseases that raged at Corinth, *1 Cor. 11. 30.* And though judgments be not so rife and visible now upon our unhallowed approaches to God, yet he smiteth us with deadness where he doth not smite us with death, for a man is punished otherwise than a boy, and judgments are now spiritual which in the Infancy of the Church were temporal and bodily. Certainly, we have all cause to tremble when we come before the Lord.

2. *The more sincere any one is, the more he maketh conscience of his thoughts,* is more observant of them, and more troubled about them, *Isa. 55. 7. Let the unrighteous man forsake his thoughts;* then he beginneth to be serious, and to have a conscience indeed when his thoughts trouble him. So David, *Psal. 119. 113. I hate vain thoughts, but thy Law do I love.* We think thoughts are free and subject to no Tribunal, if there be any error in them, we think it is a very venial one, they betray us to no shame in the world, and therefore we let them go without dislike and remorse: But a child of God cannot pass over the matter so, he knoweth that thoughts are the immediate births of the soul, and do much discover the temper of it; that there Actions begin, and if vain thoughts be suffered to lodge in him, he will soon fall into further mischief, and therefore he considereth what he thinketh, as well as what he speaketh and doth; and if at all times, especially in Worship, where the workings of the inward man are of chief regard, and the acts of the outward only required, as a help to our serving God in the Spirit, *Phil. 3. 3.*

3. *Carelessness in Duties is the high way to Atheism.* For every formall and sleight Prayer doth harden the heart, and make way for contempt of God; Men that have made bold with God in duty, and it succeeds well with them, their awe of God is lessened, and the lively sense of his Glory and Majesty abated, till it be quite lost; by degrees they outgrow all feelings and tenderness of conscience, every time you come to God.

God slightly you lose ground by coming, till at length you look upon Worship as a *meer Custom*, or something done for fashions sake.

Secondly, *Particularly*. 1. It is an *affront to God*, and a kind of *mockery*; we wrong his *Omniscieny*, as if he saw not the heart, and could not tell man his thought. It is Gods Essential glory in Worship to be acknowledged an *all-seeing Spirit*, and accordingly to be worshipped in *spirit and in truth*, *Joh. 4.24*. *Thoughts* are as audible with him as *words*, therefore when you *prattle words*, & do not make conscience of *thoughts*, you do not worship him *as a spirit*. We wrong his *Majesty* when we speak to him in Prayer and do not give heed to what we say; surely we are not to prattle like *Jays*, or *Parrots*, words without affection and feeling, or to *chatter like Cranes*, or be like *Ephraim* whom the Prophet calls a *silly Dove without an heart*. A mean man taketh it ill when you have business to talk with him about, and your minds are elsewhere; you would all judge it to be an affront to the Majesty of God if a man should send his *cloaths stuffed with straw*, or a *Puppet* dressed up instead of himself into the Assemblies of Gods people, and think this should supply his *personal presence*, yet our cloaths stuffed with straw, or an Image dressed up instead of us, such as \* *Michol* put into *Dauids* bed, would be less offensive to God than our *bodies* without our *souls*; the absence of the *spirit* is the absence of the more *noble part*: We pretend to *speak* to God, and do not *bear* our selves, nor can give any account of what we pray for; or rather let me give you *Chrysostom's* Comparison, A man would have been thought to have prophaned the *mysteries of the Levitical Worship*, if instead of \* *sweet incense* he should put into the Censer *Sulpher* or *Brimstone*, or mingle the one with the other. Surely our Prayers should be *set forth as Incense*, *Psal. 141.2*. And do not we affront God to his face, that mingle so many *vain, sinfull, proud, filthy, blasphemous thoughts*? What is this but to mingle *Sulpher* with our *incense*? Again, when God *speaketh to us*, and knocks at the heart, and there is none within to hear him, is it not an affront to his *Majesty*? Put it in a *Temporal Case*, if a great person should talk to us, and we should neglect him, and entertain our selves with his *servants*, he would take it as a *despight* and *contempt* done to him. The Great God of heaven and earth doth often call you together to *speak to you*; Now if you think so slightly of his speeches as not to attend, but set your minds adrift to be carried hither and thither with every wave, where is that *reverence* you owe to him?

It is a wrong to his *goodness*, and the *comforts* of his *holy presence*, for in effect you say that you do not find that *sweetness* in God which you expect,

\* 1 Sam. 19.  
12, 13.

\* Chrys. Hom.  
74. in Mat.

expect, and therefore are weary of his company before your business be over with him; it is said of the Israelites when they were going for Canaan, that in their hearts they turned back again into Egypt, Acts 7:39. They had no e mind to be in Egypt than under Moses Government, and their thoughts ever ran upon the flesh-pots and belly cheer they enjoyed there; we are offended with their impatience and murmurings, and the affronts they put upon their Guides, and do not we even the same, and worse in our careless manner of worshipping? When God hath brought us into his presence we do in effect say, *give us the world again*, this is better entertainment for our thoughts than God, and holy things; if Christians would but interpret their actions, they would be ashamed of them; is any thing more worthy to be thought of than God? The Israelites hearts were upon Egypt in the Wilderness, and our hearts are upon the World, nay, every way, even when we are at the Throne of grace, and conversing with him who is the Center of our rest, and the fountain of our blessedness.

2. It grieveth the Spirit of God, he is grieved with our vain thoughts as well as our scandalous actions; other sins may shame us more, but these are a grief to the Spirit, because they are conceived in the heart, which is his Presence Chamber, and place of special residence; and he is most grieved with these vain thoughts which haunt us in the time of our special addresses to God, because his peculiar operations are hindered, and the heart is set open to Gods adversary in Gods presence, and the World and Satan are suffered to interpose, in the very time of the reign of grace, then when it should be *in solio*, in its royalty, commanding all our faculties to serve it; this is to steal away the soul from under Christs own arm, as a Captain of a Garrison is troubled when the enemies come to prey under the very walls, in the face of all his forces and strength: So certainly it is a grief to the spirit when our lusts have power to disturb us in holy duties, and the heart is taken up with unclean glances, and worldly thoughts, then when we present our selves before the Lord; God looks upon his peoples sins as aggravated because committed in his own house, Jer. 23:11. *In my house I have found their wickedness*; What is this but to dare God to his very face? Solomon saith, \* *A King sitting upon his throne scattereth away evil with his eyes*. They are bold men that dare break the Laws when a Magistrate is upon the Throne, and actually exercising judgment against Offenders; so it argueth much impudence, that when we come to deal with God, as sitting upon the Throne, and observing and looking upon us, that we can yet lend our hearts to our lusts, and suffer every vain thought to divert us: There is more of modesty, though

\* Pro. 20.82



\* Gen. 12. 5.

though little of *sincerity* in them that say to their lusts as *Abraham* to his Servants, \* *Tarry here while I go yonder and Worship*, or as they say, the Serpent layeth aside her poyson when she goeth to drink : When a man goeth to God he should leave his lusts behind him, not for a while, and with an intent to entertain them again, but for ever : However this argueth some reverence of God, and sense of the weight of holy duties, but when we bring them along with us, it is a sign we little mind the work we go about.

3. It is a *spiritual disease*; the soul hath its diseases as well as the body; the *unsteady roving of the mind*, or the disturbance of vain and impertinent thoughts is one of those diseases : Shall I call it a *spiritual madness*, or *feavor*, or *shaking palse*, or all these ? You know mad men make feveral relations, and rove from one thing to another, and are gone off from a Sentence ere they have well begun it : Our thoughts are as *slippery* and *inconsistent* as their speeches, therefore what is this but the *frenzy of the soul* ? What mad Creatures would we seem to be if all our thoughts were patent, or an *invisible notary* were lurking in our hearts to write them down ? We run from Object to Object in a moment, and one thought looks like a *meer stranger* upon another, we wander and run thorough all the World in an instant : Oh, who can count the numberless operations and workings of our mind in one duty ! What *impertinent Excursions* have we from things good to lawfull, from lawfull to sinful, from ordinarily sinful to down-right blasphemous. Should any one of us, after he hath been some time exercised in duty, go aside and write down his thoughts, and the many *interlinings* of his own prayers, he would stand amazed at the madness and light discurrancy of his own Imaginations.

Or shall I call it the *feavorish distemper* of the soul ? *Agri somnia* is a Proverb ; in *feavors* men have a thousand fancies and swimming toys in their dreams, and just so it is with our souls in Gods Worship : We bring that *corse* upon us *spiritually*, which corporally God threatened to bring upon the *Fews*, *I will scatter you to the ends of the earth*. We scatter our thoughts hither and thither without any consistency ; the heart in regard of this roving madness is like a *runagate Servant*, who when he hath left his Master, wandreth up and down, and knoweth not where to fix ; or like those that are full of distracting business, that cannot make a *for meal*, but take their diet by *snatches*.

4. It argueth the loss and non-acceptance of our Prayers ; you are in danger to lose your Worship, at least so much of it as you do not attend upon ; and truly to a man that knows the value of that kind of traffick,

this

this is a *very great loss*; You that are *Tradesmen* are troubled if you happen to be abroad when a *good Customer* cometh to deal with you: the Ordinances of God are the *Marker* for your souls, if you had not been abroad, with *Esau*, you might have received the blessing, and gone away richly laden from a *Prayer*, from the *Word*, and the *Lords Supper*, but you lose your advantages for want of attention. *Allowed distractions* turn your *Prayers into sin*, and make them no *Prayers*; when the *soul* departeth from the *body*, it is no longer a man but a *Carkass*: So when the thoughts are gone from *Prayer*, it is no longer a *Prayer*, the *Essence* of the duty is wanting. What is *Prayer*? *Διαβάσις τῆς ψυχῆς*, as *Damascene* defined it, *The lifting up of the heart to God*; Many have prayed without words, but never any prayed without lifting up, or pouring out the heart, If a man should kneel, and use a gesture of *Worship* and fall asleep, no doubt that man doth not pray: This is to *sleep with the heart*, and the words uttered are but like a *dream*, have but a *fleight touch of reason* in them, a meer *drowsie unattentive devotion*, the soul is asleep though the eyes be not closed, and the senses locked up. Can we expect that God should hear us and bless us because of our *meer outward presence*? We are ashamed of those that sleep at a duty, and this is as bad or worse; they may sleep out of *natural infirmity*, as *weakness*, *age*, *sickness*, &c. But this doth more directly proceed from some *slightness* or *irreverence*: Well then, with what face can we expect the fruit of that *Prayer* to which we have not attended? It is a *great presumption* to desire God to hear *those requests*, a great part whereof we have not heard our selves; if they be not worthy of our attention, they are far more unworthy of Gods. \* *Cyprian* or *Rassinus*, or whoever was the Author of the Explication of the *Lords Prayer* in *Cyprians Works*, hath a notable passage to this purpose, *Quo modo te a Deo exaudiri postulas, cum te ipse non audias? Vis Deum esse memorem tui cum rogas, cum ipse tui memor non sis?* Thou art unmindful of thy self, thou dost not hear thy self, and how canst thou with reason desire the blessing and comfort of the duty which thou thoughtest not worthy thine own attention and regard.

I would not willingly grate too hard upon a tender conscience, it is a Question that is often propounded, *Whether wandering thoughts do altogether frustrate a duty, and make it of none effect?* And whether in some case a *virtual attention* doth not suffice? There is an *actual intention*, and a *virtual intention*; The *actual intention* is when a soul doth distinctly and constantly regard every thing that is said and done in a duty: And a *virtual intention* is when we keep only a *disposition* and *purpose* to attend,

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\* Cypri. de Orat. Domin.

though many times we fail and are carried aside; this *Aquinas* calleth *primam intencionem*, out of the Scripture we may call it, *The setting of the heart to seek the Lord*, 1 Chron. 22. 19. Now, what shall we say in this Case? On the one side, we must not be too strict lest w. prejudice the comfort and expectation of Gods people; when did they ever manage a duty but they are guilty of *some wandrings*? It is much to keep up our hearts to the main and solid requests that are made to God in Prayer. But on the other side, we must not be too remiss lest we encourage indiligence and careless devotion: Briefly then by way of answer, There is a threefold distraction in Prayer, *distractio invita, negligens, & voluntaria*.

1. There is *distractio invita*, an unwilling distraction, when the heart is seriously and solemnly set to seek God, and yet we are carried besides our purpose; for it is impossible so to shut doors and windows but that some wind will get in; So to guard the heart as to be wholly free from vain thoughts, but they are not constant, frequent, allowed, but resisted, prayed against, striven against, bewailed, and then they are not iniquities, but infirmities, which the Lord will pardon; he will gather up the broken parts of our Prayers, and in mercy give us an answer; I say, where this distraction is retracted with grief, resisted with care, as *Abraham drove away the fowls* when they came to pitch upon his Sacrifice, Gen. 15. 11. It is to be reckoned among the infirmities of the Saints, which do not hinder their Consolation.

2. There is *distractio negligens*, a negligent distraction. When a man hath an intention to pray, and expresses his desires to God, but he prays carelessly, and doth not guard his thoughts, so that sometimes he wanders, and sometime recovers himself again, and then strays again, and is in and out, off and on with God; as a Spaniel roveh up and down, and is still crossing the waies, sometimes losing the company he goes with, and then retiring to them again. I cannot say, this man prayeth not at all, or that God doth not hear him, but he will have little comfort in his Prayers; yea, if he be serious they will minister more matter of grief to him than comfort; and therefore he ought to be more earnest and sedulous in resisting this infirmity, that he may be assured of audience: Otherwise, if his heart be not affected with it in time, by degrees all those motions and dispositions of heart that are necessary to prayer will be eaten out and lost.

3. There is *distractio voluntaria*, a voluntary distraction; when men mind no more than the task or work wrought, and only go round in a track of accustomed duties, without considering with what heart they perform

perform them, this is such a *vanity of mind* as turneth the whole prayer *into sin*.

Secondly, The causes of this *roving* and impertinent intrusion of vain thoughts.

1. *Sathan* is one cause, who doth *Maxime insidiari orationibus* (as *Cassian* speaketh) lye in wait to hinder the Prayers of the Saints, when ever we *minister before the Lord*, he is at our *right hand ready to resist us*, *Zech. 3. 1*. And therefore the *Apostle James*, when he biddeth us *draw nigh to God*, biddeth us also to *resist the devil*, *Jam. 4. 7, 8*. Implying thereby, That there is no *drawing nigh* to God without *resisting Sathan*. When a *Tale* is told, and you are going about the *Affairs of the World*, he doth not trouble you, for these things do not trouble him, or do any prejudice to his Kingdom: But when you are going to God, and that in a *warm, lively affectionate manner*, he will be sure to disturb you, seeking to abate the *edge of your affections*, or *divert your minds*; Formal Prayers pattered over do him no harm, but when you seriously set your selves to call upon God, he saith within himself, This man will pray for *Gods Glory*, and then I am at a losse; for the *coming of Christs Kingdom*, and then mine goeth to wrack; *That Gods Will may be done upon earth as it is in heaven*, and that minds me of my *old fall*, and my business is to cross the Will of God; he will pray for *dayly bread*, and that strengtheneth dependance for *Pardon and Comfort*, and then I lose ground, for the devils are the *Rulers of the darkness of this World*; He will pray to be kept *from sin and temptation*, and that is against me. Thus *Sathan* is afraid of the Prayers of the Saints, he is concerned in every request you make to God, and therefore he will *hinder or cheat* you of your Prayers; if you will needs be praying, he will carry away your hearts. Now, much he can do if you be not watchful, he can *present Objects* to the senses which stir up thoughts, yea, pursue his *temptations*, and cast in one *fiery dart* after another, therefore we had need stand upon our guard.

\* Eph. 6, 12.

2. The *natural levity of our spirits*, man is a *restless creature*, we have much a doe to stay our hearts for any space of time in *one state*, much more in *holy things*, from which we are *naturally averse*, *Rom. 7. 21*. When I would do good evil is present with me *το κακον παρεστι*, Oh consider this natural feebleness of mind, whereby we are unable to keep long to any Employment, but are *light fectery* tossed up and down like a *dryed leaf* before the *wind*, or as an *empty Vessel* upon the waves, 'tis so with us in most businesses, especially in those which are Sacred, the

Apostle biddeth us *pray without ceasing*, and we cannot do it whilest we pray; he is a *stranger* to God and his own heart, who finds it not daily, this is an *incurable vanity*, though we often repent of, yet 'tis not amended, a *misery* that God would leave upon our natures, to *humble* us while we are in the World, and that we may *long for Heaven*; the *Angels* and *blessed Spirits* there are not troubled with those things, in Heaven there is no complaining of *wandering thoughts*, there God is *all in all*, they that are there have but *one Object* to fill their *understandings*, one Object to give *contentment* to their *desires*, their hearts cleave to God inseparably by a *perfect love*, but here we are cumbered with *much serving*, and *much work* begets a *multitude of thoughts* in us, *Psal. 94. 11. The Lord knows the thoughts of men that they are but vanity.* When we have summed up all the traverses, reasonings, and discourses of the mind, we may write at the bottom this as the total sum, *here is nothing but vanity.*

3. Another cause is *practical Atheism*, we have *little sense* of things that are *unseen* and *lye within the vail*, in the *World of spirits*; things that are *seen* have a *great force* upon us, *offer in view to the Governour*, saith the Prophet *Mal. 1. 8.* God is a far off, both from our sight and apprehension, senses bind attention: if you speak to a man your thoughts are settled; and you think of nothing else, but in speaking to God you have not like attention, because you see him not, *Exod. 32. 1. Make us gods to go before us:* Aye that we would have a *visible God*, whom we may see and hear, but the true God being a *Spirit*, and an *invisible Power*, all the service that we do him, is a *rack* performed more out of *customs* than *affection*, in a slight perfunctory way.

4. *Strong and unmortified lusts*, which being rooted in us, and having the Soul at most command will trouble us, and distract us when we go about any duty; each man hath a *mind*, and can spend it unweariedly as he is inclined, either to *Covetousness*, *Ambition*, or *Sensuality*, for *where the treasure is, there will the heart be*, *Math. 6. 20.* set but the *Covetous* man about the *World*, the *Voluptuous* man about his *pleasures*, and the *ambitious* man about his *honours*, and *performments*, and will they suffer their thoughts to be taken off? surely no; but set either of these about *holy things*, and presently these lusts will be interposing, *Ezek. 33. 31. their heart goeth after their Covetousness:* the sins to which a man is most addicted, will *ingross the thoughts*, so that this is one sign by which a man may know his *reigning sin*, that which interrupts him most in holy duties, for when all other lusts are kept out, *Sathan* will be sure to set the *darling sin* a work to plead for him; if a man be ad-  
dicted





and *thoughts* speak louder in his eares than our words; therefore possesse the heart with a dread of his glorious presence, and with the weight and importance of the work we are about, were we to deal with another man in a case of life and death, we would weigh our words, and not rove like mad men.

7. The Curiosity of the Senses these occasion a diversion, 'tis the Office of the fancy to present as in a glass whatsoever is received by the External Senses, or offered by the memory, and so the understanding taketh notice of it, the wandering eye causeth a wandering heart, Solomon saith, Prov. 17. 24. *The fools eyes are to the ends of the earth*, first his eyes rove, and then his heart, the Apostle Peter saith, of unclean persons, that they have eyes full of adultery, 2 Pet. 2. 14. *mirrored* of the adulterers (as the word signifieth) the eye is rolled upon the object, and then the dart by the fancy is transmitted to the heart, Senses are the windows and doors of the Soul, keep the Senses if you would keep the heart, Job was at a severe appointment with his eyes, Job. 31. 1. 'tis good when we go to God to renew these Covenants, to agree with the heart that we will not go to God without it, with the eyes and ears, that we will not see and hear any thing but what concerns our work; 'twas a strange constancy and fixedness which \* Josephus speaketh of, when Faustus, Cornelius, and Furius, and Fabius, with their Troops had broken into the City of Jerusalem, and some fled one way and some another, yet the Priests went on with their Sacrifices, and the holy rites of the Temple, as if they heard nothing, though they rushed on them with their swords, yet they preferred the duty of their Religion, before their own safety: and strange is that other Instance of the Spartan Youth in Plutarch, that held the Censer to Alexander whilst he was sacrificing, and though a coal lighted upon his flesh, he suffered it to burn there, rather than by any crying out he would disturb the rites of their Heathenish Superstition: certainly these instances should shame us Christians, that do not hold the Senses under a more severe restraint, but upon every light occasion suffer them to trouble and distract us in worship.

8. Carking and distrustful cares, when we are torn in pieces with the cares of the World, we cannot have a composed heart, but our minds will waver, and our dangers will recur to our thoughts, and hinder the exercise of our Faith; God took special care of the Jews when they went up to worship, that they might have nothing to trouble them, and therefore he saith, Exod. 34. 24. *none of the Nations shall desire the Land when thou shalt go up to appear before the Lord thy God thrice in the year*; and \* Augustine gives this reason of it, lest they should be distracted with

\* Josephus de Bellis Judeorum.

\* Augustinus quest. 161. in Exod.

with thoughts about their own preservation, *vult Deus intelligi ut securus quisq; ascenderet, nec de terrâ suâ sollicitus esset, deo promittente custodiam*; and one of the arguments by which *Paul* commendeth single life, is freedom from the incumbrances of the World, that we may serve the Lord without distraction; 1 Cor. 7. 35.

Thirdly, Remedies; I might speak many things by way of *meer* counsel about guarding the Senses, the use and abuse of a forme, &c. but all these are but like external applications in Physick or topical medicines, as the binding of things to the wrists of the hands, &c. which work no perfect cure of a disease, unless the distemper be purged away, therefore I shall speak to those things that are most effectual.

1. Go to God and wait for the power of his Grace, *David* speaking of it as his work, *Psal.* 86. 11. *Unite my heart to the fear of thy name*, fix it, gather it together *ἑνωσον τὴν καρδίαν μου* (saith the Septuagint) make it one, the heart is multiplied when 'tis distracted by several thoughts, God hath our hearts in his own hand, and we can keep them up no longer then he holds them up, when he withdraws his grace we lose our life, and seriousness, as meteors hang in the air as long as the heat of the Sun is great, but when the Sun is gone down, they fall; as long as the love of God and the work of his Grace is powerful in us, we are kept in a lively heavenly frame, but as that abateth the Soul swerveth, and returneth to vanity and sin. We read, *Acts* 16. 14, 15. that the Lord opened the heart of *Lydia*, so that she attended to the things that were spoken of *Paul*: attention there beareth somewhat a larger sense then we now consider it in, namely a deep regard to the doctrine of life, yet this Sense of fixedness of spirit is cannot be excluded, go to God then, pray him to keep thy heart together, he that hath set bounds to the Sea, and can bind up the waves in a heap, and stop the Sun in its flight, certainly he can fasten and establish thy heart and keep it from running out.

2. Meditate on the greatness of him before whom we are; 'tis of great consequence in duties, to consider whom we take to be our party, with whom we have to do, *Heb.* 4. 13. in the Word God is the party that speaketh to us, thou shalt be as my mouth, *Jer.* 15. 16. as if God spake by us, 2 Cor. 5. 20. 'tis God speaketh, and the Heathen King of *Moab* shewed such reverence, that when *Ehud* said, I have a message to thee from God, he arose out of his seat, *Judg.* 3. 20. so in prayer you have to do with God, you do as really minister before him as the Angels that abide in his presence, Oh if you could see him that is invisible, you would have more reverence. \* A man that is praying or worshipping should behave himself as if he were in Heaven immediately before God, in the midst

\* *Omnino nec oportet orationis tempore curiam intrare caesarem*

of

illam, atque  
curiam in qua  
rex regum sedet  
in stellato folio  
circumdante  
eum innumera-  
bili & ineffa-  
bili beatorum  
spirituum ex-  
ercitu, ubi &  
ipse qui viderit,  
quia majorem  
numerum non  
intuit, millia

aut millium ministrabant ei, & decies centena millium assistebant ei, quanta ergo cum reverentia, quanto timore, quanta illuc tranquillitate accedere debet & palude sua procedens & repens ranuncula vilis, quam tremebundus quam supplex, quam denique humilis & sollicitus, & toto intentus animo majestati gloriae in praesentia angelorum, in conspectu iustorum & congregatione assistere poteris vilis homuncio. Bernard, de quatuor modis orandi.

of all the blessed Angels, those ten thousand times ten thousand that stand before God; Oh with what reverence, with what fear should a poor worm creep into his presence; think then of that glorious all-seeing God, with whom thou canst converse in thoughts, as freely as with men in words; he knoweth all that is in thy heart, and saith thee thorough and thorough, if you had spoken al those things you have thought upon, you would be odious to men, if all your blasphemy, uncleanness, worldly projects, were known to those that joyn with us, should we be able to hold up our heads for blushing? and doth not the Lord see all this? could we believe his inspection of the heart, there would be a greater awe upon us.

3. *Morifie* those lusts that are apt to withdraw our minds, he that indulgeth any one vile affection will never be able to pray aright, every duty will give you experience what corruption to resist, what thoughts are we haunted and pestered with when we come to God? God requireth Prayer that we may be weary of our lusts, and that the trouble that we find from them in holy Exercises, may exasperate our Souls against them; we are angry with an Importunate beggar that will not be satisfied with any reasonable terms, but is alwayes obtruding upon us, every experience in this kind should give us an advantage to free our hearts from this disturbance; the whole work of Grace tenderth to Prayer, and the great Exercise and Employment of the Spiritual life is, watching unto Prayer, Ephes. 6. 18. and that Prayer be not interrupted, 1 Pet. 3. 2.

4. Before the duty there must be an actual preparation or a solemn discharge of all Impediments, that we may not bring the world along with us; put off thy shoes off thy feet, saith God to Moses, for the place whereon thou standest is holy ground; surely we should put off our carnal distractions when we go about holy duties. Gird up the loines of your minds, saith the Apostle Peter, 1 Pet. 1. 13. an allusion to long garments worn in that Country, 'tis dangerous to come to Prayer with a loose heart. My heart is fixed (saith David) O God my heart is fixed, Psal. 57. 7. that is, fitted, prepared, bended to Gods Worship, the Soul must be set, put into a dexterous ready posture. *Claudatur contra adversarium peccatis, & soli Deo pateat, ne ad se hostem Dei accedere tempore orationis patiantur.*

time. Cyp. lib. De Oratione Domini. There must be a resolved shutting of the heart against Gods enemy, lest he insinuate with us, and withdraw our minds.

5. Be severe to your purpose, and see that you regard nothing but what the duty leadeth you unto, 'tis the Devils policy to cheat us of the present duty by an unseasonable interposition, Sathan beginneth with us in good things, that he may draw us to worse, what is unseasonable is naught, watch against the first diversion how plausible soever, 'tis an intruding thought that breaketh a rank; in this case say as the Spouse, Cant. 3. I charge you that you awake not my Beloved till he please; such a rigid severity should you use against the starting of the heart, if Sathan should at first cast in a thought of blasphemy, that would make thee quake and shake, therefore he beginneth with plausible thoughts, but be careful to observe the first stragglings, \* yea be not diverted by thy very strivings against diversions, and therefore do not dispute with suggestions but despise them: nor stand examining temptations but reject them, as blind Bartimews regarded not the rebukes of the People, but cried the more after Christ; or as Travellers do not stand beating back the Dogs that bark at them, but held on their course; this is to be religiously obstinate, and severe to our purpose. Sathan continued hath the less advantage against you, when he is writing images upon the fancy, do not vouchsafe to look upon them: A Cryer in the Court that is often commanding silence, disturbeth the Court more than they that make the noise; So disputing with our distractions increaseth them, they are better avoided by a severe contempt.

\* Est præterea optimum ad attendendum remedium si imagines rerum invuentes non solum non advertas, non excutias, non examines, sed ita te habens quasi eas non aspicer digneris: nam ipsum advertere, & examinare istas cogitationes. evagari est: & jam adversarius aliquid a nobis exorsit &c. Jacobus Alvarez.

6. Bring with you to every holy Service strong spiritual affections, our thoughts would not be at such a distance from our work if our affections were more ready and more earnestly set; it is the unwilling Servant that is loath to stay long at his work, but is soon gone; could we bring our selves more delightfully to converse with God, our hearts would hold our minds close, and we would not straggle so often as we do, therefore see you do this, or you do nothing. I was glad (saith David) when they said unto me, come let us go into the House of the Lord, Psal. 122. 1. Were we of this frame of spirit many directions would not need. Now what should hinder us from being thus affected? Are not the Ordinances of God the special means of our communion with him? And the throne of grace, the very porch of heaven? Can we be better than in Gods Company, pleading with him for our souls good, and waiting for his blessing? Therefore let us be glad, and rejoyce in his presence, and you will not easily find such outstrayings of mind and thought.



\* Si cum sublimi domine non dicam pro vita, sed salutē nostrā, sed etiam pro alicujus huius commodo supplēcamus totam in eum mentem, & corporis aciem defigentes, de pietate eius trepidā expectatione pendemus non mediocriter formidantes, ne quid forte inceptum & incongruum verbum misericordiam audientis avertat? quanto magis cum illi oculorum omnium cognitori pro imminenti perpetua mortis periculo supplicamus. Cass. Col. 23. c. 7.

\* Hec omnia nonnullis qui sunt crassioribus vitiis involuti levius, atque a peccato pane aliqua videntur, scientibus tamen perfectionis bonum etiam minimarum rerum multando gravissimū est. Cassian Col. 23. cap. 7.

\* Hooker on Acts 2. 37.

7. Remember the weight and consequence of the duties of Religion; that is a cure for slowness; you are dealing with God in a *Case of life and death*, and will you not be serious? With what *diligence and earnestness* doth an *Advocate* plead with a *man* in a *Case* wherein *he himself* is not concerned, either for the *life* of another, or the *inheritance* or *goods* of another, \* and wilt not thou plead earnestly with God, when thy *soul* is in *danger*, when it is a *Case of Eternal life and death*, as all matters that pass between God and us are? Certainly, if we did consider the *weight of the business*, the heart would be freed from this *garish wantonness*; if *Christ* had taken thee aside into the *Garden*, as he took *Peter, James and John*, and thou hadst seen him *praying and trembling* under his *Agonies*, thou wouldst have seen that it is *no light matter* to go to God in a *case of the salvation of souls*, though thou hast never so much assurance of the issue, for so *Christ* had; the frequent return of *Christian duties* maketh us to forget the consequence of them. In hearing the *Word* be serious, it is *your life*, Deut. 32. 46. *Hearken unto the words of the Law, for this is not a vain thing, because it is your life, thy everlasting estate is upon trial*, and the things that are spoken concern *your souls*, every act of communion with God, every participation of his grace hath an influence upon *Eternity*; say therefore as *Nehemiah* in another case, *Nehem. 6. 3. I am doing a great work, I cannot come down*. Can you have a heart to mind other things when you are about so great a work as the saving of your souls?

8. Let every experimental wandring make you more humble and careful. If men did lay their wandrings to heart, and retract them, even every glance with a sigh, the mind would not so boldly, so constantly digress and step aside, all actions displeasing are not done so readily, therefore it is good to bewail these distractions, do not count them as *light things*; \* *Cassianus* speaking of these wandring thoughts, saith, The most that come to worship, being involved in greater sins, scarce count distraction of thoughts an evil, and so the mischief is increased upon them; It is a sad thing to be given up to a *vain mind*, and such a frothy spirit as cannot be serious; therefore if we do soundly humble our selves for these offences, and they did once become our burden, they would not be our practice; \* One saith, that *Huntsmen* observe of *young dogs*, that if a *fresh game* come in view, they leave their *old sent*, but if soundly beaten off from it, they kindly take to their *first pursuit*; the application is easie, did we rate our hearts for this vanity, and pray against the sins of our prayers with deep remorse, this evil would not be so familiar with us.

9. A constant heavenliness and holiness of heart; if men were as they should be, holy, *ἐν ᾧ διατετοῦν*, 1 Pet. 1. 14. In all manner of conversation; In solemn duties, good and proper thoughts would be more natural and kindly to us; they that live in a constant communion with God, do not find it such a tedious business to converse with him, if they have any excursion of thoughts it is in their daily work, and the offices of the common life, which they are ever seasoning with some gracious meditations and short ejaculations; When they are in duty they are where they would be; constant gravity and seriousness is a great help to them; Men allow themselves a lawless liberty in their ordinary conversations, and then in Prayer they know not how to gather up their hearts; such as men are out of prayer, such they will be in prayer; We cannot expect that pangs of devotion should come upon us all of a sudden, and that when we come reeking from the world, we should presently leap into a heavenly frame.

10. The next remedy is frequent solemn meditation; If the understanding were finer taken up with the things of God, and our thoughts were kept in more frequent exercise, they would the better come to hand. There is a double advantage comes to us by meditation.

1. The soul gets more abundance of heart-warming knowledge, and therefore will not be so barren and dry, which certainly is a cause of wandering, Psal. 45. 1. *My heart indisseth a good matter, and then my tongue is as the pen of a ready Writer*; A man that boyleth and concocts truths in his heart hath a greater readiness of words and affections, There is a good treasure within him, Mat. 12. 35. out of which he may spend freely; \* one \* Cobber of expresseth it thus: He that hath store of gold and silver in his pocker, Prayer. and but a few Brass farthings, will more readily upon every draught come out with gold and silver than brass farthings: So he that hath stocked his heart with holy thoughts will not find carnal musings so rife and frequent.

2. By use a man gets a greater command over himself; When we constantly leave the thoughts at randoms, and never lay restraints upon them, it is in vain to think we shall keep them in order when we please, fierce Creatures are tame to those that use to command them; Every Art is difficult at first, as Writing, Singing, Playing upon an Instrument, but we get a facility by use and exercise: Yea, not only a facility, but a delight in them, and those things that at first we thought impossible, by a little practice grow easie; Certainly, \* the way of the Lord is strength to the upright, and the more we set our selves to any good thing, the more readily and prepared are we for it. \* Pro. 11. 29.



## How must we in all things give Thanks?

1 Thess. 5. 18.

*In every thing give thanks, for this is the will of God concerning you.*



THE more comprehensive any mercy or duty is, the greater they are.

There are three duties here together, which the Apostle exhorts to; all which have a kind of *universality* annexed to them, of which my Text contains one.

1. *Rejoycing*: We must rejoyce evermore, for even holy mourning hath the seed of joy in it, which the soul finds by that time its over, if not in it.

2. *Prayer*: Pray without ceasing; We must be ever, at least, in a holy disposition to this duty, when we do it not actually. "Prayer is the wall that compasses the City, there must be no gap in it. "It is as the Sun in the Firmament, it must alwaies keep its round.

3. *Thanksgiving*: *In every thing give thanks, &c.*

Observe in the words these two parts:

1. A Duty enjoyed:

2. A Reason annexed.

I. In the Duty note four things.

1. The matter of it, *thanksgiving*.

2. The object of it, implied, *God*.

3. The performers of it, *Believers*, for to them he writes, 1 Thess.

1. 2, 3.

4. The

Psal. 116. 4.

Psal. 97. 21.

Though not in the heretical sense of *Euchirides* and *Messias*.

Chrys. Orat. 2. de stand. Deum.

4. The extent of it, in every thing.  
 11. In the Reason we have three things.

1. The ground of the duty, it is the will of God, the revealed will of God, the rule of all obedience.

2. The manner of declaring Gods will to us in this behalf, it is the will of God in Christ Jesus; it is a Gospel duty, Christ Jesus was the Prophet and Messenger of it, it's sutable to the minde of Christ, it's accepted of God in Christ and for Christ. Lastly, Christ himself was a pattern of it, This is the will of God in Christ Jesus.

3. The specially Application, This is the will of God in Christ Jesus concerning you.

Mr. Calvin doth excellently shew the sweet harmony between these three duties, how one helps the other; but I cannot insist on that.

The lesson then which the holy Ghost would have us learn in the Text, is thus sum'd up:

*It is the will of God in Christ Jesus concerning Christians, that in every thing they give thanks, that they be thankfull, as our word is more proper to our purpose.*

For though we have nothing of our own that good is to give God but thanks, yet neither do we properly give him that, seeing both our giving and the right manner of doing it, even in thanksgiving is of the Lord.

Our continual praying shews that we are alwaies *beggars*, and our continual thanksgiving shews us alwaies *debtors*. Our thanks then indeed is the rebound of mercy heavenward whence it came, and a holy reflexion of the warm sun-beams of Gods benefits shining on us.

That which I principally aim at in the pursuance and pressing of this Truth, is, not only to speak somewhat to it in the nature, necessity, and excellency of it, but to the extent of it as a special Case, *How Christians may be said to give thanks in every thing, and why?*

1. *Who* are properly concerned in this duty.
2. *Why*, and upon what grounds are Christians bound to give thanks in every thing?
3. How, and in what manner are Christians to give thanks in every thing?
4. How in *afflictions*, and why?
5. How shall we bring our hearts to give thanks to God in every thing?

*Who* are, or ought to be thankfull?

The Lord hath a return and tribute of praise due to him from all

It is pleasing and acceptable unto God, *Be x. in locum.*

*Vel ista per anthyphoram dicta sunt. Id. ibidem.*

*Illud autem vtro refertur dum non ad gratiarum tantum actionem,*

*sed et ad preces. Grot. Annot. in locum.*

*Comment. in 1 Ep. ad Thess. Doctr.*

1 Cor. 4. 7.  
 1 Chro. 29. 14.  
 Philip. 2. 13.

*Quere.*

*Quere 1.*

*Ans.*

CREATURES:

Psal. 148.

\* Εἰς τὸ εὐχα-  
ριστῆσαι ἀναπα-  
ροῦντες,  
Rom. 1. 20, 21.  
ἰερεὺς λόγον ἔχων  
τῷ θεῷ κερτα-  
νοῦντες ἡμᾶς  
ἐν ὧν ἀλλήλοις  
συντίθηναι καὶ  
νομίζω τὰς  
ἐντολὰς οὐτως ἐν-  
στέλλαν, &c.

Judg. 16. 24.

1 Sam. 31. 9.

Dan. 5. 23.

Polanus.

Thankfulness  
described.

Fillucius out  
of Aquin  
We praise God  
for all his per-  
fections, we  
thank God for  
his benefits.

creatures: David names animate and inanimate creatures, and bids them sing Hallelujah; as if all the world were but one consort of musical Instruments tuned to Gods glory. But he looks for it principally from men and Angels. From *all men*.

It is charged as an inexcusable sin incapable of any Apology, upon *natural men*, that when they knew God they glorified him not as God, neither were *thankfull*.

Upon which place *Beza* brings in *Galen* a heathen man, praising and blessing God, not with sacrifices and sweet incense, but acknowledging and proclaiming the Wisdom, Power, and goodnesse of God, &c. I write this, saith he, as a Hymn, and account it the true worship of that God.

The law of Thankfulness is written upon the hearts of very *heathens*, as may be proved at large not only from Heathen instances, but Scripture also; as the *Philistines*, when they had taken *Sampson* and killed *Saul*; and *Belsazzar*, who *praised the gods of silver and gold, brasse, iron, wood and stone, &c.* which although it be enough to shame unthankfull Christians, yet it signified little; for all wicked men though they have *cause*, yet they have no *heart* to this work, at least *not often*, nor at all as it should be.

Some are so curious as to enquire whether reprobates in hell have not cause to give thanks that their torments are lesse then the merit of their sins, and for that the justice of God is glorified in the inflicting of them, but this is forraign to our case.

The persons engaged, and most bound to this duty are the *Thessalonians* that believed, and all the *faithfull* upon the same account.

Now howbeit *all* the service we perform to God, both mediate and immediate worship, the duties of both *Tables*, yea and the whole work of our Christian obedience in a holy conversation, be but a return of *thankfulness* unto God, yet Thanksgiving in the Text and Doctrine, is taken more *strictly* for a *particular part* of Gods worship, distinct from Prayer (of which he spake immediatly before) which sometimes includes praise and thanks too. *By which we render due praise to God for all or any of his benefits promised or bestowed, and that with our hearts, lips and lives.*

Some affirm that much of Religion is seen in piety to *parents*, ob- servance to our *betters*, and thankfulness to our *benefactors*. God is indeed *all these* to us. Yet the proper notion of our thankfulness re- fers to God as our *benefactor*, every benefit from God makes the re- ceiver a *debtor*: thankfulness is rather the *confessing* of our debt then  
the



the payment of it; and for as much as we are bound alwaies to be thankfull, it doth acknowledge we are alwaies beholden to God, and alwaies insolvent.

Now a child of God is bound to be thankfull to God above all men, because,

1. He is more *competent* }
2. He is more *concerned* } then any other.

I. More *competent* by acts of reason and grace too. All that the Scripture speaks as to the duty of thankfulness, may be referred to these Heads.

1. To *know* and acknowledge the Lords mercies.
2. To *remember* them, *i. e.* to record and commemorate them.
3. To *value* and admire them.
4. To *blaze* and proclaim them.

In all which a gracious soul is much more competent then a meer natural man, though indued with quick understanding, strong memory, and great eloquence.

For the Spirit of God hath inlightened his soul, and taught him this lesson; he is principled for it, he is a well tuned instrument; his heart boyleth with good matter, and his tongue is as the pen of a ready Writer, as David speaks on this occasion, when he spake of the praises of the King, in his Song of Loves. Psal. 45. 1,

This Spirit of God in a thankfull soul, is as the breath of the Organ, without which the pipes make no sound; yea as the breath of the Trumpetter by which the Trumpet gives a certain and melodious sound.

This is it that makes that noble Evangelical spirit, yea that heavenly Angelical spirit in Christians: See a place for it, *Be not drunk with wine wherein is excess, but be filled with the spirit, speaking to your selves in Psalms and Hymns, &c. giving thanks alwaies for all things unto God and the Father in the Name of our Lord Jesus Christ*: shewing that what wine doth in Poets and good-fellows, it makes them sing and roar our Catches, by which they make musick to the devil; so the Spirit of God in Saints is the principle of all true thankfulness and holy joy towards God; and indeed there was a very gracious frame of spirit this way in Primitive Christians. Eph. 5. 18, 19, 20.

II. More *concerned*, as having received more then others; to whomsoever much is given, of them much is required, a proportion of duty according to the degree of every portion of mercy; whether you consider what is *given*, or what is *forgiven* you. Luke 12. 48.

There are two things which every gracious soul will acknowledge;

No

No man (saith he) in the world hath deserved *less* of God than I, and none hath received *more* of God than I, how much then am I concerned to be thankful?

I have read of a holy man, that was seen once standing still with tears in his eyes, and looking up to heaven, and being asked by one that passed by why he did so, said, I admire the Lords mercy to me that did not make me a *Toade*, that Vermine being then casually at his feet.

The least common mercy affects a gracious soul, that knows his desert nothing but misery. *Mephibosheth* bowed himself and said, *What is thy servant that thou shouldst look upon such a dead dog as I am.* When *David* had told him he should have his Lands, and eat bread at his Table. When the Lord spares our lives, and gives us common mercies, we must admire and adore his goodness.

And this leads me to the second general Question.

Quere 2.

*Why, and upon what grounds* Christians are bound to give thanks in every thing?

Ans<sup>r</sup>. 1.

*It is the will of God in Christ Jesus.*

The will of God in Christ Jesus is the clearest Rule, and the highest Obligation to any soul for the performance of any duty. O that men would now adays study more, act by and hold fast to this rule: And ask conscience in the performance of every duty, *is this the will of God in Christ Jesus?*

It was meet that this duty of thankfulness should be prest and praised under the Gospel, because it argues a spiritual and noble frame of Soul, the highest pitch of grace, which is a true Gospel frame.

*David* under the Old Testament had a New Testament heart in this particular; his Psalms, which were all penn'd upon emergent occasions, are all *Tebillah* and *Tephillah*, Prayer and Praise; his Heart and Harp were so tuned to the Praises of God, to Psalms of Degrees, to *Hallelujahs*, that some have thought the Lord is praised with those Psalms in Heaven.

Zach. 12. 8.  
Greg. Hom. 20.  
in Ezek.

Yet is it promised under the Gospel, that *he that is feeble shall be as David*; which some understand as to Praise and Thankgivings, upon the account of Gospel grace.

Luk. 1. 46. 68.  
Luk. 2. 13, 14,  
20, 29.

More punctually, *this is the will of God in Christ Jesus*, i. e. Jesus Christ shews us the duty of thankfulness both by *Pattern*, and by *Precept*, for he was not only ushered into the World with Songs of Thanksgiving by *Angels*, by *Zachary*, by *Mary*, by *Simon*, by the *Shepherds*, &c. but the Lord *Jesus* himself was a great *Pattern* and *President* of Thankfulness all his life long, and in this also was a true Son of *David*: He thanked

thanked God frequently and fervently, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes,* when his Disciples preached, and cast out devils. *Math. 11.25.*

Thus also when he raised *Lazarus, Father, I thank thee that thou* *Job. 11.41.*  
*hast heard me.*

When he was to eat common bread, he *blest it with giving of* *Mark 8.6.*  
*thanks.* Much more, *consecrated bread.* *Luk. 22.19.*

Thus was he a Pattern of thankfulness, he did in *every thing give*  
*thanks.*

In like manner we find him reproving the nine Lepers for their unthankfulness, which shews that he held out thankfulness as a duty, personally he gave a Pattern and Precept for it. *Luk. 17.16, 17.*

Now though this were enough to shew it, the will of God in Christ Jesus, yet these words reach further; namely, to shew that is the strain of the Gospel in the *Apostles Doctrine and Practice*, for they through their Commission, and the great measure of Gods Spirit in them declared the will of God in Christ Jesus, *They worshipped, and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God. Amen.* *Luke 24.52.*

What the Apostle *Pauls* spirit was in this (by whom so much of the will of God in Christ Jesus is revealed and penned) I need not rehearse, for all his Epistles breath out the praises of Gods grace.

Thanks and Praise is the *homage* we owe to God for all we have and are, *Therefore in every thing to be rendred.* *Reas. 2.*

We live *precariously*, and at mercy; *by the grace of God we are what we are.* God in his sovereignty might have left us in the womb of nothing, and never made us, and have crusht us into nothing as soon as he made us, *for hath not the Potter power over his Clay?* Every moment we depend on him, and hold all from him; his power over us is arbitrary and infinite; to this sovereign God we owe all, and therefore our thanks, *Who hath first given to him, and it shall be recompensed to him again, for of him, and through him, and to him are all things, to whom be glory for ever, Amen.* For not considering this *Belshazzar* smarted, *The God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified.* *Rom. 11.35.*  
*39.*  
*Dan. 5.25.*  
The birds that lift up their bills, at every drop they take, may mind us of this duty. Common and constant mercies deserve special thanks, because constant.

3. Christians must give thanks in every thing, because they have *spiritual mercies innumerable and invaluable* superadded to common  
X x x  
mercies,

Ephes. 2. 3.  
1 Pet. 1. 3, &c.

2 Cor. 1. 3.

Gratia gratis  
data, & gratia  
gratum faciens,  
Bellarm.  
Valencia, &c.

mercies, special and spirituall mercies in Christ Jesus, *Blessed be God who hath blessed us with all spiritual blessings in heavenly things in Christ. Blessed be God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope through the Resurrection of Jesus Christ, to an inheritance incorruptible, &c. Blessed be God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, &c.*

Papists distinguish grace into grace freely given, and grace that makes men grateful to God the giver of grace, this distinction is idle and untrue, for all grace as freely given obligeth us to be grateful, but yet special grace binds us to a more special gratitude; namely, sanctifying and saving grace.

The decreeing and sending of Jesus Christ to and for poor sinners, the opening a fountain of grace in and by him, the making and ratifying a Covenant of grace, whereof the Lord Jesus is the Angel and Mediator, The precious promises both absolute and conditional thereupon, with all other choice Gospel Priviledges of grace and glory, as far as Gods al-fufficiency, and the infinite merit, satisfaction, and righteousness of the Son of God can reach, this deserves a *suabie* proportion of thanks and blessing from us both here and in heaven. *Because thy loving kindness is better than life, my lips shall praise thee. i. e. I will render special and continual praise for this above all other things.*

Psal. 63. 3.  
Micah. 6.

Quere 3.

How, and in what manner Christians are to give thanks in every thing.

Ans.

The difficulty lies here as to the Act and the Object both. 1. That is, how a man can *alwaies* have his heart and tongue exercised unto this duty.

2. If he could be supposed to do this, yet it seems that every thing is not a fit subject-matter of Thanksgiving: For a great part of our life being sin and misery, which is rather the ground of mourning than of thanksgiving, our thankfulness seems to be restrained to a narrower sphere than what the Text holds out.

First, Can a Child of God in any sense give thanks for sin?

Ans. No, not properly: Because,

Ezek. 5. 11.

1. That which is the ground of detestation cannot be the ground of thanksgiving; but sin is a detestable thing.

Gal. 3. 10.

2. That which produceth a Curse, cannot properly cause blessing; but sin is a cursed thing.

Rom. 6. 5:

3. As we may not sin that grace may abound, nor do evil that good may come of it, so sin cannot be the ground of thanksgiving, being

contrary to the Honour, Image, and Will of God.

4. Sin is none of Gods *Creatures*, therefore a *plague* and not a *benefit*, therefore the subject of *sorrow* and *shame*, not of *thanks*. *Deus non est  
auctor, sed ul-  
tor peccati.*

Nevertheless *improperly*, by *accident*, occasionally and consequentially (as men speak) sin is a ground of thanksgiving. *How?* That the Lord by his unlimited power can so *master* sin, and by his infinitely wise providence can so *permit*, *dispose* of, and *bound* sin, and by his free grace *pardon* sin. Yea, make grace *superabound*, where sin did *abound*, fetch-  
ing light out of darkness, and make great sinners become great Saints, and from all lay a *foundation*, and raise a *revenue* of infinite glory to himself, this is *praise-worthy* in God.

Now as *Pilate* and *Herod*, *Judas* and *Jews* are not to be praised for their treachery and cruelty against *Christ*, although they did, by all they did, *fulfil* and *execute* Gods Decrees in that behalf, so no man must thank *sin*, or God for sin, albeit God hath extracted *Treacle* out of this *Viper*. *Ag. 4. 17, 18.*

Wherefore when we read of a holy man that said, He was more be-  
holding to his *corruptions* than to his gifts and *graces*, because the former made him *humble*, the latter made him *proud*. Or when we hear another cry out, *O felix culpa*, &c. Oh happy sin of our first Parents, happy Tree of Knowledge, that bore such fruit, that brought forth such a Promise, such a Saviour, &c. I say, when we hear such *Rhetorical* strains as these from the Devout, Ancients, or Moderns, we must under-  
stand them *warily*.

Yet when the Lord doth demonstrate the glory of his *Attributes* in *over-ruling* and *pardoning* sin, to the salvation of poor sinners, there is reason we should magnifie him to the height.

1. Because all the *dishonour* which God hath in the World is upon the account of sin.

2. Because we our selves having dishonoured him much that way, it is meet we adore and admire him the more in the power of his grace, that can fetch a *Pearl* out of this *dunghil*, and by such a *foile* set off his *glory*.

Let us then, as many as profess to be made partakers of this grace, speak good of the Lord for it, and give others occasion so to do, as the *Romans* did to *Paul*; God be thanked that ye were the servants of sin: but ye have obeyed from the heart the Forms of Doctrine which was delivered you, i. e. That ye were once sinners, and are now Saints. *Rom 6. 17.*

2. Come we then from *Moral* evil, to *Penal* evil; that is, if we may not give thanks properly for *sin*, without sin; whether may we give thanks for *crosses* and *calamities*.





'this is the highest pitch of Virtue; for a true Christians language is  
'this, I cannot tell how I should suffer less, these things are but little  
'to my sins, I deserve much more at the Lords hands; here is your  
'Christian, such a one takes up his cross, and follows his Saviour: no  
'loss or cross can dishearten him, but as the Poet saith, if the  
'World break and fall about his ears, he would not be afraid. Thus  
'St. Hieron.

By whom it should seem, that to give God thanks for crosses and afflictions is *in decore* to be numbred among those singular things which Christians are bound to excel in beyond Heathens and Publicans, as to love enemies, to bless them that curse, &c. to which our Saviour exhorts, and commands.

Math. 5.

*Papists* indeed tell us they are *Counsels* and not *Commands*, and therefore required only of *perfect* ones in order to merit, and supererrogation, which is a blasphemous fancy; those duties, and so this of thankfulness, in every thing is required of every Christian, *virtute precepti*, this is the will of God concerning you, saith my Text.

*Why and how* do we give thanks in and for afflictions.

*Quere 4.*

I. We must give thanks for good, afflictions are not evil but good: *David* tells you so, and wherein, which every child of God also finds. To this agrees that of the Schooles, that crosses are not evil; but good.

Psal. 119. 67,  
68, 71.  
Biel & others.

1. Because inflicted by the Lord who is the chief good.
2. Because suffered by the Lord Jesus, who is the chief good.
3. They conform us to the Lord, who is the chief good.
4. They prepare us for communion with the Lord in Heaven, which is our chief good; therefore be thankful for crosses.

II. We must thank God for every *token* of his Fatherly love; but now crosses and troubles are such Fatherly love tokens. *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*; therefore give thanks for them, as well for the rod, as for braid.

Hob. 12. 6.

This is thank-worthy, this is acceptable to God, God will thank us for suffering patiently, therefore we must thank him for inflicting it as a tender Father on beloved sons.

1 Pet. 2. 19, 20.

Would you be counted bastards? *Alexander* cashiered one of his name that would not fight; the *Eagle* is said to cast off those young ones that cannot bear the sight of the Sun; and some *Germans* counted such children spurious brags that could not swim: So our Heavenly Father will never own them for his children that will not submit to his rod, and kisse it too. *Lord when thou strokest and when thou strikest thou art alike a Father*, saith St. *Austin*.

*Et cum blandi-  
ris pater es, &  
cum cadis pater  
es. Aug. in  
Psal. 98.*

III. The

I I. The Lord by afflicting his People doth prevent sin, and purge it. Therefore give thanks for it, for this is good, because it frees us from the greatest evil.

2 Cor. 12. 7.

1. He prevents sin by it, lest (saith Paul) I should be exalted above measure, there was given to me a thorn in the flesh, a messenger of Satan to buffet me.

Isa. 27.  
Chrysost.

2. He purgeth sin by it; by this (saith the Prophet) shall the iniquity of Jacob be purged.

Now do we not thank and pay the *Chirurgeon*, that lets out our bad blood, that lunceth our festred sores, that cuts out our proud and rotten flesh? yes surely we do thank him; do we not also thank the *Physician*, that keeps us to a strickt diet, confines us to our chamber, gives us bitter pills and potions, and crosses our appetites? yes we do thank him, for hereby he cures a disease, defends and preserves both our health and life.

Now what else I beseech you doth the Lord do more or lesse by all that we suffer at his hands, and doth not he deserve our thanks, as well as the Physician and Chirurgeon?

Lib. 5. de just.  
cap. 23.

When we are vexed and pinched, then ought we more especially to give the Lord thanks, who as a most indulgent Father will not suffer our corruptions to spread further; but represses and corrects them by severe strokes and scourges: saith *Lactantius*.

Prov. 23. 14.

Withhold not correction from the child, for if thou beatest him with the rod, he shall not dye: thou shalt beat him with the rod, and shall deliver his Soul from Hell. O blessed rod that can do this! Gods rod doth it surely. Then it's better to go to Gods house of correction, than to the place of torment; happy children then who have the Lord for their Father and for their Physician; this he takes for one of his eminent titles, the Lord thy Physician, Exod. 15. 26. he doth it *skillfully, easily, safely, quickly, thoroughly*, according to all the properties of the best Artists, therefore thank him.

Βέλτον δὲ νῦν  
παιδεύειν ἢ  
βασάνειν πνεύ-  
ματι.  
Nax.  
יהיה רפואה  
Exod. 15. 26.  
Tuid, cūd, sine  
dolore.

Job 11. 5, 6.

I V. We must thank the Lord for afflicting us, and for laying the crosse upon us, because it is so far below what we deserve at his hands. What is a drop of Wormwood sweetned, to the gall of bitterness? to the Lake of fire and brimstone? hear what *Zophar* tells *Job*: O that God would speak, and open his lips against thee, and that he would shew thee the secrets of wisdom, that they are double to that which is! know therefore, that God exalteth of thee less than thine iniquity deserveth.

The like saith holy *Ezra*; and then surely we have much more cause to say so; and is not this ground of thankfulness? If thou suffer

suffer a thousand evils, thou wilt never suffer what thou meritest, saith that Father.

Jesus Christ drunk off the dreggy part of the cup for us; we do but as it were sip for fashion, that we may seem to pledge, for to drink as he drunk if we cannot, we need not, *Math. 20. 22.*

Thank God then that thou hast so little a share of it, when all was thy portion by right and justice; this is thank worthy.

V. We must give thanks in every thing, even in and for afflictions, under the rod and cross, because thereby the Lord doth discipline us, and learns us much which else we never would have learned.

By this David learned Gods Commandments, and they became dearer to him than thousands of gold and silver.

By this the Lord opens the ear to discipline, saith *Elihu*; even when men are bound in fetters, and be holden in cords of affliction: then he sheweth them their work, and their transgression that they have exceeded: he openeth also their ear to discipline, and commandeth that they return from iniquity. For as wax unless it be heated and softened takes no impression of the Seal; so no man unless exercised with much affliction will receive the prints of divine wisdom.

The word commonly used by the Holy Ghost in the New Testament for chastize, signifies properly to teach a child as a School-master or Father with a rod; this is Gods way of teaching, and the best Scholars in Christs Colledge have come by their learning this way, it is good for a man that he bear the yoke in his youth; by this the Poet saith, wise *Ulysses* was trained up. We use to say, they are usually the best Scholars that have bought their learning dearest. I am sure this is the choicest Saints Academy.

V. L. Give thanks in and for afflictions because hereby the Lord fits us for Heavenly glory.

Saints are called vessels of mercy prepared unto glory; but how do men make, and prepare vessels? if it be a vessel of earth, the Potter beats the clay to make it well tempered, then he moulds it on the wheele, then he bakes it in the oven, and then it's fit for use.

If it be a vessel of wood, it hath many a turn and many a cut, before it's fit.

If it be a vessel of gold or silver, it hath both hammers and knocks before it be complear.

So must every vessel of mercy be served before it be fit for glory; we must through much tribulation enter into the Kingdom of God. Thus the Apostle Peter tells us also, that the tryal of our Faith being much more

*Job 36. 8. 9. 10*  
The Crosse  
teacheth more  
the way to  
heaven, then  
all the Sermons  
of the Doctors.  
*Taulerus.*

*Pf. 119. 71. 72.*  
*Job 36. 8. 9. 10*  
The Crosse  
teacheth more  
the way to  
heaven, then  
all the Sermons  
of the Doctors.  
*Taulerus.*

*Heb. 12.*  
*Luke 23. 23.*  
*Lam. 3. 27.*  
*Multa suls,*  
*fecit; puer,*  
*sudavit, & alia*

*Rom. 9. 20.*  
*Sub malleo pre-*  
*muntur aurum*  
*transformationis, ut*  
*vas fabricetur*  
*magni precii:*  
*Sis veluti sub*  
*malleo sunt*  
*justi, premuntur*  
*et laborant,*  
*ut fiant vasa*  
*magne glorie:*  
*Gerhardus.*  
*Act 14. 22.*

precious

1 Pet. 1. 6, 7.  
Cruz est canticu-  
la fidei. Hieron.  
Cant. 1. 16.

Aug. in Psa. 16.

Rev. 20. 4.

Psal. 68. 13.

Gen. 48. 14.  
ut intelligere-  
mus benedictio-  
nem non nisi per  
graciam haberi  
posse. Tert. de  
Bapt. cap. 8.

Oportet nos  
crucifigi cum  
crucifixo, ut  
glorificemur  
cum glorificato.  
Macar. hom. 12.  
Phil. 3. 10.  
Rom. 8. 29.

Luke 24. 26.  
Christus prius  
ipse bibis po-  
tionem quam suis  
paravit. Bern.  
parv. Sermon.  
Luth. in Exod.  
cap. 15.

Rev. 1. 9.  
vers. 3.

precious than gold, will be found to the praise and glory of God; for the crosse is the whetstone of Faith, and all other Grace, setting an edge and lustre upon it; it is the awakening of the North wind and South wind, to make these spices flow.

The stone that is most hewed, cut, carved, and polished is usually set in the chiefest part of the building. So are suffering Saints prepared for the highest degrees of Glory.

For these are prepared the *aureola*, those additional flowers and ornaments that all shall not partake off say the Schools.

Those only that were beheaded or slain for the witness of Jesus, reigned with Christ a thousand years. So that it may be said of the Lords sufferers, as David speaks, *though ye have lyen among the pots, yet shall ye be as the wings of a Dove covered with silver, and her feathers with gold.* This may be truly said, when the Lord shall charge our vile bodies, and fashion them like to his glorious body.

Notable and curious is that of Tertullian upon Jacobs blessing the two sons of Joseph with his hands a crosse (which is granted by all) *de cussatis manibus* that he might blesse Ephraim the youngest with the blessing of the first-born, that we might know no blessing comes to us more kindly and properly than by the crosse; therefore give thanks in and for thy afflictions.

VII. It is a very high privilege for a Christian to be conformed to Christ, to be Conformists to Christ, is to be nonconformists to the World, Rom. 12. 2. but now what doth more confornt us unto Christ than the Crosse? therefore give thanks for it. *That I may know the fellowship of his sufferings, being made conformable to his death.* This is part of that excellent knowledge for which he accounted all other worldly privileges but dung. To this conformity in afflictions unto Christ we are predestinated. This Privilege appears in verse 17. *If we suffer with him, we shall be glorified together.*

This way Christ entred into glory. Ought not Jesus to have suffered these things, and so to have entered into glory? now if we will enter with him, we must follow after him, how? by taking up his Crosse.

Christ like a good Physician first tasted the medicine that he gave his Patient. The Crosse of Christ sweetens our sufferings in the bitterness of them: as that piece of wood sweetened the waters of Marah, being cast into them.

Therefore John wrote to the Saints as partakers together of a great privilege, when he said, *Companion in tribulation, and in the Kingdom and patience of Jesus Christ.*

Then



Then never hope to go another way than the Captain of our salvation hath led us, for if we baulk his track we are lost, must we not then give thanks for affliction that conforms us to our head?

VIII. The Crosse is a Christians banner, his honour, and the special favour of the Lord towards him, therefore be thankful for it.

Let not this seem a riddle or paradox, *I have you* (saith the Apostle) *in my heart, for as much as in my bonds and in the defence of the Gospel, ye are all partakers of my grace;* where by grace many understand, a special act of Gods favour to him and them, wherewith they were to account themselves highly graced.

Hence he saith again a little after, *to you it's given in the behalf of Christ not only to believe, but also to suffer for his sake.* This he accounts a peculiar gift of God to them, whereof but few in comparison do partake.

Hence saith one upon that place, it is a most noble, yea and almost divine thing to suffer for the Lord Jesus.

For the Lord gave Christ himself on this very account *a name above every name.* Mark what the Apostle Peter saith, *If ye be reproached for the name of Christ happy are you, for the Spirit of God and of glory resteth on you.*

Which words must be understood *emphatically* the highest manifestation, and operation of the Spirit of God. Gods Spirit manifesteth it self variously in several subjects, but in sufferers for Christ the very Spirit and quintessence of glory seems to be extracted and poured on thee.

Upon all these accounts and many more such, we are to thank God for crosses, and corrections, because the good of them doth flow from Gods goodness, not from their nature.

When the Horseleech by the Physicians direction sucks our blood, and thereby performs a cure, the Horseleech is not to be thanked, but the Physician for his application. So the Lord can make the bloody persecutors of his people to be instruments of good to his people, no thanks to them but to him for it.

How shall a Christian bring his heart to this holy and heavenly frame, so as in every thing to give thanks?

Hearken to these few directions, and lay them up in your hearts, and draw them out in your constant practise.

I. *Pray earnestly for the Spirit of God;* without that Spirit thou canst never pray or praise God duely, because not spiritually; none can sanctifie the Lord God in his heart (which is the first Principle of this work) but he whose heart the Lord God hath sanctified.

The Holy Spirit breathing in a man, makes him a living Organ tuned to and sounding out his praise.

Psal. 33. 1.

*Praise is comely for the upright*, but as uncomely in a carnal mouth as a Jewel in a swine's snout.

*Non musica  
cordula sed cor,  
Non clamans  
sed amans can-  
tat in aure dei.  
1<sup>a</sup> Cor. 14. 15.  
I will sing with  
the Spirit.*

The pompous dresses and melodious quires of *magnificans* without the Spirit of God breathing among them, is but as a *sounding brass* and a *tinckling cymbal*.

For indeed without the Spirit of God in men, they neither can nor will remember the Lords mercyes, nor consider them, nor value them, nor be affected with them, nor blaze the praise of them. *The dead* saith David *do not praise thee*; dead hearts produce dead works, it is the Spirit that quickens.

Gen. 35. 10.  
per Psalmos.  
1 Tim. 1. 12, ad  
47.

*Invitat ad  
magna, qui  
gratanter acci-  
pit modica,  
Cassiod.  
Anima immersa  
sanguini Christi  
aurea redditur,  
ut manus in au-  
rum liquesca-  
tum in ipsa  
deauratur.  
Chrysost.  
Psal. 111. 9.*

I. Labour to get a continual quick sight and sense of sin: this will make thee sensible of every mercy, and thankful for it. So the provocation, and merit of sin is nothing but curses, death and wrath being due to it, that yet thou shouldst be so tenderly spared, and instead of miseries shouldst enjoy blessings, how shouldst thou be affected with this, as *Mephibosheth* was with David's kindnesse to him; an humble broken heart is the most thankful heart, this was most eminent in the most eminent Saints, *1 Jacob, 2 David, 3 Paul, &c.*

He that knows he hath forfeited all, knows he deserves nothing but the reward of that forfeiture, which is wrath; and he that deserves nothing, thanks God for every thing, even for the least drop, and crumb.

III. Behold every mercy coming to thee in the stream of Christs blood, and through the Covenant of Grace; this gives the mercy both an estimate and a relish; this doth both sanctifie it, and sweeten it, and sublimite it; a crust of brown bread coming thus, is better then a purse full of gold another way; as that Kings kisse to one friend, was said to be better gold, than a cup of gold which he gave another friend.

He sent redemption to his people, he remembered his Covenant for ever, holy and reverend is his name. The deliverance there was in David's account, and that truly the more think worthy, as being upon a covenant account, for thus every mercy is a token of the Lords favour to his favourite; it is that which makes common mercies to become special mercies.

*Non tam bene-  
ficium, sed ra-  
tio beneficii re-  
cordanda est.*

Carnal men, so they enjoy mercies, they mind not which way they come in, so they can but have them; but a child of God knows that every thing that comes through Christs hands is the better for it, and tastes the sweeter by far.

IV. Look

**IV. Look on thy mercies as answers to thy Prayers, and bleſs the Lord for them on that account;** for that's double mercy.

1. That God hath inclined and directed thine heart to beg ſuch a mercy; for this is a ſpecial act of the Spirit of adoption, *Rom. 8. 16, 27.*

2. That he hath answered ſuch Prayers, for this is a ſign he accepts thee in Chriſt. Many bleſſings come in unasked for, and unlooked for: yet theſe require thankfulneſſe.

But when the Lord is inquired of for the things we have, and doth grant them to us, this is a bleſſing, upon his own inſtitution, and a ſeal to his promiſe; hear *David, Come near* (ſaith he) *and I will tell you what he hath done for my Soul, I cryed to the Lord and he was extolled with my tongue*; as if he had ſaid, this was a ſignal favour for the Lord to grant what I petitioned him for, and therefore deſerves a ſpecial acknowledgement. Pla 66. 16, 17.

For this *Hanna* calls her ſon *Samuel*, i. e. asked of God; and *Leah* calleth her ſecond ſon, *Simeon*, i. e. hearing, becauſe God heard her Prayer for him. 1 Sam. 1. 20.  
Gen. 29. 33.

And *Rachel* called her ſon *Nephtali*, i. e. wreſtling, becauſe ſhe wreſtled for him; now as *Samuels* ſhould be *Lemuels*, i. e. dedicated to God, ſo all our mercies we get by Prayer, ſhould be the more ſolemnly dedicated to the Lord by thanksgiving, and ſuch a frame of a thankful heart is a ſpiritual frame. Gen. 39. 8.

**V. When any of Gods dealings do either draw us or drive us nearer to God, this is a ſpecial mercy.** When we conſider that well, we cannot but be greatly affected with it, and will be accordingly thankful for the mercy, or the diſpenſation is thereby the more merciful: mercies are drawing cords, afflictions are whips, to drive us; by both we are brought nearer to God, thank him.

If the chief Shepherd hunt us together, and keep us from ſtraggling, and bring us under command, this is a mercy to Chriſts ſheep. If the Lord hedge up our ways with thorns that we cannot find our lovers, this is a mercy. Hof. 2. 6.  
verſ. 3, 9.

And if the Lord recover his mercies from us, that in the want of them we may know he was the Founder and Fountain of them, this is a mercy.

When *Absolom* burnt *Joab's* corn, it was to make *Joab* (who before that kept off) come to him. So all the angry diſpenſations of God towards his children are that they return to him. Amos 4: 6, 10  
V. 12.

That ſtorm that ſinks and ſplits ſome ſhips, drives others faſter into the

the Haven. So do the troubles of this World make a true Christians voyage toward Heaven, the speedier.

*V. 1. That Soul that is truly, and spiritually thankful, will so order his whole conversation, that God may have the glory of it.* Thus the Psalmist who was well skild in this Art, seems to point at often. *Who so offereth praise glorifieth me, and to him that ordereth his conversation aright will I shew the Salvation of God.*

We cannot better glorifie God than by a well-ordered conversation, this is in every thing to give thanks indeed. So likewise in praise the Lord, *Hallelujah: O give thanks to the Lord for he is good, for his mercy endureth for ever.* There is 1. The Doxology. 2. Invitation. 3. The Reason, that we should, and why we should give thanks alwaies.

*But who can utter the mighty acts of the Lord, who can shew forth all his praise; i. e. it is impossible for any man in the world to do this great duty aright, and as he should; Blessed are they that keep judgement, that do righteousness at all times; As if he had said, This indeed is a vast duty, but yet he makes the best essay towards it, that sets himself constantly to serve God and keep his Commandments.*

Now this no man can do neither perfectly, but only by the merits and in the strength of Christ, he making it the desire of his soul to serve the Lord it is accepted, though endeavours fall short, and therefore is pronounced blessed.

For to be a doer of the work by Evangelical obedience makes him blessed in his deed; labour then to bless the Lord, not only in words, but in deed, and you shall be blessed.

*VII. If we would offer thanks to the Lord acceptably, Let us do it in the name of the Lord Jesus.* Thus are we directed by the Spirit of God.

*Ephes. 5. 20.*

*Per eundem est  
decursum bene-  
ficiorum & re-  
cursum.*

*Rom. 8. 3, 4.*

*Heb. 13. 15.*

*Hos. 14. 2.*

*Juge sacrifici-*

*um.*

1. Because all mercy comes to us by him.

2. Because nothing is accepted but in him.

3. Because it is one part of his Priestly Office to receive the Prayers and Praises of the Saints in his golden Censer upon the golden Altar, with much incense. *By him therefore let us offer the sacrifices of praise to God continually, that is, the fruit of our lips giving thanks to his name.* Alluding to that of the Prophet, who calls it, *The calves of our lips*; that through Christs propitiatory Sacrifice our Eucharistical Sacrifices are accepted, and that we must offer these under the Gospel continually *juxta*; Alluding to the daily Sacrifice, now this must needs sanctifie our service, because the *Altar sanctifies the Gift*, and therefore mention is made of a golden Altar in this case.

Is it the will of God in Christ Jesus that in every thing we give thanks? Then this serves to condemn the horrid ingratitude of Christians.

Usc.

1. Those that in nothing will give thanks, at no time, for no mercy; these are swine that devour all that drops from the Tree of Gods bounty, and never look up whence it cometh. These are worse than the Oxe and Ass that know their Owners and Masters cribs. These are meer Heathens, who though they profess they know God, yet do not glorify him as God, nor are thankful. These are like Buckets that run greedily down into the Well when they are empty with open mouth, but when they be full they turn their hinder part upon the Well that filled them. Thus do unthankful men call greedily for mercies, and when God hath filled them, they turn the back, and not the face.

Isa. 1.

Per rari grati  
homines repen-  
dunt. Cicero.

2. Another kind of unthankful men is that sort, who having received mercies from God arrogate the honour of them to themselves.

Let Papists and Pelagians, old and new, who attribute more to free will than to grace, which the one makes the root of merits, the other gives the casting of the scale in mans conversion to it; let these see how by such Principles they can acquit themselves from the crime of Sacrilegious ingratitude, for they rob God of his glory; and then let them hear not me, but Saint Augustine thundering against them, O Lord, he that assumes the glory of any good he hath to himself, and ascribes it not to thee, that man is a thief, and a robber, and like the devil, who robbeth thee of thy Glory.

Soliloq. cap. 15.  
Qui de bono  
tuo, & Domini  
gloriam sibi  
querit, & non  
tibi, his sur est  
& tunc, & si-  
milis diabolo,  
&c.

Thus also they who attribute their Riches, Children, Honours, Victories, Health, Safety, Knowledge, &c. to their Wits, Labours, Merits, these are ingrateful robbers of God.

Thus they burnt Incense to their Drag, and Yarn.

Hab. 1. 15, 16.  
Dan. 4. 30.

Thus Nebuchadnezzar gloried in the great Babel of his own building.

Thus the Assyrian also ranted, and vaunted himself, as if by his own great Wisdom and Valour he had conquered the Nations.

Isa. 10. 13, 14.

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But mark the end of these men: How the Lord took it, and how he dealt with them for it; He turned Nebuchadnezzar out to grass among the beasts; He kindled a fire in the Assyrians Forrest, and burnt it; He struck Herod that he was eaten up with worms, because he gave himself, and not God, the glory.

Ag. 12. 23.

3. Another sort of unthankful ones there is, that seem to be very thankful, but it is only complementally, and with the lip. These are like Apes that eat up the Kernel, and leave God the shells; they care not to go to the cost of a heart, or a life-thankfulness; they are cursed hypocrites, they



Mal. 1. 14.

they put him off with the blind and the lame in Sacrifice, and never once give him the Mite of their Flock. God will pay them in their own coyn; they are thankful in jest, and God will damn them in earnest.

Last Inſtit. c. 3.

*Non conſtare homini ratio pietatis poteſt, &c.*  
 \* Materialiſer per connotationem, & adhaerentiam.  
*That man (ſaith Laſtanus) cannot be a godly man, that is unthankful to his God.* \* And Aquinas ſaith, *That unthankfulneſs hath in it the root and matter of all ſin*: For it denies or diſſembles the goodneſs of God, by which we live, move, and have our being, yea, and all our bleſſings, the thankful acknowledgement whereof is our indiſpenſable homage unto God.

Pſal. 139.

Unthankfulneſs was a huge ingredient into *Adams* ſin: To ſin againſt his Maker as ſoon as he was made: Yea, by whom he was ſo fearfully and wonderfully made little lower than the Angels.

Gen. 9.

Unthankfulneſs was the ſin of *Noah* and *Lot* after their deliverances, the one from water, the other from fire.

Gen. 19.

Deut. 32.

Ezek. 16. per  
tolum.

The ſin of *Israel*, that forgot their Rock, their husband that found them in the waſte howling wilderneſs, and when they lay in their blood, no eye pitying them, caſt out to the loathing of their perſons.

The ſin of *David*, 2 Sam. 12. 7, 8, 9.

The ſin of *Solomon*, 1 Kin. 11. 9.

The ſin of *Hezekiah*, 2 Chron. 31.

Peremptoria res

eſt ingrati-  
tudo,

hoſtis gratia,

inimica ſalutis.

Bern. Sermon 1.

de 7 miſer.

Ingratitudo eſt

veniens urens,

&amp; exſecans

fontem gratie,

ſtuenta miſeri-

cordie. Idem.

The great ſin of the Goſpel is unthankfulneſs, by ſinning againſt the light, love, free grace, and rich patience of God in it; this is to turn his grace into wantonneſs; to prefer darkneſs before light; to neglect ſo great ſalvation, not to come under Chriſts wing when he calls to us, to deſpiſe his goodneſs and long-ſuffering, leading to repentance, not to come to him that we may have life; to reſiſt his Spirit, and trample on his blood.

The ſin of the greateſt ſinners in the Book of God is unthankfulneſs.

The ſin of the Angels that kept not their firſt ſtation; The ſin of *Cain* in his offering; The ſin of the *Sodomites*.

Quousq; ſe

diffundit gratia,

et patet ingra-

tutudo.

The ſin of the Old World; The ſin of *Saul*; The ſin of *Jeroboam* the ſon of *Nabar*; The ſin of *Nabal*; The ſin of *Hannu*; The ſin of *Judas*; The ſin of *Julian*; And of *Antichriſt*, all is unthankfulneſs.

Exhort.

I ſhall conclude with a ſolemn exhortation to all that hear this word, and profeſs the Lord Jeſus, and to be ruled by the Will of God in Chriſt Jeſus revealed, that they ſtudy and practice this great, this comprehensive duty of *thankfulneſs*. Conſider, that no People in the world

have

have such cause of thankfulness as Christians: They have received more mercy than any, therefore there is the more of them required, therefore the Lord takes their unkindness the more unkindly. Sins against mercy will turn mercy into cruelty, and patience into fury.

*crescentibus donis crescunt donorum rationes.*  
Deut. 32, 6.

To be unthankful to a bountiful God, is for a froward child to beat his mothers breasts that gave him suck, and to kick his Fathers bowels.

The Lord, that he might upbraid his Peoples ingratitude, compares them to a Bullock that was fattened in good pasture, and then kicked. Deut. 32, 15. to Ver. 25. And what this cost you may read there.

When the Lord would preserve in his People the memorial of his mercies see how he orders them: Every man was to come with a basket of fruits, and the Priest was to take it, and set it down before the Lord, and he that brought it was to make a solemn confession of his own poverty and wretchedness, of Gods goodness and faithfulness to him, and of his engagements to the Lord for the same. Hereby, the Lord let them know that they had all from him, and held all at mercy, and this was their homage that they paid him. Oh what shall we then render to the Lord for all his benefits? *Who were Syrians ready to perish, who with our staffe past shew Jordan*, and now are two bands; who have not only *neither springs*, but *upper also*, the Lord having opened a fountain and a treasure for us.

Deut. 26, 1, 10.  
10.

Think of this all you *Malecontents* and murmurers, read over your mercies, preserve a Catalogue of them, compare them with what others enjoy. It is not with you as with Heathens, you have the Gospel, if it torters, as if it were in a moving posture, from you, thank your unthankfulness for it.

You have had it with peace and plenty, and if that hath gluttoned you, and the Lord is now curing your surfeit by a sparer diet, thank your wantonness for it.

Yet consider *Turks* and *Tartars* are not in your bowels, burning your houses, ravishing wives and daughters, killing old, sick, and infants, carrying away the rest Captives, drinking healths in your dead Nobles skulls digged out of their graves, yet all this is done among the poor Protestants in *Transylvania*, Sword, Famine, and Pestilence making havoc in that flourishing Country, not to speak of other places, what is felt or feared; is not this ground of thanks?

Consider yet again, what we have had long, and still have, *though the Land is full of sin from one end to the other*. What we have deserved, and yet do, even to be stripped naked of all life and liberty, peace and plenty, to have our doors shut up, our lights put out, our Teachers all driven

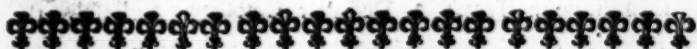
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into corners, the good Land to spue us out, and the abomination that maketh desolate to enter in among us, our Land to keep her Sabbaths because we prophaned the Lords Sabbaths; the voice of the screech-owl to be heard instead of the voice of the Turtle; *It is the Lords mercies we are not consumed*: For what priviledge or Parent have we to be secured and indemnified above others?

How long ago had Divine Justice made short work with us, if Divine Patience had not been stretched to long suffering: is Mercy had not held back the hand of Gods Vengeance, as the Angel caught *Abrahams* Knife when it was lifted up to kill his Son? For surely methinks Mercy and Justice have been long wrestling, and the Lord hath said long of *England*, as he said of *Ephraim*, *How shall I give up England, how shall I make thee as Admah and Zeboim, as Sodom and Gomorrah?*

Now consider this all ye that forget the Lords benefits, lest he come not only as a *Moth* to you, as he seems to do already in your *Trade*, in your *Health*, in your *Food*, but as a *Lion* to rear and go away. Wherefore, would you value your mercies, consider others *miserics*; would you thank God for them, consider your *abuse* and *unworthiness* of them; would you continue and encrease them, be *thankfull* for them; would you taste sweetness in them, get a *sanctified* use of them; would you honour God in every condition, make a *holy improvement* of every dispensation; would you be Christians indeed, *In every thing give thanks, for this is the will of God in Christ Jesus concerning you*. Turn your hearts and tongues to it here, and you shall be chosen into the Quire of Angels to perform it for ever in Heaven.

*Hand quicquam  
ita proprie ser-  
vis representat  
caelestis habita-  
tionis Num,  
sicut alacritas  
deum laudan-  
tium. Bern.  
Ser. I. in Cant.*



How may we get rid of Spiritual Sloth,  
and know when our activity in du-  
ty is from the Spirit of God?

Pfal. 119. 37. part ult.

*Quicken me in thy way.*



His Psalm shines and shews it self among the rest  
— *Sicut inter ignes Luna minores.* A Star in the  
Firmament of the Psalms, of the first and greatest  
magnitude; this will readily appear if you con-  
sider either

I. The manner it is composed in, or

II. The matter it is composed of.

1. The manner it is composed in is very elegant.

2. The matter it is composed of is very excellent.

I. The manner it is composed in is very elegant, full of art, rule,  
method, Theological matter in a Logical manner, a Spiritual Alpha-  
bet framed and formed according to the *Hebrew* Alphabet.

II. The matter it is composed of is very excellent, full of rare sub-  
limities, deep mysteries, gracious activities, yea glorious extasies.  
The Psalm is made up of three things.

1. Prayers. 2. Praises. 3. Protestations.

1. Prayers to God. 2. Praises of God. 3. Protestations unto God.

My Text belongs unto the first, and may fitly be stiled *David's* Le-  
cany, where you have.

1. His *Libera Domine, Turn away mine eyes from beholding vanity.*

2. His *exaudi Domine, Quicken me in thy way.*

In this, these three parts are considerable.

1. The Act, *Quicken.* 2. The Subject, *Me.* 3. The Object, *thy way.*

In the prosecution of which Scripture I shall do these three things.

1. Explicate the Terms. 2. Deduce a Corollary. 3. Resolve the Cases.

I. For Explication. *Quicken*. There is a two-fold quickening.

1. Proper and moral. 2. Improper and metaphorical.

1. Proper and moral, which is two-fold. 2. Total. 3. Partial.

1. Total. Which is the raising a dead body to natural life; thus *His. Ang. lib. 3.* was *Lucanus* raised, *John 11. 43, 44.* So was *Drisbelma* of *Northumberland* raised if credit may be given to *Bede.*

2. Partial which is the restoring a body declined and decayed with sickness, or sorrow to Spirits and vigorous energies. So was *David*, whose body by grief and sorrow was made a meer Skeleton, *Psal. 31. 10, 17.* *Hezekiah* by sickness brought so low, that he was become spiritlesse, yet he was raised up again, upon which he composes that rare Hymne or Canticle of praise to God, *Isai. 38. 10.*

1. Improper and metaphorical, which is likewise two-fold.

1. Total. 2. Gradual.

1. Total, which is the raising of a Soul stark dead in Sin to Spiritual life, *Ephes. 1. 2.* and *you hath he quickned, who were dead in trespasses and sins.*

2. Gradual, which is the raising of a dull and drowie Soul from sloth and sluggishness to high, yea highest degree of vivacity and activity; for this you have *David* praying here, and in *Psal. 143. 11.* *Quicknen me, O Lord, for thy Names sake.* In this description it will be very necessary to explain sloth, and activity.

1. Spiritual Sloth is threefold:

1. Resolving Sloth. 2. Delaying Sloth. 3. Disturbing Sloth.

1. Resolving Sloth, is, when a Soul is settled upon it's lees, and resolves to lie still, and never to stir in that momentous concernment of its own eternal Salvation. *Solomon* excellently deciphereth this, *Prov. 26. 14.* *As the door turns upon his hinges, so doth the slothful upon his bed;* as the door turns upon the hinges, and never stirs from his place, so the slothful turns upon the bed of security, and never turns from his purpose. *Per. 44. 16, 17.* they were resolved to worship the Queen of Heaven, come life, come death. Such was the Souldiers resolution, who had on his Target God and the Devil pictured, under God *fit in non vis,* under the Devil *iste regnat.*

2. Delaying Sloth, when a person doth intend to look after Soul-conceraments, but not yet, they will borrow day, a little time. Much like that sluggard, *Prov. 6. 10.* *For a little sleep, a little slumber, a little folding*



*folding of the hands to sleep.* When the Sluggard is call'd to arise in the morning, he resolves to do it, only intreats one little, one short nap more, and then he will arise. So when some are called to awaken, arise and walk with God in his way in the morning of their age, they crave one short nap more first, and then they will do it; give them leave to get such an estate, to obtain such an honour, to marry such a child, to satisfy such a lust, and then will they be for God. Such a Sluggard was *Austin*, a little longer, O Lord, a little longer, presently, presently. *Math. 25. 10.* the five foolish Virgins resolved to have oyl in their lamps and vessels, only they would take a nod. Oh how dangerous is delaying Sloth? the Virgins deferring, provokes Christ to denying. *Archias* being merry at supper, had a letter sent him that concern'd his life, and though desired to read it, puts it up into his pocket, saying, *est: aueio: et aueio.* I'll mind serious things to-morrow, but he lived not unto the morrow, to mind those serious things. Such another Sluggard was the rich man, *Luke 12. 20. Stulte hac nocte. Tolle moras: semper nocuit differre parati.* *Alexander* being asked how he came to conquer the World, replied, *Nunquam differre volens*; if you will overcome more than *Alexander* did, not only the World, but also *Sathan*, and your own flesh, the worst and strongest enemy of all, you must carefully lay hold on every lock of opportunity, and expeditiously improve the same.

*Panlulum, paululum, modo & modo, & hoc erat sine modo. Aug. lib. confess. Plutarch. in Moral.*

*Lucan.*

3. Disturbing Sloth is, when a person doth intend and endeavour to walk in Gods way, but Sloth as rust hinders the wheels of his Soul from coming to, and running in the way of God. The *Torpedo* if it touch but any part of the angle that a man holds in his hand, *corpus torpescere facit*, it benums and stupifies all the members that they cannot stir or strive. Such malignant influence hath Sloth upon the Soul; the chariots of Saints Souls should drive as *Jehus*' heartily and furiously, *2 Kings 9. 20.* and not as *Pharaoh*'s chariots heavily and faintly, *Exod. 14. 25.* all the agility of the Soul, and all the ability of the body are required in Gods way, and about Gods work, whatsoever comes short of this is Sloth, as whatsoever comes short of Virtue is Vice.

*Plin. nat. hist. lib. 32. cap. 1.*

2. Activity in duty is a victorious conquest over the Great *Goliath* Sloth, and riding triumph in the way, work, and worship of God; activity is a *David*'s dancing before the Ark with all his might; there are three things which concur and contribute to complete this activity in duty.

1. *Tota animi intentio.*

2. *Inexplebilis cupiditas agendi.*

*Bas. in reg. Brev. resp. 59.*

Zzz z

3. *Affidui-*

3. *Affiduitas in actione.*

1. A streining and stretching of the soul to the utmost peg, and highest pin, a putting of it upon the tenter-hooks in service.

2. An unsatiable and unsatisfiable desire or longing for the effecting and accomplishing of a duty.

3. A constant and continual waiting and working until the duty be perfected; these three were exactly in *Archimedes* the Geometrician; he was drawing his Mathematical lines when *Marcellus* entered the gates of *Syracuse*, yea when the Souldiers entered his Study, that he never minded them, there was the intention of his mind; when the Souldiers pul'd him by the sleeve, he cries out let me alone to finish my Scheme; there was his inextinguishable desire of perfecting it; when the Souldiers drew their swords to run him thorow, he yet plyed his business; there was his assiduity in his action; here was *Hoc age* indeed. Oh what a shame would it be for us Christians, if a Heathen in his way should outgo, and outdo us in Gods way. I shall commend two Texts of Scripture to you, which do most lively obumbrate repidity and fervidity, *Rom. 12. 11, 12. Not slothful in business, fervent in spirit, serving the Lord. τὸ σπουδὴν ἐκτρέφετε. In festinatione non leniti*, here *festina leniti* is out of doors. We must flie as upon the wings of the wind; our heart must be like the *Primum Mobile* to wheel and whirl us about with a most rapid motion; fervent in spirit, boyling or burning hot, all on fire and flame, serving the Lord, continuing instant in Prayer, strenuously and stedfastly wrastring with God, as *Jacob* did, who as a Prince had power with God, *Hos. 12. 3.* this is that *Ultimum virium* which is expected, and only respected of God; God accounts nothing else Prayer but this, *Isa. 64. 7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee.* i. e. with that Faith and fortitude to hold Gods hands, as *Moses*, *Jacob*, and others did; the Cock is a rare Emblem of this activity, who raises, and rowses himself, claps his wings, and then crows with all his might, *Heb. 6. 11, 12. We desire that every one of you do shew the same diligence.* vers. 12. *That you be not slothful*, not of a slow pace, to want fire, yea and feet too, that not run in Gods way. *Non amo nimium diligentes* was the saying of a Heathen; but God will never say so, because we can never be too diligent and devout in his service; and surely if *Jacob* did serve *Laban* *oro ovaia*, *Gen. 31. 6. with all my power have I served your Father*, then much more should we with all our industry and endeavour serve our Father.

*Thy way*, by way of Emphasis, in opposition to and exaltation of, above all other waies.

There

ὁμοειπὸν τὴν  
τὴν ἀσίδυν ὁπε-  
ρὰν ἡμεῖς, (s.

Ea fide & fi-  
ducia, ut Dei  
manus teneat  
A Lap. in Loc.

ναὐτοῦ, ἐκ τῆ  
& θεοῦ. non  
curro.  
Spiritus, quasi  
se-ignis, sine  
ignis.

There is a fourfold way.

1. *Via Mundi*, the way of the World, and that is *spinosa*, thorny.
2. *Via Carnis*, the way of the Flesh, and that is *infidiosa*, treacherous,
3. *Via Satanae*, the way of the Devil, and that is *tenebrosa*, darksome.

4. *Via Domini*, the way of God, and that is *gratiosa*, gracious.

This way is twofold.

1. *Via velata*, a concealed way, and that is of his Privy Counsels.
2. *Via revelata*, a revealed way, and that is of his publick Commands.

1. *Via beneplaciti*, of his Privy Counsels, *Rom. 11. 33.* How unsearchable are his Judgments, and his waies past finding out? He that shall go about to seek and search for that way, must return a *Non est inventa*, and shall prove himself a true *Ignoramus*, ver. 34. For who hath known the mind of the Lord? And who hath been his Counsellor; the best of mortals were never honoured with that title, to be one of Gods Privy Counsellors.

2. *Via signi*, of his publick and common road of Commandments, *Psal. 119. 1.* Blessed are the undefiled in the way: who walk in the way of the Lord, v. 27. Make me to understand the way of thy Precepts, *Isa. 2. 3.* He will teach Sions Scholars of his waies, and they will walk in his paths, *Isa. 30. 21.* Thine ears shall hear a voice behind thee, saying, this is the way, walk ye in it.

We must not be so impudent as to desire to walk in the way of his Privy Councils, nor so imprudent as not to walk in the waies of his publick Commands.

The secret things belong to the Lord our God: But those things which are revealed, belong to us, and to our children for ever, that they may do all the works of this Law, *Deut. 29. 29.* Having thus planed my way to the Text, or rather explained the way in my Text, I proceed to the deduction of a Corollary or Conclusion from the words, which is the second thing I premised and promised.

Every Saint is very apt to be a slug in the way and work of God. *Quicken me* (saies one of the chiefest and choicest of Saints) *in thy way*; and it is as much as if he should say in plain terms, Ah Lord, I am a dull Jade, and have often need of thy Spur, thy Spirit; This Prayer of David seems proof enough to this point; but if you desire farther confirmation, I shall produce an argument *inftar omnium*, that none shall dare to deny, nor be able to disapprove, and that is drawn from the topick of your own experience, and this is *argumentum*  
*linguæ*,

τὰ κεκρυμμένα  
ἢ ΝΙΖΗΤΕΝ  
ἢ Λ τὰ ἀποκα-  
λύψαι παντὶ ᾧ  
ἀγροῖν  
Theod. dial. 1:

Doct.

*lugubre*, like a Funeral Anthem, very sad and sorrowful. Do you not feel and find, to the grief of your own souls, that whereas you should weep as if you wept not, joyce as if you joyced not, and buy, as if you possessed not: *Inverso ordine*, you weep for losses as if ye would weep out your eyes; you joyce in temporal comforts as if you were in heaven; and you buy as if it were for ever and a day, *Psal. 49. 11.* But *e contrario*, You pray as if you prayed not, hear as if you heard not, work for God as if you worked not. Now we know *experis credas*; a man that sticks fast in a ditch needs no reasons to prove he is in, but remedies to pull him out. Your best course will be to propose the case how you may get rid of this unwelcome guest spiritual sloth; it is a case we are all concerned in. *Afini autem quis non habet*; Every man and mortal hath some of the Asses dulness and sloth in him; and therefore I have brought a whip of ten strings to scourge this sloth and dulness out of us.

*Eheu! quot  
durus habet san-  
ctus David, vel  
potius spiritus  
sanctus ad suam  
Cytharam. Par.*

*En tu opus zi-  
vatum tu egre.*

*Apperuit nobis  
in Paradiso  
oculos satan.  
nunc omnis la-  
bor in eo nobis  
est, ut eas iterum  
claudamus co-  
obscuremus. Lu-  
ther.*

1. Keep a strict watch over your eyes at all times, especially when you are in duty; the eyes are the Portholes that Sin and Sathan creep in at; it is accounted a great piece of charity to a mans body to close his eyes when he is dead: I am sure it is more charity to our souls to close our own eyes whilst we are living. See what a strict guard *Job* keeps upon his eyes, that would not permit them at any time to view vain or wanton Objects, *Job 31. 1. I have made a covenant with mine eyes, why then should I look upon a maid?* And the Prophet seems here to imply, that unless God would turn away his eyes from beholding vanity, he should never be quickened in his way; It is *removere prohibens*, beholding vanity forbids the banes between the soul and quickning. If you will keep your houses warm, you must keep your doors shut: If you will keep your hearts hot in a duty, you must keep your eyes shut. If those doors stand wide open for all comers and goers, either your soul, *Dinah*-like, will be gadding out, or Sathan will be getting in, by which the poor soul will be defiled and deflowred.

2. Send sin packing bag and baggage; these two mutually generate one the other.

*Mater me genuit, eadem meo gignitur ex me.* Sin begets sloth, and sloth begets sin: Sloth in *David* made him sinful, and sin in *David* made him slothful. Sin is the souls sickness, now sickness makes men lazy, listless, loath to stir. There is a disease incident to mans body, called the Lethargy, which makes him drowsie, sleepy, negligent, and forgetful, it springs from a cold Cathar of a pitchy and glutinous nature which cools and benums the brain: Sloth is the Souls Lethargy, which makes it sluggish, negligent, forgetful, this arises from the Cathar of sin,

*Ergis corpori-  
bus simillima est,  
ergitudo animi.  
Cic. de fin. 7. 13.*

fin, benumbing and stupifying the heart; and of all sins, turn Covetousness out of doors. There is a disease in the body, called the yellow Jaundice, which makes the persons look yellow all over, this springs from the over-flowing of the gall, which over-spreading the whole man, makes it lifeless, littleless: Covetousness is the yellow Jaundice of the soul, which arises from the over-flowing of the heart with love to yellow gold, by which a Christian is dull'd and deadened. Thrust a Knife into the earth, and it takes away the edge; throw earth upon the fire, and it deadens the heat: let but earthly-mindedness creep into the heart, it takes off the edge, and deadens the heat of it to or in any exercise of Religion. Solomon calls it an evil disease, Eccles. 6.2. Indeed, the worst of diseases, a complicated disease; this disease does not only dead, but destroy the soul, 1 Tim. 6.9. Drowns men in perdition, Ver. 10. *The love of money is the root of all evil.* The birth of money is the burial of the mind; therefore our Saviour, Luk. 12. 15. bids us *take heed and beware of Covetousness*: A double Caution, that we might have a double care. Above all keepings keep Covetousness out of thy heart, Pro. 4. 23. for that will not only hinder thee from being active in duty, but help thee to be active against duty. The Pharisees, who were covetous, derided him; Luk. 16. 14. They that drink of the water of the River *Hipanis*, at first are delighted with it, but afterward are so hurt by it, that *non injuria exestantur*. It is most true of *Chrysorrhois*, the yellow River, at first draught it pleases; but afterward it makes them so dead drunk, that they become dormice for ever after.

*Aurugo, ab aureo colore, ut Med.*

*Fumus pecunie, funus anime. Lco.*

*Solinus, c. 24.*

*ἡ ψὴ ἐκ τῆς ψυχῆς*

*Ignis animantibus vim dat vivificant. Vario.*

3. Frequent a quickning Ministry, Ver. 50. *Thy word hath quickned me.* The Word of God is quick and powerful, Heb. 4. 12. living and operative, not only *formaliter*, and in it self, but also *virtualiter*, in the virtue and efficacy of it, it makes men lively in their operation. Acts 7. 38. *ῥήματα ζῶντα*, Oracles making lively. Jer. 5. 14. *I will make my words in thy mouth fire.* Fire, as it is the most noble, so it is the most active Element, and makes other things active. Creatures almost dead for cold brought to the fire are made active and nimble: Wineth *Aesops* Snake which the Country man brought in his hand, but when it had received heat from the fire it disturbed the whole house. Dr. Ames relates, that there was once such cold Preaching in Paris that the Protestants were constrained to go into the Country to a godly Minister to be warmed; A godly Minister will warm a cold heart, and put quickness into a drowsie spirit.

4. Make out to the Lord Jesus Christ, whose Promise and Office it is to make us active and vivacious. Joh. 10. 10. *I am come that they might*



might have life, and that they might have it more abundantly. Christ came not only to make us alive, but also to make us lively. Persons who are slothful by reason of cold stiffning their joynts, make out to the Mineral and Metalline baths, which heal and help them: The blood of Christ is the most precious mineral hot bath in the world, it will doubtless cure and quicken all cold and dull Souls that come into it, *Zech. 13. 1.* It is the Fountain opened for sin and for uncleanness, Sloth, it is a very foul sin and filthy uncleanness, *1 Joh. 1. 7.* And the blood of Jesus Christ his Son cleanseth us from all sin. The sin of Sloth, which in some sense may be called all sin, it being *Polvmar satana*; the devils pillow that he laies his head on in the soul, *1 Pet. 2. 4. 5.* Come to Christ the living Stone, and you shall come from Christ lively Stones.

5. Get quickning love to the waies of God.

*Ovid. lib. 1.  
Amo. 9,*

*Qui non vult fieri desidijsui, amet.*

*Pliny* tells us, That a rod of Mirtle in the hand of a Traveller will never suffer him to flag or faint, but keeps him fresh and lively to his journey's end. I am sure where love is in the heart, it will carry a man in the way of God with life. The Apostles did triumph in their tribulations; and how so? *Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. 5. 5.* Orig. Is plentifully poured out as wine into bottles, which makes it spiritul. Love turns all pains into pleasures, and perils into perfumes. Love is the fore-horse in the souls Chariot, who draws all the other affections and faculties after him. What a loadstone was *Shechem's* love to *Dinah*, *Gen. 34. 19.* It makes him communicate his Wealth, change his Religion, circumsize his Fore-skin. See how spiritual Love wrought in *Paul*, it was as strong Physick, ready to work out his bowels, *2 Cor. 5. 14.* For the love of God constraineth us; Love hath not only an impulsive, but also a compulsive power, *curiam.* Love is a grace that is alwaies big-bellied, and is in labour, alwaies being delivered of some good duty or other. This Love put *Paul* upon exceeding pains, and excessive perils.

1. Exceeding pains, that never meer man took the like, *1 Cor. 15. 10.* I laboured more abundantly than they all; It must be great pains to preach the Gospel fully from *Jerusalem* round about to *Illyricum*. *Rom. 15. 19.* *in circulo*, or *circuitu*, making *Jerusalem* the Point, and the Regions round about the Circumference, and then the space could not be less than four thousand Miles: But if you take it in a collateral

*ubi amor est,  
non est labor,  
sed sapor. Bern.  
Serm. 85. in  
Cant.*

*Si tantum po-  
tuit cupiditas,  
quid potest cha-  
ritas? Aug.*

*Metaphora a  
parsurientibus  
sumpta. Grot.*

*Ber4.*

collateral Line, taking in the Regions of *Attica, Boeotia, Achaia, Epirus, Asia minor, Cilicia, Cappadocia, &c.* it was 2000. Miles; but if you take it in a direct Line from *Jerusalem* to *Stridon*, a Town in *Illyricum*, it was above a thousand Miles; and though these tiresome journeys might have apologized for sparing, or at least for curtailing duties; yet *Paul* never measured out his pains by a few sands in a glass, but spent much time among the Saints in Praying, Preaching, Disputing. Very memorable is that pains of his, *Acts* 20. 7. where *Paul* spends all the time from the Disciples meeting together on the Lords day, untill midnight in holy Exercises.

2. His excessive perils; what a large Catalogue have you of them, *2 Cor.* 11. 23. ad 28. *In stripes above measure: In prisons more frequent: In deaths oft: of the Jews five times received I forty stripes save one: Thrice was I beaten with rods: Once was I stoned: Thrice I suffered shipwreck: A night and a day I have been in the deep: In journeying often, in perils of waters, in perils of robbers, in perils by my own Country men, in perils by the heathen, in perils in the City, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;* All this laid together, well may we say with him, \* There was never a more fierce persecutor of the Gospel, nor a more fervid propagator of the Gospel; The first proceeded from his hatred, the last proceeded from his love, even the love of Christ.

\* *Nemo prior inter persecutores, nemo prior inter peccatores.*  
Aug. Tom. 10.

6. By faith apply the quickning Promises, and the Promises of quickning.

1. The quickning Promises; Promises are steel spurs that will reach the dull heart to the quick; they are singular Plaisters, if well applied, to draw out the corruption of sloth; they are the sovereign *Elixirs* whose quintessence will make the soul full of spirits, *2 Pet.* 1. 4. *Whereby are given to us exceeding great and precious promises, that by these ye might be partakers of the Divine Nature.* Precious Promises, as stones, are precious, which have egregious virtue in them, that by them we might be made partakers of the Divine Nature, not of the substance of God, as *Servetus* stubbornly defended even to death; But of those divine qualities and gracious dispositions, which will stand with Gods Nature to communicate, and our nature to participate. Now Gods Divine Nature is an Act, and our Divine Nature is active: Now the right applying Promises will be very vertuous to make us vigorous, to come as nigh the image and life of God as possibly we can. *Plato* saies, it is our chiefest good, *Deo penitus conformem fieri*, to bear the Character of God upon us.

*Cardan. lib. 1. 17.*

*Bez. in loc.*  
*Non transformatio-  
nazione natura  
humana in di-  
vinam, sed par-  
ticipatione do-  
norum quibus  
conformes divi-  
nae naturae su-  
mus. Par,*

2. The Promises of quickning. *David* presse: God to be as good as his word, *Psal.* 119.25. *Quicken thou me according to thy word;* He is often upon this thing, *Ver.* 107.154. resolving not to let God alone untill he kept his word, *Isa.* 40.31. *But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint.* Our soul, as a Bee, must suck honey from this flower to quicken it self. Say thus to thy self? Soul, God hath promised I shall mount up with Eagles wings, fly through difficulties and duties with celerity, he is a God able, true, willing, therefore I may be assured of this assistance. Oh this honey will enliven thee more than *Jonathans* honey enlightened him, *1 Sam.* 14.26, 29. Who must dye because he had eaten honey, and if he had not eaten honey he must have died.

7. Mind quickning examples. A dull Jide will put himself faster on when he sees other horses gallop before him. The Apostle having mustered up in rank and file the Examples of those famous Worthies, *Heb. 11.* Does, *Heb. 12. 1.* excite them with patience to run the race that was set before them. If the rare acts of *Mitriades* would not suffer *Themistocles* to sleep, then the famous Actions of Gods Worthies should not suffer us to lumber. View *Elias* how he went up in a fiery Chariot to heaven in his spirit, before he went in a fiery Chariot to heaven in his person. *James 5. 17.* Eye *Paul* how industriously and indefatigably he pursues, even as a Beagle his chase with full cry, and all celerity, *Phil. 3. 10. ad 15.* Observe *Ignatius* how he goes to the beasts to be devoured, as if he had gone to a Bridal to be married. Lastly, Slight not the Martyrs in *Q. Maries* daies, who went to the fire as if they had been going to a bonfire. See *thow this woman*, (saith our Saviour to *Simon of Mary Magdalen*) *with what activity and affection she hath washed and wiped my feet*, (her tears being the water, her hair the towel) *let it provoke thee to more diligence and devotion, Luk. 7. 44, 45.* Examples are pricking and provoking goads to quicken us; fires to light our candles by, to heat our bodies with.

8. Keep quickning company. As bad company is water to quench, so good company is oyl to quicken fervour; As Iron sharpens Iron, so one gracious heart sets an edge upon another, *Prov.* 27. 17. Holy Companions are bellows, *ἀναμύκτης*, to blow up, and make burn the graces that lye in members, *2 Tim.* 1. 16. The gracious affections of Saints are called beds of spices, *Cant.* 6. 2. Holy conference of holy company is the rubbing and chafing those spices to make them sent and send forth their perfumes. *Alexander* where ever he came perfumed the Room with

*Δὲν μοι  
venatorum per-  
sequentium se-  
ram. Arct.  
Ignatius Epist.  
ad Rom.*

En amore, &  
hoc parum est,  
animum validius.  
Aug lib. de  
Medic. 18.

## Do not come pro veículo

his presence; so does every believer with his speeches. *David* who desires quicknings, picks out quickning company. *I am a companion of all them* (rich or poor) *that fear thee, and of them that keep thy precepts*, Psal. 119. 63. *Paul* is pressed in spirit by the company and conference of *Silas and Timothens*, Acts 18. 5. the two Disciples' hearts 'burn'd within them in their journey to *Emans*, by that sweet discourse they had with *Christ*, *Luke* 4. 32.

9. Consider quickning considerations, they that are apt to flint and tire in a journey, carry about their bottles of water to quicken their spirits; let these ten considerations be such bottles to you when you tire in the journey of a duty.

I. Consider how odious and abominable Sloth is to man or God; the *Romans* judged sloth and idleness worthy of the greatest contempt. *Asinus ad lyram, Asinus ad tibiam*, are Proverbs of the greatest derision and disgrace: how contemptibly does *Jacob* speak of *Issachar*, *a strong Ass* couching down between two burthens, Gen. 49. 14, 15. yea God himself refuses the first-born of an Ass in Sacrifice, *Exod.* 13. 13. *Bellarmin* gives this reason, because it was *animal tardigradum*, a slow paced and sluggish creature, which God hates; God being a pure act loves pure activity. Oh what thunder-claps and cracks of threatnings may you hear from the Mount *Ebal* of his Word, able to make the most sluggish *Caligula* to creep under his bed for shelter. *Cursed be he that doth the work of the Lord negligently*, Jer. 48. 10. *Cursed be the deceiver that hath in his flock a male, and sacrificeth unto the Lord a corrupt thing*, Mal. 1. 14. God threatens to remove the candlestick from the Church of *Ephesus*, because she was grown remissive in her first love, *Rev.* 2. 5, 6. he terrifies the Church of *Laodicea* with the menace of spuing her out of his mouth for her lukewarmness; the servant who had not returned *Cent per Cent* for his talent, is called wicked and slothful servant, and cast into the darkest dungeon, *Math.* 25. 26. 30. how would this consideration well considered on, cause all slothful servants ears to tingle, and their hearts to tremble.

II. Consider sloth exposes you to all manner of sin, especially these two desperate and dangerous ones.

1. Sordid Apostacy.
2. Spiritual Adukery.

I. Sordid Apostacy. Sloth in the Soul is like Green Sickness in the body of a Virgin, which makes her not only fall from her colour, strength, stomach to wholsom food, but also to long and lust after trash and trumpery, coals, soot, ashes: the *Galathians* because they were

Zon. Anna: l. 2.  
Petr. 87. d. l. 3.  
cap. 16.  
Enervus animos odisse vir-  
tus solet Val.  
Max. lib. 2.  
cap. 7.

\* *Tepiditas* si  
sallum obdu-  
erit fiet Aposta-  
sa.

Greg. Morah  
lib. 22. cap. 5.

down, without mind and metal, do therefore prove Apostates, beginning in the Spirit, ending in the flesh, *Gal. 3. 1, 3.* \*falling off from fervor will turn to falling away to folly. The slothful man will not bring his hand to his mouth, *Prov. 19. 24.* it is expounded of a slothful Minister, who will not bring *voci sue vitam suam*, his works to his words; though this be an undoubted truth of lazy and slothful Ministers, yet the Proverb holds true of all sluggards tendency to falling away in their hand from their mouth, i. e. from what they have formerly professed. Consider how great and grievous a sin Apostacy is, it was the first sin that ever was committed, it was the sin of the Devils, for which they were cast out of Heaven, and cast down into Hell, *Heb. 10. 38.* if any man draw back my Soul shall have no pleasure in him; a metaphor taken from a sluggish Jade, who finding the load come heavy, draws back again; the backslider in heart, much more in hand, from Gods way shall be fill'd with his own waies, *Prov. 14. 14. i. e.* he hath run away from his Captain, Colours, Cause, and he shall have Marshal Law for it; it will be worth my pains and your patience, to give an instance what severe Martial Law God hath executed on all Runnagadoes and Revolvers.

1. Ministers. *Judas* who revolted from his Master and Ministrie, turning from being a guard to his Saviour, to be a guide to the Soldiers, *Acts 1. 17.* afterward hanged himself, his bowels burst out of his belly, and so he took his proper and peculiar place in Hell, *vers. 18. 25.* *John Speiser* Preacher at *Ainsborough* in *Germany*, who preached so profitably and powerfully that the common strumpets left the Brothel-houses then tolerated, and betook themselves to a better course, *Anno. 1523.* yet afterwards revolting to the Papists, he perished miserably.

2. People. Remember *Lots* wife, *Luke 17. 32.* who turning back to *Sodom*, was turned into a pillar of salt to season us, that we may be preserved from the stinking sin of Apostacy. *Lucian* a great Professor in the daies of *Trajan*, but revolting, was torn in pieces, and devoured of Dogs. The Emperour *Julian* the Apostate was wounded with an arrow none knowing from whence in his War against the *Persians*, who throwing his blood up to Heaven, died, scornfully crying, *Vicisti, Galilee, vicisti.*

II. Spiritual Adultery. Bodily sloth exposes to corporal Adultery.

*Quaritur Agisthus.*

*David* instance clears it sufficiently, *2 Sam. 11. 2.* Spiritual Sloth exposes to Spiritual Adultery. *Rom. 1. 21, 23.* When they knew God, they

Scale. annual,  
118.

*Joseph. Antiq.*  
l. 1. c. 13.  
ut condimen-  
tum sit aliis  
Aug. lib. 16. de  
Civ. Dei. c. 30.



they glorified him not as God. What follows upon this sloth in not glorifying God as he ought to be glorified, *vers. 23. They charged the glory of the incorruptible God into an image like to corruptible man, and to birds, and four footed beasts, and creeping things.* Sloth is the high-way to Superstition, and idleness the road-way to Idolatry, *1 Cor. 10. 7. neither be you idolaters, as were some of them, as it is written, the people sat down to eat, and drink, and rose up to play;* by which is implied, their idleness was the cause of their idolatry. When Demas grew lazy and slothful in his Ministry, he turned Priest in an Idol Temple, where he had lesse work and more wages, *2 Tim. 4. 10. consider idolatry and superstition are God-provoking, Land-destroying, Soul-damning sins;* no wonder John should conclude his Epistle with *keep yourselves from Idols, 1 Joh. 5. 21.*

III. Consider how impossible it is, that creeping Snails in Gods way should ever get to their journies end; fair and softly goes far, but never so far as Heaven, *Math. 22. 12. The Kingdom of heaven suffereth violence, and the violent take it by force,* ἀπὸ βίαιων, a metaphor taken from storming Cities and Castles, they storm Heaven, hang their Petards of Prayers on heaven gates and blow them open, that get Heaven by a conquest; storming is not work either for the fearful or the slothful, *1 Cor. 9. 24. So run that you may obtain;* not creep, but run, not run, but so run, not indifferently, but industriously, as the racers in the Isthmian Games (to which the Apostle here alludes) who did stretch and strein their legs and limbs that they might gain the prize, *Luke 13. 24. strive to enter in at the strait gate:* Heaven hath a very strait gate, we must crowd yea crush our selves if ever we get in, ἀγωνίζεσθε, play the Champions to a very agony, *for many I say unto you will seek to enter in, and shall not be able,* ἡθελούσιν, shall seek with industry and endeavour.

IV. Consider how equitable it is that you should be as active in the way of God, as you were once in the way of sin and Sathan, *Rom. 6. 19. I speak after the manner of men, i. e. I speak Reason as well as Religion; as you have yielded your members servants unto uncleanness and to iniquity, unto iniquity.* As, not of quality but equality, even so now yield your members servants to righteousness, unto holiness; even so: in the same manner and the same measure: this very consideration wrought effectually upon Paul himself, who as he had formerly sinned more than all, so afterwards he laboured more than all; the time he could not recover by recalling, he does recover by redeeming. What a peircing, and prevailing spur would this be to a dull and sluggish soul. Ah soul,

Gravissimum  
peccatum Aquil.  
22. 28. quæst.  
94. alt. 3.  
Principia e cri-  
men, et sum-  
mus hujus sa-  
culi vicius.  
Text.  
Omnis qui ad  
paradisum ve-  
dit desiderat,  
oportet transire  
per ignem &  
aquam. Aug.  
in serm. ad Lopp.  
Brugens.  
Non dormienti-  
bus provenit  
regnum celo-  
rum, nec ocio &  
desidia tepen-  
tibus beatitudo  
eternitatis in-  
geritur. Prosp.  
de vie. contempl.  
Qui stadium  
currit, erit de-  
bet, & conten-  
dere quâ maxi-  
me possit ut  
vincat. Tul. 3.  
off.  
Petent cum av-  
dore.  
Humanum  
quiddam dispo-  
Eraf.  
Sicut non qua-  
litas sed  
equalitas,  
Cyprian was  
πολύς ἐς ἀρε-  
τήν πλείον ἐς  
ὑπερβία. Naz.  
Orat. 18.

whar



not perform it as for your life and soul. You come to seek and see the face of God in the glasse of ordinances, *Psal* 27. 8. to have communion with him, to fetch comfort from him; to get some kisses of him, *Cant.* 1. 3. to mortifie some lust, to increase some grace, to strengthen your assurance, to testifie your duty, to expresse your affection; &c. now spiritual sloth hinders you of all this; dull and drowfie eyes cannot see God, heavy and slothful hearts cannot receive those benefits and blessings from God. Sloth is a sluice-gate to the current of Gods grace and favour. *Jupiter* rained a shower of gold into *Danaes* lap, but God will never rain a shower of grace, joy and comfort into a sluggards heart. If you loose the blessed sight of God here in ordinances, you shall lose the beatifical sight of God hereafter in glory, *2 Cor.* 3. 18. *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord;* then have we the kernel of a duty (every thing else is but a shell) when our employment is on Earth, and our enjoyment in Heaven; when we have so sought Gods Face, that our face comes away shining, and we have so poured out our hearts to God, that God hath poured out his heart to us, that we return home like Bees loaded with honey, filled with the comforts of the Holy Ghost.

*Lambunt petram, mel non sugunt. Cyp. de Can. dom.*

*Torpor non facit Deum esse beatificum.*

V I I. Consider the infinite and wonderful glory, greatnesse, majesty of him you appear before and approach unto in your duties. A God you are not able to conceive, nor I to expresse. See how the Scripture shadows him out unto us (and indeed it is but a shadow in comparison of his substance) *Isa.* 40. 12. *Who hath measured the waters in the hollow of his hand? and meted out Heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a ballance?* vers. 15. *behold the nations are as a drop of the bucket, and are counted as the small dust of the ballance: behold he taketh up the Isles as a very little thing,* vers. 16. *and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering,* vers. 17. *all things before him are as nothing, and they are counted to him less than nothing and vanity.* *Ex pede Herculem.* By this glorious description we may guesse (and that is all) at enough in God, to scare us from coming to God in a dull and drowfie manner: the Heathens who worship'd the Sun for their god, durst not offer up any thing but a flying horse to him in sacrifice; our God is more glorious, swift, seeing than ten thousand Suns; therefore we should not offer up any thing but a winged Cherubim, or swift flying Eagle to him in service.

*Qua participatione nobis veneranda sunt, in commemoratione ejus memoranda non sunt. Greg. Mor. l. 18. c. 27.*

V I I I. Consider how industrious and indefatigable an adversary you

Mr. Hugh Latimer's Sermon preached in the Shrouds at Pauls Church in London. 18. Jan. an. 1548. of the Plough; pag. 21. *Præus conditio- nem, complexionem uniuscuiusque; perspicit, & tentationis laqueos apponit.* Greg. Mor. lib. 9.

you have that lies alwaies in ambush to wrong you, yea to ruine you. Satan is the unwearied Peripatetick, who walks up and down for prey and spoil, *Job 1. 7.* now the dull soul is his prey; a slug ship is a purchase for the Pyrat, and a sluggish soul for the Devil; it is holy and wholesome advice given by *Peter 1. 5, 8.* *Be sober, be vigilant; because your adversary the Devil as a roaring Lyon walketh about; seeking whom he may devour;* the Devil (*Gies pious and plain Latimer*) is the most diligent Bishop in England, he is ever at his plough: no Lording nor loytering may hinder him, his office is to hinder Religion, to maintain Superstition, to set up Idolatry, to teach all kind of Popery; where his plough goes, there away with Books, and up with Candles, away with Bibles, and up with Beads; away with the Light of the Gospel, and up with the Light of Candles, yea at noon-days. How should this quicken us to be active for God and our soul, that have an enemy so active alwaies against God and our soul. You need not quicken a Mariner to Make out all the cloath he can, that knows a Pyrat hath him in chase at stern; *timor addidit alas*, fear will spread the sails which are the wings of the ship, the Devil the great Pyrat of souls to make prize and pillage of us and our graces, hath us in daily pursute; how careful should we be to fill the sails of our souls with the strong gales of the Spirit, that he may neither overtake us, nor take us.

IX. Consider, when you slothfully perform duties, you do but mock God; to act in the Service of God slothfully is *interpretative* to act scornfully. *Wine is a mocker*, *Pro. 20. 1.* i. e. Wine immoderately taken, makes men dull, drowsie, sluggish; sleepy actions in a serious business are mocking actions; drowzie service to God is but a mockery of God. *Gal. 6. 7.* *God is not mocked,* i. e. God will not bear mockery.

X. Consider how active Christ was in doing us service, he did *omnem viam lapidem*; He was so enlarged about the thoughts of doing the work, that he was strained untill he was about it, *Luk. 12. 50.* *I have a baptism to be baptized with, and how am I strained untill it be accomplished;* i. e. I have a death of the Cross to suffer for Mans Redemption, and I am pressed with an *Antiperistasis* untill I have finished it; Or else, as *Grosius* renders it, I am with child of my Passion, and how do I long for my delivery. I am in pain untill I am in pain, much like some women, who breed their children with more pain than they do bring them forth. When that day of his travel came, it was the day of his triumph, *Col. 2. 15.* *Triumphing over them in it.* The *Athenians* being informed by the Oracle, That the People, whose King should be slain in the Battel, should be Conquerours, disrobed himself, went into the

Enemies

Enemies Quarters in the habit of a poor man, with a burden on his back, that he might steal a death to make his People Conquerours: Christ disrobed himself of the Garments of Glory, assumed the form of a servant, endured contradictions of sinners, held his peace when falsely charged, that he might steal a death for his People, that so they might be more than Conquerours, *Heb. 12. 2.* Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame. Shall Christ give you such a Copy of activity, and will you blot and blur it with sloth and sluggishness? Oh look on your Copy, and fairly write after it.

10. Beg the quickning Spirit, this is *instar omnium*, none like it, as David said of Goliath's sword. Sloth is the Kings Evil of the soul, and none but the King of Heaven can cure it by his hand, which is his Spirit, *Psal. 119. 32.* I will run the way of thy Commandments; when thou shalt enlarge my heart. Idleness is the souls prison, sloth is her shackle, the Spirit of God only can knock off her fetters, and give Goal-delivery to her, *Rom. 8. 26.* The Spirit helpeth our infirmities, of ignorance, dulnesse, deadnesse, sluggishnesse, and enables, yea ennobles us with gracious, copious, filial affections, even groans and sighs that are numberable, expressions not to be expressed. *Cant. 1. 4.* Draw me, and I will follow thee; there is her Praier, and her promise, and there is no doubt of her performance; she will as certainly follow as the Iron the Load-stone, or the Card the North-pole, *Cant. 4. 16.* Awake O North-wind, and come, O South, blow upon my Garden, that the Spices thereof may flow out. Awake and come, there is the Praier, O North and South wind, there is the Spirit, the soul that is the Garden, gracious affections they are the Spices that flow out.

But some precious Soul whispers in mine ears (*I blesse God*) I am not troubled with this lethargy, my sails are so filled, that my mill goes and grinds nimbly, only I am afraid the wind blows not from the right quarter; pray therefore satisfy my conscience in this case, Whether my activity in duty proceed from the Spirit of God? Quest.

We may easily be deceived by our enlargements, because there are many winds and gales blowing from several quarters, which may set the soul in active going and doing; as popular applause, high opinions of the Preacher, taking expressions in praier, flourishing novelties and notions in a Sermon, sazanical infusions, common and ordinary inspirations of the Holy Ghost, vouchsafed to reprobates, *Heb. 6. 4, 5, 6.* All which or any of which way so draw and delight the heart, that (as *Orpheus* pipe) they or it may make the heart dance in a duty, and yet Answ.



for all this, it may be possible, yea probable, the heart may dance after the Devils pipe, *Ezek. 33. 32.* the resolution of this case would have been fitter for some ancient, experienced *Master of Assemblies*, (whose *Bible* is more in his heart, than head, than for so weak and worthless a person as I am, who may truly say with *Agur*, *Job 38. 36.* *Prov. 30. 2.* *Surely I am more brutish than any man, and have not the understanding of a man.* Yet seeing Providence hath laid the lot at my door, to use *Peters* words a little altered, *Acts 3. 5.* Though silver and golden experiences and expressions I have none, yet such as I have I shall willingly impart and communicate to you. If you will lend me your patience, I will give you my pains in resolving this weighty and worthy case of Conscience, *how a Christian may know, whether his activity is duty be from the Spirit of God.*

I shall commend to you these eight Characteristical Notes as so many Touch-stones.

1. When we have beforehand earnestly prayed and prepared our souls for such activity, when you say and do to your soul, as *Jehu* did to the worshippers of *Baal*, *2. Kings 10. 19.* I have a great Sacrifice to offer O my soul, warn and summon in all the powers and parts of soul and body; be sure that not one be wanting, and so by reading, meditating and Prayer get our souls into a holy frame and gracious posture; and humbly, yea heartily also beg and beseech of God, to carry us on Eagles wings through the duty we are drawing near to, if we mount and soar aloft as (*Aquila in nubibus*): Eagles to Heaven in that duty, we may safely and surely conclude that activity is from the Spirit. When Mariners buy a wind of the Witches (as they do in *Lapland* and other places) and they have it at every place and point, according to the purchase of the one, and the promise of the other, they may undoubtedly conclude that wind came from the spirit of the Devil. When we beg a wind from God and we enjoy it at the time according to our desire, we may upon good ground say, that wind came from the Spirit of God; this will appear very clear if you please to lay together these four things.

1. It is Gods Prerogative to hear Prayer, *Psal. 63. 2.* *Oh thou that hearest Prayer, unto thee shall all flesh come.*

2. It is Gods Promise to hear Prayer, *Psal. 81. 10.* *Open thy mouth wide and I will fill it;* spread thy sails by Prayer, and I will fill them by my Spirit, *Luke 11. 13.* *He will give the Holy Spirit to them that ask it.*

3. It is Gods usual course to perform his Promise, *Psalm 10. 17.* *Lord, thou hast heard the desire of the humble.*

ble; thou wilt prepare their heart, thou wilt cause thine ear to hear. I said not to the seed of Jacob, seek ye me in vain, Isa. 45. 19.

4. It hath been the constant practise of Gods people to look after their Prayers, to see what successe they have had. Prayers come not out of the Ark of their souls, as the Raven did, never to return, but as Noahs Dove, to come back again with an Olive branch into the soul, Psal. 85. 8. *I will hear what God the Lord will speak: for he will speak peace unto his people, and to his Saints.* Saints do not shoot the arrows of their Prayers as children do, shoot them away and never mind them, but as Archers that shoot their arrows up into the air, and stand expecting their returns down again; if our activity come from the return of Prayers, it must be from the Spirit. When *Elias* prays so fervently, that fire might come down from Heaven, and consume the sacrifice, and it did so, the people might justly cry out, *the Lord he is God, the Lord he is God*, 1 Kings 18. 37, 39. So when we pray for fire and fervour to come down from Heaven on our service, and it comes, we may cry, the Spirit of God, the Spirit of God.

2. When our activity carries us *supra spharam activitatis*, above the reach of any creature; when dust is carried up on high the wind does it, when dust and ashes are carried up on high in a duty, the wind of the Spirit does it; If a Chymist dissolves a stone into drops of water, we may be sure some help higher than a creature hath helped him. If a heart of stone shall be dissolved into drops of water in a duty, it must be some help higher than a creatures mult do it; if *Ganymedes* be carried up to heaven, it must be by the help of *Jupiter*; if the soul be carried up to Heaven so in a duty (that an extasie rather than an activity) it is by the help of the Spirit; if our spirit cries in a duty with sighs and groans that are unutterable, it was enabled by the Spirit of God, *Rom. 8. 26.* when we are carried through difficulties, doubts, duties, dangers, that seem impossible, impassible, by reason of the Lyons in the way, and the Lyons in the streets, that stand openmouthed to devour us, *Pro. 26. 13.* Then to venture through all, fire, fury, faggot, this is of the Spirit of God. When *Daniel* shall continue active in Prayer three times a day, with his windows open, that all might see him, when there were Lyons in the way indeed, *Dan. 6. 10.* When *Luther* in outward streights shall have such inward enlargements that he comes off from his knees, with a *visimus, visimus*. When he shall go to *worms* to own the truth of Christ, though all the tiles upon the houses were devils. Of these Prayers, and Practices, and such like, we may say, as *Protagenes* of a curious Line, none but *Apelles* could

draw this, none but the Spirit of God could enlarge and enable to do this.

3. When we feel and find our hearts after duty filled and fraighted with spiritual joyes, and heavenly comforts; when our soul is like a Merchants ship returned from the *Indies* loaden as deep as it can swim, with all variety of Spices, and precious Commodities; When we have such inward ravishings that our heart is a little Heaven, fill'd up to the brim with joy, as our Saviour prayed for us, *Joh. 15. 11*. Enjoying that joy unspeakable and full of glory, *1 Pet. 1. 8*. Heaven anticipated, or Heaven before-hand; when we have that joy which is the earnest of Gods love, *1 Cor. 2. 9, 10*. *Eye hath not seen, nor ear heard, neither have entered into the hearts of man, the things which God hath prepared (in this life) for them that love him;* but God hath revealed them to us by his Spirit. This joy is not only the fulfilling of Christs Prayer, but also the fruit of the Spirit, *Gal. 5. 22*. When the King had brought his Spouse into his Bride-chamber after her prayer he ravishes her heart with joy, *Cant. 1. 4*. When David had been at Prayer, *Lord, lift thou up the light of thy Countenance upon me*: Then comes that rapture, *Thou hast put gladness in my heart more than in the time that their Corn, and Wine, and Oyl increased*, *Psal. 4. 6, 7*. When we have greater joy after duty than Worldlings have after Harvest, which is their greatest joy, *gaudium messis, is messis gaudium*; The joy of their harvest is all the harvest of their joy, which this Worlds Earth-worms are likely to enjoy, *Luk. 16. 25*. *See, remember that thou in thy life-time receivedst thy good things*, saies Abraham to Dives.

4. When our activity in duty is constant, like the motion of the fire in its Orb (which Philosophers tell us) is perpetual. *My soul breaketh for the longing that it hath unto thy judgments at all times*, *Psal. 119. 20*. The Spirit dwells in us as his Temple, *1 Cor. 6. 19*. The body is the Temple, the Soul the Lute, the Affections the Strings, the Holy Ghost the Musician, who in all our duties makes melody in our hearts, *Eph. 5. 19*. Where the Ship is alway sayling, the Wind is alway blowing, and we are sure that sayling comes from the Wind; if the Wind lies still, the Ship lies still, is becalmed. *1 Cor. 3. 17*. Where the Spirit of the Lord is there is liberty, *Gal. 5. 1*, freedom and liberty are opposed to three things,

1. Necessity. 2. Co-action. 3. Restraint. Now the Spirit of God sets our heels (*we cannot*) our hearts at liberty, not only from necessity, co-action, but also restraint. Setting at liberty is freeing us from imprisonment, and giving freedom to go whither we will. The Spirit admits

admits us to that liberty which is 1. The purchase of Christ, *Gal. 5. 1.*  
2. The Privilege of our filiation, *Rom. 8. 21.* The glorious liberty of  
the Sons of God; The Spirit makes us act as it self; *Nescit tarda mol-*  
*imina spiritus sancti gratia.* Ambr. 2 *Cor. 3. 6.* The Spirit quickeneth, *Rom. 8. 2.* As the Spirit of life frees us from the law of  
sin and death, so from the Law of sloth and deadness.

Object. But some poor soul cries out, *Woe is me, I am undone, I find*  
*none of this Spirit in me. I am none of those fixed Stars about the Aequi-*  
*noctial, that move many Millions in an hour, but a slow-paced Planet, that*  
*finishes not his course in many years, whose motion is so dull that not discern-*  
*able. Sure I am cast out of the firmament of Gods favour, and shall be a*  
*wandering Star, to whom is reserved the blackness of darkness for ever,*  
*Jude v. 23.*

Ans. It is the misery of Ministers, that they cannot speak of the  
experimental sublimities of some, but others are presently desponding  
and despairing. I would not for a world quench the smoking flax, or  
break the bruised reed; *Mat. 12. 20.* Yea, I would wish all my soul  
put the lambs in my bosom: which cannot go, or but slowly; and gently  
lead them that are with young, *Isa. 40. 11.* I speak this to them that are  
upon the staves of Jacobs Ladder in their ascending to heaven, to be a  
loadstone to draw them up, not a millstone to drag them down. But  
to answer more appositely.

1. I intend it in opposition to them who live in a course of sin, yet  
now and then in a duty do feel a flash of joy, and thereupon presume  
of their good estate, and not to those who with Zachary and Elizabeth  
walk in all the Commandments and Ordinances of God blameless,  
*Luk. 1. 7.* and yet do not obtain this constant favour.

2. I lay it down a positive sign and *inclusivè*; that those, and all those  
that have constant activities, (though differing for the akitudes and  
degrees) may be certain of the Spirit, as those that have Trade winds  
from Port to Port may be sure they sail by the wind; or as those that  
have the Organ, *medium*, and object rightly disposed, may be sure they  
see. *Bellarminè* tells a story of an old man, that alwaies arose from duty  
with these words, \* *Be you shut, O my eyes, be shut, for I shall never behold*  
*my fairer Object than Gods face, which I have now beheld.* But not  
a negative sign *exclusivè*, as if those (that repent of sin, meditate on the  
Promises, pout out Prayers, walk with God, wait on Ordinances) who  
have it not, were cast awaies. I am confident many that lye wind-  
bound in the harbour shall in due time get to the Haven.

3. There are four things belong to a Christian: 1. A habit. 2. An

Act.

*Per nomea li-*  
*bertatem, non*  
*tantum intelli-*  
*go a peccati &*  
*carnis servitutē*  
*manumissionem.*

*Sed etiam fidu-*  
*ciam quam con-*  
*cipimus ex a-*  
*doptionis nostra*  
*testimonio; con-*  
*venit cum Rom.*  
*8. 15. Calvin in*  
*2 Cor. 3. 7.*

*claudimini ocu-*  
*li mei, claudimi-*  
*ni: nihil enim*  
*pulchrius jam*  
*videbis.*

Act. 3, Degrees of that Act. 4. Sense of all these. He may have the three first, and yet want the sense of them. A ship may sail, and yet the Mariner not sensible of it.

4. There is no Rule but hath some Exception, no Experience in one Believers heart but a contrary Experience may be found in anothers. Various are the workings of Gods Spirit in the heart, he blows when, where, how he pleases, *Joh. 3.8.* He is called *seven spirits*, *Rev. 1.4.* because of his various influences. He doth, *ἐν τῷ πνεύματι*, blow in a duty, if the ship be ready, but to shew he is *agens liberrimum*, he will sometime suspend his Act, and leave the common Road. To conclude this, take this counsel, *Stay thy self upon thy God*, *Isa. 50. 10.* Remembering he will send forth judgment unto victory, *Mat. 12. 20.* And take this for a Cordial, which is a spiritual Riddle, *It is a comfort to have no comfort*; The desires of some are as acceptable to God, as the deeds of others.

5. When we are enlarged, and yet we are not elated; high in Gods Spirit, low in our own spirit. True Christians are like Canes, the fuller they are of Sugar, the lower they bend. *Quanto sublimior, tanto submitior*; The loftier, the lowlier. Every true Saints Motto: True activity is not Leaven to puff us up, but Lead to pull us down. What *Bede* wished some to observe of *Austine* the Monk, sent over a Legate from the Pope to his Brethren the Prelates and Bishops of England, I may advice you to observe, that if he carried himself humbly he came from the Lord; high in duty, and humble after duty comes from the Lord. When *David* and his people had been on the Mount in their offerings to the building of the Temple, see what a low Valley they are in the opinion of themselves, *1 Chron. 29. 14.* *Who am I, and what is my people, that we should be able to offer so willingly after this sort?* — For all things come of thee, and of thine own have we given thee. Here is no haughty Pharisee, *who but I?* But an humble Publican, *Who am I?*

6. When activity in duty is expressed in activity in doing; when active Prayers are turned into active Practises. The Emperour *Sigismund* having made fair Promises in a sore fit of sickness of amendment of life, asked *Theodoricus*, Archbishop of *Collen*, how he might know, whether his repentance were sincere: Who replied, If you are as careful to perform in your health, as you are forward to promise in your sickness. *1 Pet. 2. 2.* *As new-born babes desire the sincere milk of the Word, that you may grow thereby.* When our being high in duty makes us grow high in grace and knowledge, *2 Pet. 3. 18.* Even as Cedars of *Lebanon*, untill (*caput inter nubila*) we lodge our heads in heaven, *2 Pet.*

1. 10, 11.

Eni. Syl. li. 2.  
Com,  
Promptiores  
sunt homines  
promittendo  
quam exequin-  
do, Dion. 1. 38.



1.10, 11. We may be sure it is from the Spirit when enlargement in duty, lies on us an engagement to duty.

7. When we give God the glory of all our Actions and activities, if it be returned to his praise, it was received from his Spirit. When Rivers return to the Sea, it argues they from thence proceeded, *Eccles. 1.7.* When David and his people had shewed their activity in their Present towards the erecting of the Temple, they shut up all with a most gracious and grateful Doxology, *1 Chron. 29.13.* Now therefore our God, we thank thee, and praise thy glorious name, *Psal. 115.1.* Not unto us, O Lord, not unto us but unto thy name give the glory. He doubles non nobis, to lay down man, to lift up God. When we unfeignedly give God the glory, God hath undoubtedly given us the grace.

8. When we have the Testimony of the Spirit witnessing with our spirit, that this activity is from himself. *Gal. 4.6.* God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. When we are so enlarged in a duty that we do cry, Abba, Father, this the spirit witnesses is his work. The Spirit doth not witness by a clear and distinct, either outward or inward voice, *totidem verbis*, this I have wrought in thee; thus to affirm, would be a Quakers fancy, or rather folly: But the Spirit doth sweetly and secretly suggest to us by having wrought those filial affections, and child-like dispositions of Love, Joy, Peace, Hope, Fear, Grief, Confidence, &c. in the heart, and by enabling us to act these gracious dispositions, as need shall require. This is the Spirit *συμμαρτυρῶν*, witnessing with our spirits, thus fitted and filled with peace, and purity, with melting and mourning; the Spirit doth by his impress and impulse ratifie and seal the witness of our own Spirit to make it authentick, *Rom. 8.15, 16.* You have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirits; So that having two witnesses it may be established.

1. The witness of conscience, which is *militester*, *2 Cor. 1.12.* But our rejoicing is this, the testimony of our conscience.

2. The witness of the Spirit, which is more than ten thousand Witnesses, because he is an infallible Witness, that cannot erre, therefore call'd the Spirit of Truth, *1 Joh. 5.6.* Now these two putting their hands to the testimonial of our activity, breed and beget that *πιστις καὶ ἀγάπη τῶν θεῶν*, *1 Joh. 3.20.* That Confidence in God, and Evidence to God, as *A Lapide* interprets the word. Now as those two Witnesses testimony in prophecyng against Idolatrous and Superstitious Worship was sufficient to evidence all their actions were from the spirit.

spirit of Antichrist, *Rev. 17. 3.* So these two Witnesses testifying to our souls that these activities are legitimate and laudable, are sufficient assurance that they came from the Spirit of Jesus Christ.

Use 1.

Makes an Apology for those precious souls, whose wings are so besmeared with the bird-lime of Sloth, that they are forced to put up their humble Bills to Ministers and Congregations to beg of God in their behalf spiritual quicknings; that so their hearts being enlarged by the breathings of the Spirit, they may bowzingly sail in the waies, and through the waves of Gods Commandments.

Use 2.

Is an Advocate to plead Justification to the Action in the behalf of those, who as they make it a Case of Conscience, so they make Conscience of the Case to bring their Activities to the Touchstone, and to the Tryal. They know all is not Gold that glisters, and they would not (in a thing of that eternal concernment) be deceived with Alchimy instead of Gold, with bleary-eyed *Leah* instead of beautiful *Rachel*, with a Cloud instead of *Juno*, with a Pebble instead of a Pearl; and therefore they are industrious and illustrious to try, whether their Activity in duty be from the Spirit, by those spirits that are ingredients into their Activity.

Wherein



# Wherein are we endangered by things lawfull?

LUKE 17. 27, 28.

*They did eat, they drank, they married, &c.*

**H**ere is set down what the generality of people were doing in the world, they were brutish in the daies of *Noah* before the flood came and drowned them; and in the daies of *Lot* before the fire came down from Heaven and destroyed them. In *Matthew* c. 24. 38. it is expressed by participles, *they were eating, &c. τρώοντες, &c.* this shews the vigour and activity of their spirits spent on those things in which they were engaged, and the word *τρώοντες*, *proprie de brutis dici volunt Grammatici, ut etiam videatur magna esse huius verbi emphasis, quo significatur homines brutorum instar fori ventri deditos.* Beza. This word signifieth a kind of brutish feeding themselves without fear, as it is *Iude* 12. but here in the Text the words runne ἦσαν ἐμὲν τρώοντες, &c. they are expressed by an *αὐτοὶ* without a copulative. *Camerarius* observes, *haec ita αὐτοὶ, petita magis notant & arguunt hominum temporis illius securitatem:* so that the vehemency, and eagerness, and intention of their spirits in the things they were employed in is hereby noted: They were very busie, their hearts, and heads, and hands, all taken up in eating, drinking, buying, selling, &c. the actions named, and the comforts which they were injoying, those naturall and civil employments in which they were engaged, all good and lawfull in themselves, but they were not well employed in them, the use of those things was lawfull, but they did sinfully use them: for there is in all these actions a narrow way and a broad way, *Matth* 21. 13, 14. the narrow way which is bounded and limited, and under a rule as to the

end, 1 Cor. 10. 31. viz. the glory of God, and also to the circumstances, this there be but few that find it: But the broad way, which is without bounds and limits, this is the common road which most walk in. Thus farre, but no further, saith God; the will of God is the boundary of the narrow way; but lust knoweth no bounds, and will not be prescribed to.

The very Heathens looked at their common actions as under bounds; they had their *Αντιεπιμειν, sustine & abstine, ευνουχισμὸς & ἀνδρῆσις*. Gelli. Noctes, *Act* 1. 7. c. 19. *Anton. Pig.* l. 4. §. 3. but the difficulty lies in observing the just limits in the use of lawfull things; and therefore one said well, *Licetis perimus omnes, &c.* ruin usually ariseth from the use of lawfull things, there being most danger where it is least suspected. In all our comforts there is a forbidden fruit, which seemeth fair, and tasteth sweet, but which must not be touched.

The Observations may be these:

1. That all our actions naturall, in eating, &c. and civill, in buying and selling, &c. come under a rule. This is implied, else the Lord would not have brought those great judgments on them, barely for their eating, &c. had they not in those employments transgressed a rule.

2. Such are usually the miscarriages of men in the use of lawfull things, that they are the procuring causes of the most dreadfull judgments. For we see that the Lord makes mention of these very things lawfull in themselves, as the causes of the flood on the world, and fire on Sodom.

3. The Lord puts great weight and presse on those very things which we take but little or no notice of. The old world and Sodom, little thought they should come to so severe a reckoning for their eating and drinking, &c.

To bring things to an issue as to the case concerning our danger of sin and miscarriage in lawfull things; I shall 1. inquire *When lawfull things become sin to us.* 2. *How we may judge of our hearts and selves, and discern their miscarriage and sin in the pursuing, enjoyment and use of lawfull things?* 3. *What are the sins that attend the immoderate and inordinate use of lawfull things?*

As to the first I answer, *When lawfull comforts which are given us for helps, become hinderances in our way to Heaven, then they become sin to us.* When we by our abusive cleaving to the creature, by our inordinate affection to it, by our exorbitant disorderly pursuing of it, doe abuse our helps, they become hinderances to us, and as it was said of Gideons Ephod, *Judg.* 8. 27. He made an Ephod, which when

when it became an Idol, became a snare. When lawfull comforts are immoderately and passionately desired, pursued, enjoyed, then they become an Idol and a beloved, or at least they become beloved so far as to carry it from Christ, from duty: Now when any thing becomes an Idol in the heart, so as that the soul begins to bow before it and yield obedience to it, then it becomes an Idol, and what is an Idol in the heart, is a stumbling block of iniquity in our life, *Ezek. 14. 4.* it is, a stumbling block, an hinderance in our way: such Idols in the heart, usually prove great offences, and both σκάνδαλον & πειρασμός, stumbling blocks and occasions of falling; the first signifies a stumbling block to keep one off from duty; such an offence Peter was to Christ, *Matth. 16. 23.* He would have hindered him in that great work which He had to do. The second signifies a galltrapp which will vex and trouble one in duty: so that when our comforts become Idols, images of jealousie in our hearts, then they are stumbling blocks, and so obstacles in our way to Heaven.

Again, when our lawfull comforts by our dotage become beloveds, or greatly, passionately beloved, then they become hinderances, when your hearts inflame themselves with your comforts, as the Lord speaks of them *Isa. 57. 5. They inflamed themselves with their Idols;* when the heart doth inordinately love creature comforts, they are then turned into lusts, so that of lawfull comforts they are made unlawfull lusts, *1 Joh 2. 15, 16.* the things of the world, or the profits, pleasures, honours which usually mens hearts and thoughts are taken up withall, are good and lawfull things in themselves, but being abused, they are called, *the lusts of the flesh, the lust of the eye, &c.* The Holy Ghost puts the lust that is within us, to expresse the profits, pleasures and honours of the world which are without us. So that the good things of this life, by our inordinate love to them being abused, the very nature and property of the things are altered, for instead of proving good helps to us when lawfully loved and used, become lusts that hinder us, for they fight against our souls, *2 Pet. 2. 11.* and members of the old man, and weapons in his hand to fight against God; they become one with old Adam in us, and therefore *Col. 3. 5.* we are bid to mortifie our earthly members; he doth not say, mortifie your lusts, but members, they being all one, and make up together a body of sin, one old man, as it is called *Eph. 4. 22.* Now it is certain that the old man in us, the body of sin, is an enemy and a hinderance to us in our way to Heaven.

In this case those foul sins of Idolatry and adultery are committed



with the creature, in both which sins the heart is stolen away from God, drawn away from the proper object. The Apostle useth that expression *1am* 1.14. *unto the end of the law*, drawn away by lust, or some object, in an unlawfull conjunction with the heart, then the heart comes to be glued to it, as God speaks, *Hos* 4.17. They are joyned to Idols, fixed to them, so that as in Idolatry the heart is joyned to and fixed to the Idol, so as that it will not easily part with it, as it is *Jer* 2.10. Has a nation changed its God, *q.d.* no they are fixed to their Gods and they will not change them. So it is in the sin of adultery, the heart is stolen from the proper object, as it is *Hos* 4.11. Speaking of wine and women, it is said *they steal away the heart*, and it is glued to that which it goes a whoring after, so that it will not be taken off from it, *Prov* 2.9. When the creature becomes an Idol in the heart, then there is idolatry committed; and when it is a beloved, there is adultery committed, the hope, and trust, and confidence of the soul is gone, the love and care, the joy and delight of the soul is gone, and the soul with every creature that it thus enjoyes powreth out her fornications, as the Lord spake of them *Ezek* 16.33. and as they *Isa* 23.17. are said to commit fornication with all Kingdoms, so a heart which inordinately loveth and doteh on, and is glued to creature comforts, commits fornication and abomination with them.

2. The second Inquiry was, *How we may judge of our hearts, and know when they miscarry and offind in the pursuing, use and enjoyment of lawfull things?*

1. When our desire of, and our endeavours after worldly things grow strong and vehement, and very eager and impatient; as *Rachel* said, *Give me children or else I die*, *Gen* 30.1. When we begin to say, I must have such an accommodation whatever it cost me, I must have such a comfort or I am undone: such a pursuit after worldly comforts, argues a heart very carnall; and he that miscarryes so much in seeking after the things of this world, will not mend the matter much when he comes to enjoy them: when the heart groweth sick after worldly things in the desire of them, usually it surfeteth when it gaineth it: as *Amnon* was sick for his sister, *2 Sam* 13.1, 2. he had a surfer after: and as *Ahab*, *1 King* 21.4. he was sick with impatient earnest longing for *Naboths* vineyard. When your heart is very impatient till you doe obtain your desires, you are never well with that thing which you do so obtain: When the affections grow strong and warm, that you can indure no opposition or contradiction in the pursuance

france of your desires, but you can bear any trouble or hardship that you may obtain the things desired, as we see in *Shechem*, Gen. 34. who could endure circumcision that he might have *Dinah*; and in *Jacob*, who did indure very much that he might have *Rachel*, Gen. 29. 18. then there is a match towards, then in such a case when it is gained, the heart becomes glued to it, and commits fornication with it, and cannot indure to be touched or thwarted in the fruition of it, as *Demetrius* and the Silver-smiths, when they found their *Diana* began to be touched by *Pauls* doctrine, *Acts* 19. 24, 25, &c. they made an uproar, they would not endure that. When ye look on any thing with a greedy and impatient, longing, lusting eye, that, if you do obtain it (if God doth not otherwise order it) will prove a snare to you, as the Psalmist speaks, *Psal.* 69. 22. an Idol, an image of jealousy, a curse and a crosse.

2. When you have raised expectations and hopes of great contentment and satisfaction from your comforts: when you promise to your selves greater matters from the creature than it can yeeld, then you miscarry when you look on the creature through the multiplying glasse of your affections and lusts, and see them as they are so represented bigger and better than they are, and from thence you have high valuation of them, and raised expectations also of great things from them: when we fancie an excellency in the creature that is not, we fancy a fullness in an empty thing, a satisfaction in an insufficient, unsatisfying comfort, we fancie a stability in a vain, fleeting, vanishing thing: when we fancie a fountain excellency in a broken cistern, as they did *Jer.* 2. 13. then upon this the heart is raised to great expectations of pleasure, profit, &c. then the heart shamefully miscarries, and as it is said *Rev.* 13. 3, 4. there is a strange beast that turned the eyes of all the world after it; they looked with an eye of great expectation from this beast, and then they wondred and adored also; so that they looked with an eye of admiration and adoration too.

3. When the obedience and willing submission of the soul is brought off to any worldly comfort, and the soul stoops to its scepter, and the faculties like the Centurions servants doe as they are bid, such comforts which are slavishly obeyed are sionefully enjoyed. When we are afraid to displease them the fear is at command, when we are carefull to please such a lust, then the care is under subjection, when we are troubled if crossed, then our sorrow is at command; if rejoiced when that is gratified, then the love and delight of the soul

are at command. *And his servants ye are to whom ye obey*, Rom. 6. 16. When the soul is even as the servant that looks to the hand of the Master with an obediential eye, Ps. 123. 2. expecting a command, and ready to yeeld obedience, such a comfort is a sin and a curse to you. Christ calls to us to deny our selves, *Matth. 16. 24*. Profit, pleasures, carnall advantages say, rather deny Christs command: Who is obeyed? Christ saith *mortifie your lusts*; lust saith gratifie us, consider who is obeyed? If family duties, and personall private duties; if praying, holy meditation, secret close communion with God be neglected, because multitude of worldly businesse and full and great Trade in the world commands you another way, and requires the love, and zeal, and strength, and care of the heart to another attendance, then you are under another Sovereign than Christ. The obedience of the heart is carried to another Law, *other Lords rule over you*. Now the soul that is under the command of the creature, as I have shewed, that comfort becomes a sin which usurps the throne of the heart.

4. When the soul groweth very tender and compassionate towards such a comfort, and begins to spare that above other things, then that becomes a lust, and lust is very tender and delicate, and must be tenderly used: right eyes are very tender; the least touch fetcheth teares; when thou canst not endure that either the Word of God, or the Rod of God should come too near, or so much as touch upon such a carnall contentment, such a comfort, such a Husband, such a Wife or Child, thou canst not indure that the Lord should smite thee in any of these: but thou cryest out, *Oh spare this*; as David concerning his *Abstem*, 2 Sam. 18. 4, 5. *Oh tender the young man, pray deal gently with him*; and as old Jacob with his *Benjamin*, *He could more easily spare his other children than him, he looked with a very tender compassionate eye on him*. Whatever thou dost enjoy with such a tender bleeding heart and eye, it hath ravished thy heart very far, and it is become thy Idol, and beloved very far, and thy sin.

5. When the care, anxiety, and solicitude of the soul runs out after the comforts of this life, saying, what shall I eat, what shall I drink, how shall I live and maintain my Wife and Children, what shall I do to get, to keep such or such a thing? when the thoughts of the heart are taken up for protection, for provision, to get and hold the things of this life; such comforts as are so gotten, and so enjoyed, they are sinfully obtained and maintained, and this our

Lord

Lord Christ doth clear to us, *Matth. 6. 23, 26.* And he warns his Disciples in a speciall manner against all such cares, *Luke 21. 34.*

6. That comfort which thou art not dead unto; neither is that dead to thee; thou wilt hardly enjoy with safety to thy self, or thou wilt part withall but upon severe terms.

7. If when God by his providence calls for such or such a comfort, Husband, Wife, Child, yet thou canst not, you will not resign and give up that comfort at Gods call; but thou growest impatient and fullen, when he doth but attempt to bereave thee of it: God may perhaps let thee have thy lust, as he dealt with the *Israelites*, *Psal. 78. 18, 30.* but thou shalt have that comfort without any comfort, it may be with a curse.

When we cannot bear the thoughts of either absence or loss of such or such things, cannot endure the thought of parting: it is like the tearing off a limb from the body, when God takes away such a Husband, or Wife, or Child, or Estate, &c. it argues that they were greatly abused while we had them. If there were an indifference of spirit in us, as the Apostle speaks, *1 Cor. 7. 29, 30, &c.* That they that were married, were as if they were not married, &c. they would part upon easier terms by far. When the life is bound up in a comfort, it is death to part, *Gen 44. 22, 30.* as it was with *Jacob* to his *Benjamin*. When the creature hath got too great an interest in thee, that thou canst by no means bring thy heart to think of leaving it, or its leaving thee, though God seems to call for it, the heart begins secretly to rise up against God, and to murmur and quarrell at providence, this argueth a very carnall heart. If the heart did hang loose from these things, thou mightest enjoy them with more comfort, and part with them with more ease.

7. If after God hath been weaning us in a more speciall manner by his Word and Rod, and taking off our hearts from our worldly comforts, yet the strong bent of the soul is towards them; it argues much carnall love to them, that we are not crucified to those comforts.

When the soul hath its secret sinfull converse and fellowship with a creature-comfort, against its own conviction to the contrary; it may be thou hast repented, or at least hast seemed to repent of such a way and course, yet for all this, thy heart continually hangs that way: and as it is *Prov. 9. 17.* Her *stolen waters are sweet, and bread eaten in secret is pleasant*, when a stole glance of the eye, a stolen kiss

from

from a lustfull object is not pleasant to the soul, there is much of a meretricious carriage in that heart, it is so farre sinfully injoyed.

When the heart hankers much after such a thing, it is stolne away, *Hos. 4. 11.* when it hangs after it, as it is *Jer. 22. 17.* Their hearts went after their covetousnesse: when the heart hath its secret hauntes and postern doores to get out to such or such an object, and that object hath its secret passage to the soul. There be some secret correspondencies betwixt the heart and the object, when the lustfull object hath its welcome, it no sooner knocks but it is admitted; when it hath a free passage into the heart, and the heart hangs after it, say, perhaps admit it when it is in duty, if it comes even when we are with God in prayer and is admitted, it argues a sinfull whorish familiarity,

8. If after solemn and frequent warnings, invitations and earnest beseechings, perhaps corrections too, God calls thee to a more strict and close walking with him in a severer way of self-deniall, in a more free and full enjoyment of himself; If God would sequester thee from thy Oxen, farm, married wife, that he might have thee more alone from the crowd, and dust, and tumult of the world, if yet after all this, thou then settest thy wits on work to frame excuses: If Christ speak to thee as he did to his Spouse, *Cant. 7. 11. Come let us go and lodge in the villages;* Come let us goe out of the City crowd and multiplicity of worldly businesses, and let us retire alone that we may more fully enjoy one another. If he saith to thee as *ver. 12.* he speaks to his Spouse, *Let us get up early to the vineyard, &c.* and calls thee off to a more early, earnest, diligent attendance on him, and thou doest as the Spouse *Cant. 5. 2, 3.* makest lazy excuses for thy easie gainfull trade and way of life thou ledest; if so it be with thee, thou keepest thy comforts upon sinfull termes.

When the Arguments, and pleas, and excuses, and pretexts are for lust, when denials, equivocations, and thy reason are all at work for lust. When God calls to self-deniall in some creature comfort, and then the heart formes excuses for the enjoyment of it, as they in the Gospell, they all began to make excuses, when they were call'd to the Wedding Supper, their lawfull comforts became a snare and sinne to them, *Luke 14. 16, 17.* If thy heart in such a case studies colours to adorn or set it out, or set it off, or covers to protect it, then it is sinfull, the heart miscarries in the injoyment of its comforts, when it studies how to hide it self in the injoyment of it as much as may be, even from the eye of God.

The



The third thing propounded was, *What are the sins that attend the immoderate sinfull use or abuse of lawfull comforts?*

3.

I will confine my self to the sins in the Text: The first sin in their eating and drinking, &c. was sensuality, and that is expressed by the word *provolis*, which as I have shewed, is properly applied to bruits, an eating after a bruitish manner, and by the *aviditas*, which notes the vehemency and intention of their spirits, laid out in their sensuall enjoyments, men are apt (especially in abundance) to grow sensuall and bruitish, to use their comforts without fear, to indulge themselves very farre, and so say to themselves as the Rich Glutton, *Soul take thine ease, eat, drink and be merry*, Luk. 12. 19. a sensuall bruitish speech, fitter for a swine than a man; abundance of the things of this life hath a strange vertue to corrupt a man into a bruit. *Deut. 32. 15. Jeshurun waxed fat and kicked.* How is he degenerated to a fat Heifer or Horse, that kicks and winseth? The Lord complains *Jer. 5. 7, 8.* that *when he fed them to the full they committed adultery*, &c. and were like *fed Horses* bruitish and sensuall: such as gratifie their lusts in eating, &c. are strong Bulls of *Balsam*. *Psal. 22. 12.* the Psalmist sayes, he was compassed about with them who were like Bulls in a fat pasture, well fed and strong, and ready to gore and push: the great, and rich, and potent ones, are compared to these bruits: We are very apt in the midst of comforts to grow sensuall, and before we are aware, as *Noah* and *Lot* who both were overtaken: Our Lord Christ *Luk. 11. 34.* exhorts his Disciples against these, and bids them to beware, the word notes a very diligent and intent study and intention of mind to what he said, least their heart should be overcharged; it seems strange that he should give the Disciples an exhortation against sensuality and bruitish sins, but that he knew their natures, and though they were most temperate persons, yet he bids them *beware of surfeiting*, knowing that if the best did not watch, they might be overtaken with sensuality.

2. Pride, ease and idlenesse usually go together, the immoderate or inordinate use of the creature, this was it which God warned his people of *Deut. 8. 11, 12, 14.* *take heed when thou art full, &c. lest thy heart be lifted up.* So *Psal. 123. 4.* there 'tis said, *his soul was filled with the scorning of those that are at ease, and with the contempt of the proud:* they are put together. When we fall to eating and drinking, the next thing is to take our ease, *Luk. 12. 19.*

So the Lord speaks *Hos. 13. 6.* *According to their pastures so were they filled, and their heart was exalted, and they have forgotten me.*

B b b b

Ease

Base and idlenesse attend sensuality, these gratifie a brutish disposition very much, fullnesse of bread and abundance of idlenesse were *Sodoms* sins, *Ezek. 16. 49.* And the rich glutton sang a Requiem to his soul, usually when men abound in outward comforts they are most apt to growlethargick and slothfull, or at least they will not take much pains, it may be they will be doing something but they will not be at much pains especially as to their souls, *Hos. 10. 11. Ephraim is a Heifer that loveth to tread out the Corn,* &c. but not to plow, becauses not for that, they were wont to use Beasts in treading their Corn instead of threshing of it, now it was Gods command that the Oxe that trod out the Corn should not be muzzled but that he might eat as he did work.

Then here is *Ephraim* at a good lazy work that hath meat in the mouth of it, wages for work, and present pay, here is Corn, he abounds in outward things; and though he treads out the Corn, he will not plow, that is too hard labour, he will not go abroad in the wet and cold, and seems to have reference to those of the Tribes that would not go to *Jerusalem* to worship, they would not take so much pains: *Ephraim* considers his ease, he loves no hard work, *Ephraim* did abound and grew rich, *Hos. 12. 7, 8.* He drave a great trade in the world and took pains, but yet it was in a way that might gratifie his lust and carry on his gain, but what saith God to this temper, see *Hos. 10. 11.* The Lord saith he will pass upon his fair neck, I'll make *Ephraim* to ride: He had a fair and a beautiful neck, he led such a life, that though he trod out the Corn he lived in plenty, ease, and idleness, no yoke came on his neck, he would not abide a yoke to be put on, but by his lazy life and good trade he had a beautifull neck, he became tender and delicate: but I'll pass over his fair neck (as some take it) I'll cause a heavy yoke to come over his neck, and will make him work and set him to hard labour, I'll make him a drudge, I'll make him ride, some take it for their speedy captivity that shall tame him, by his plenty and ease he is grown so lusty, like a restive Jade, I'll ride him, I'll set some on his back shall ride him off his legs, and *Vers. 12. Jacob shall break the clods*, the ten Tribes, this is a base druddging work to break the clods, but this servile work shall be his. We see in *Lao-dicea* their plenty and idlenesse (*Rev. 16. 17.*) went together, and they were to be spewed out.

3. Then there is security follows this eating, &c. and usually where there is abundance of these, and that men are much taken up with

with these, there is a secure sleepy forgetfull spirit goes with them: and doubtlesse this was the sin of the old world; that though *Noah* was a Preacher of righteousness, and his making the Ark was a publike alarm to the world, yet they went on in their way, eating and drinking, &c. very securely, promising to themselves peace and safety: Such as are filled with what they eat and drink, are apt to drop asleep, and then they are secure, they apprehend themselves safe from danger; they are compared to a drunken man, that doth not know in what condition he is, in *2 Tim. 2. 6.* *drachmorum*, the word is to return to ones self after drunkenness, that they may awaken: for it signifies one that is secure, and so goes on in his way, when he returns and recovers himself, he is as a man that was drunk, and awakes and returns to himself: whence it is that God did so often caution his people against a secure sleepy forgetfull frame of spirit: and when the Lord was to bring the children of *Israel* into *Canaan*, he still bids them they should not forget him, *Deut. 6. 8. v. 14.* but this sin he complains of in them, *Hos. 2. 13.* When *David* was in the midst of his comforts he grew secure, *Psal. 30. 6.* We find some brought in *Isa. 28. 15.* speaking in their thoughts that they had made a covenant with death and hell, &c. they in their secure thoughts apprehended themselves free from danger, such thoughts ever carry impenitency and hardness of heart with them, *Zeph. 1. 12.* *Jer. 48. 11.* when they are settled on their lees, they never consider or say *what have I done?* *Jer. 8. 6.* Incogitancy and security go together, a secure person never considers his own estate, danger nor duty: When once a man growes sleepy, promising to himself freedom from danger and good dayes, then he falls into some sin or other, or some evil falls upon him. *Mat. 24. 48, 50.* The evil servant said his Master delayed his coming, and *Vers. 49.* He began to beat his fellow-servant. 1. He is secure, he promiseth to himself safety, his Master delays, &c. 2. He falls to beat his fellow-servant: Or else they fall into some sin, *Matth. 25. 5, 8.* while they slept their Lamps went out, or some evill befalls them, *Lam. 1. 9.* *Sudden destruction*, *1 Thes. 5. 3.* when men grow secure as to their state, and of a supine sleepy careless spirit, such are ever in a most unsafe, sinfull condition nigh to cursing, and on the very brink of ruine and utter destruction.

# How must we make Religion our businessse?

LUKE 2. 49.

*Wist ye not that I must be about my Fathers businessse.*



Hese are the words of our Lord Jesus whose lips dropped as an honycomb; the occasion was this; Christ having the spirit of wisdom and sanctity powred on him without measure, being but twelve years old; goes to the Temple, and fell a disputing with the Doctors, ver. 46. where should Learning blossom but upon that Tree which did bear severall sorts of fruit? Who could better interpret secrets, than he who lay in his Fathers bosom? all that heard him were astonished at his understanding, ver. 47. in the greek it is *ἐθαύμαζον*, they were out of themselves with admiration: well might they admire, that he who never had been at the University should be able to silence the great Rabbies; Joh. 7. 15. How knoweth this man letters having never learned? while they were wondering, his Mother (who was now come to seek him,) propounds this Question, *Sen why hast thou thus dealt with us?* ver. 48. that is, why hast thou put us to all this labour in seeking thee? in the words of the Text Christ makes a rationall and religious reply, *Wist ye not that I must be about my Fathers businessse?* in the greek it is *ἐν τοῖς ὑμῶν πατρὶς μου*, in the things of my Father. As if Christ had said, I must be doing the work which my Father in Heaven hath set me about, for this received I my mission and unction, that I might doe the will of him that sent me; what am I in the world for but to promote his glory, propagate his truth, and be as a load-Star to draw souls to Heaven? *Wist ye not that I must be about my Fathers businessse.*

Col. 2. 9.

*Usque ad stuporem percussit.*  
Budzeus.

*Minime ob-  
jugans, sed  
rem fidenter &  
modeste que-  
rens.* Brugen-  
fr.

Joh. 9. 4.

From

From this example of our blessed Saviour in making his Fathers work *his businesse*, we learn this great Truth,

*That is the duty of every Christian to make Religion his businesse.* Doctr.

Religion is not a *μετρητον* or thing by the bye, proper only for spare hours, but it must be the grand businesse of our lives; Saint Paul made it so, his great care was to *know* Christ, and to be found in Christ, *Phil.* 3. 9, 10. how abundantly did he lay out himself for God, *1 Cor.* 15. 10. *μετιστατευ εκομισαυ*, I laboured more abundantly than they all, &c. Saint Paul moved heavenward, not slowly as the Sun on the Diall, but as the Sun in its hemisphere with a winged swiftnes; he made Religion his businesse.

For the illustrating and unfolding of this, there are three Questions to be resolved,

1. What is meant by Religion.
2. Why we must make Religion our businesse.
3. What it is to make Religion our businesse.

1. What is meant by Religion? I answer, the Latin word *religio* *Quest. 1.*  
*quasi religatio*, it signifies a *knitting together*; sin hath loosned *Lactantius, l. 4.*  
us from God, but when Religion comes into the heart, it doth *div. instit.*  
*ligare*, fasten the heart to God again; as the members are knit to the head by severall nerves and ligaments: Religion is the spirituall sinew and ligament that knits us to God. The Greek word for Religion *εὐσέβεια* \*, signifies a *right worshipping*. This is Religion, when  
we not only worship the true God, but in that manner which he  
hath prescribed; by a right rule, from a right principle, to a  
right end. \* *Ab eo, & οὐ  
Βωτας.*

2. The second Question is, Why we must make Religion our *Quest. 2.*  
businesse? I answer, Because Religion is a matter of the highest nature; while we are serving God we are doing Angels work: the businesse of Religion doth infinitely out-balance all things besides; pleasure, profit, honour, (the Trinity which the world adores) are all of an inferior alloy, and must give way to Religion. The fear of God is said to be *the whole duty of man*, *Eccles.* 12. 13. or as it is in the Hebrew *כל הדרך* *the whole of man*: other things may delight, Religion doth satiate; other things may make us wise to *admiration*, Religion makes us *wise to salvation*, *2 Tim.* 3. 15.

3. The third Question is, What it is to make Religion our businesse? I answer: It consists principally in these seaven things: *Quest. 3.*

1. We make Religion our businesse, when we wholly devote our selves to Religion: *Psal.* 119. 38. \* *Stablish thy word unto thy servants.*



Who is devoted to thy fear; as a Schollar who devotes himself to his studies, makes Learning his businesse: a godly man may sometimes run himself through precipitancy, and incogitancy upon that which is evil; there is no man so bad but he may doe some good actions, and theres no man so good but he may doe some bad actions; but the course and tenour of a godly mans life is religious; when he doth deviate to sinne, yet he doth devote himself to God. 'Tis with a Christian as it is with a company of mariners at sea, they are bound for such a coast, now while they are sailing they may meet with such a crosse wind as may turn them back and drive them a quite contrary way, but as soon as the storm is over, and the sea calm, they recover themselves again, and get into the right way where they sayled before; so it is with a Christian, Heaven is the haven he is bound for, the Scripture is the compasse he sayls by, yet a contrary wind of temptation blowing, he may be driven back into a sinfull action, but he recovers himself again by repentance, and sayls on constantly to the heavenly Port. This is to make Religion our busines, when notwithstanding some excursions through humane frailty, we are devoted to Gods fear, and dedicate our selves to God.

2.

Si Christus pro  
re de celesti  
sede descendit,  
tu propter ip-  
sum fuge ter-  
rena. Aug.

2. We make Religion our businesse, when we intend the busines of Religion chiefly; it doth *principatum obinere*; Matth. 6. 33. Seek ye first the Kingdom of God. First in time, before all things, and first, in affection, above all things. We must give Religion the precedency, making all other things either *subservient*, or *subordinate* to it. We are to provide for our families, but chiefly for our souls: this is to make Religion our businesse. Jacob put the cattell before, and made his wives and children lag after, Gen. 32. 16. 'Tis unworthy to make Religion come behind in the rear, it must lead the van, and all other things must stoop and vail to it: he never had Religion in his heart, who saith to any worldly thing, *in the throne thou shalt be greater*.

3.

ἡ δὲ οὐρανὸν  
ἐξῆλθεν, ὡς αὐ-  
τὸς γὰρ ὁ ὁρῶν  
ἡμῶν τὸ  
θεῶν, Theoph.

3. We make Religion our businesse, when our thoughts are most busied about Religion: while others are thinking how they shall do to get a living, our thoughts are, how we shall do to be saved. David did muse upon God, Psal. 139. 3. While I was musing the fire burned. Thoughts are as passengers in the soul, when we travell every day to the City of God, and are contemplating glory and eternity, this is to make Religion our businesse. Theophylact calls holy contemplation, the gate and portall by which we enter into Heaven; a Christian

lian by divine soliloquies, and ejaculations, is in Heaven before his time; he is wrapd up into Paradise, his thoughts are all packd up and gone.

4. We make Religion our businesse, when our main end, and scope is to serve God: he is said to make the world his businesse, whose great design is to get the world. *St Pauls* ultimate end was, that Christ might be *magnified*, and the Church *edified*: our aimes must be good as well as our actions. Many make use of Religion for sinister ends, like the Eagle while she flies aloft her eye is upon her prey: Hypocrites serve God *propter aliud*; they love the Temple for the gold, they court the Gospell, not for its beauty, but for its Jewels: these do not make Religion their businesse, but a politick trick, and artifice to get money: but then we make Religion our businesse, when the glory of God is mainly in our eye, and the very purport and intent of our life is, *to live to him who hath died for us*, 2 Cor. 5. 15. God is the center, and all the lines of our actions must be drawn to this center.

Phil. 1. 20.  
2 Cor. 12. 19.

Mat. 23. 17.

μὴ δὲ οὐρανὸν  
καὶ τὰ κτήνη  
ἐν τῷ οὐρανῷ  
Διδ. Chrys.

5. We make Religion our businesse, when we do trade with God every day. Phil. 3. 20. *Our conversation is in Heaven*. The greek word for conversation *μετένομα*, signifies commerce and traffique: our merchandize is in Heaven: a man may live in one place, and drive his trade in another: a Saint though he lives in the world, yet he trades above the Moon, he is a merchant for the Pearl of price. This is to make Religion our businesse, when we keep an holy intercourse with God, theres a trade driven between us and Heaven, 1 Joh. 1. 3. *Our fellowship is with the Father and with his Sonne Jesus*, God comes down to us upon the wing of his Spirit, and we go up to him upon the wing of prayer.

5.

Ut munifices  
celorum nos ge-  
rimus.

6. We make Religion our businesse, when we redeem time from secular things for the service of God: a good Christian is the greatest monopolizer, he doth hoard up all the time he can for Religion, Psal. 119. 62. *at midnight will I rise and praise thee*. Those are the best hours which are spent with God, and David having tasted how sweet the Lord was, would borrow some time from his sleep, that he might take a turn in Heaven. It well becomes Christians to take time from worldly occasions, sinfull dressings, idle visits, that they may be the more intent upon the matters of Religion. I have read of an holy man, who being tempted by his former evil companions to sin, he made this answer, I am so busie in reading in a little book with three leaves, that I have no leisure so much as to mind my other

6.

other businesse; and being asked afterward, whether he had read over the book, replied, this book with three leaves are of three severall colours, red, white, and black, which contain such deep mysteries, that I have resolved with my self to read therein all the daies of my life; in the first leaf which is red, I meditate on the precious blood of Christ which was shed for my sins; in the white leaf, I meditate on the pure and delicious joyes of Heaven; in the black leaf I contemplate the hideous and dreadfull torments of Hell, prepared for the wicked to all eternity. This is to make Religion our businesse, when we are so taken up with it, that we have scarce any leisure for other things. Christian, thou hast a God to serve, and a soul to save, and if thou hast any thing of Religion in thee, thou wilt take heed of the *thieves of time*, and wilt engrosse all opportunities for the best things. How far are they from Christianity, who juggle out holy duties, instead of borrowing time from the world for prayer, they steal time from prayer that they may follow the world.

7. 7. We make Religion our businesse, when we serve God with all our might: our strength and spirits are drawn forth about Religion; we *seek, sweat, strive*, bestir our selves as in a matter of life and death, and put forth not only *diligence*, but *violence*, 2 Sam. 6. 14. *David danced before the Lord with all his might*: This is to make Religion our businesse, when we shake off sloath, and put on zeal as a garment. We must not only pray, but pray *servently*, Jam. 5. 16. we must not only repent, but be *zealous* and repent, Rev. 3. 9. we must not only love, but be *sick of love*, Cant. 2. 5.

Horat.

*multa sulas, sudavis, & alfit.*

Marth. 12. 11.

This is to be a Christian to purpose, when we put forth all our vigour and fervour in Religion, and take the Kingdom of God as it were by storm. 'Tis not a faint velleity will bring us to Heaven, there must not only be *wishing* but *working*, and we must so work, as being damned if we come short.

Use 1.

Use 1. Information.

Information.  
Branch 1.

1. Branch. Hence learn, that there are but few good Christians; oh how few make Religion their businesse! is he an Artificer that never wrought in the trade? is he a Christian that never wrought in the trade of godlinesse? How few make Religion their businesse!

1.

1. Some make Religion a complement, but not their businesse; they count Religion by a profession, and if need be Religion shall have their letters of commendation, but they do not make Religion their

their business. Many of Christs Disciples who said, *Lord evermore give us this bread*, yet soon after basely deserted Christ, and would follow him no longer. *Joh. 6. 66. From that time many of his Disciples went back, and walked no more with him.*

*Ioh. 6. 34.*

2. Others make the world their business, *Phil. 3. 19. Who mind earthly things.* The earth puts out the fire; So the love of earthly things puts out the fire of heavenly affections. It was a judgement upon *Korah and Dathan*, *Numb. 16. 22. the earth swallowed them up.* Thus it is with many; the world swallows up their time, thoughts, discourse; they are swallowed up alive in the earth. There is a lawfull use of these things, but the sin is in the excess. The Bee may suck a little honey from the leaf, but put it in a Barrell of honey, and it is drown'd. How many ingulph themselves in the creature, and drive such a Trade in the Shop, that they quite break in their Trading for Heaven. The Farm and Oxen have kept millions from Christ. These do not make Religion their business, but make the world their business; and what will all be at death, but as a dream, or fancy? *Hab. 2. 13. The people shall labour in the fire, and weary themselves for very vanity.*

*οὐκ ἔστιν ὁ ἀνὴρ  
ὁ ἐκ τῆς γῆς  
ὁ ἀγαπᾷ τὴν  
ἐαυτοῦ ψυχὴν.*

2. Branch. Hence see how hard it is to be saved! 'Tis not so easie as some apprehend, *Religion must be our business.* 'Tis not enough to have a smack of Religion, a touch and away, *Cant. ad nihilum*---but we must make it our *ἔργον, our business.* How many precepts have we to obey, how many tentations to resist, how many graces to treasure up? Religion is the work of our whole lives, and all little enough; Lord then how hard is it to be saved? *Where will the sinner appear?* What will become of the Gallants of our times, who make *sin* their business, whose whole employment is to indulge and pamper the flesh? *ἐπαρθεὶς μακρόν ἢ ἐλάττωσι.* All their care is (as *Hierom* speaks) to crisp their hair, to sparkle their Diamonds; instead of keeping their souls in brinish tears, they bathe themselves in perfumed waters, and ride to Hell upon the back of pleasure.

*Quibus cura est  
ut vestes bene  
oleant, ut digiti  
annulis radi-  
ent, ut crines  
calamistro ro-  
tentur. Hier.*

*Use 2.* Let us deal impartially with our own souls, and put our selves upon a strict triall before the Lord, whether we make Religion our business? And for our better progress herein, I shall lay down ten Signs and Characters of a man that makes Religion his business, and by these, as by a Gospel-Touchstone, we may try our selves.

*Use 2.*

*Triall.*

1. He who makes Religion his business, doth not place his Religion only in externals, *Rom. 2. 28. He is not a Jew who is out-*

*1 Character*

*in. m. q. u. wardly.* Religion doth not stand only in forms and shadows; this is to give God leaves instead of fruit. 'Tis often seen that the pomp of worship destroys the purity, as the paint of the Glass hinders the light: And 'tis no untruth to say, that formality may as well damn as prophane-ness. A superstitious *Pharisee* may as well be in Hell as a drunken Epicure. A Christians main work lies with his heart, he that makes Religion his business, gives God the *Vitals*, he worships him *in spirit and in truth*, *Joh. 4. 24.* In killing, the *spirits* are strongest. The good Christian distills out the spirits for God. *Aaron* must offer the fat upon the Altar, *Lev. 3. 14.* He shall offer an offering made by fire, the fat that covereth the inwards. *Vers. 16.* All the fat is the Lords. If *Aaron* had offered the skin instead of the fat, it would not have been accepted. Externall devotion alone, is offering the skin; and they that give God only the skin of duty, shall carry away only the shell of comfort.

## 2 Character

Isa. 5. 18.

2 Character. He who makes Religion his business, avoids every thing that may be a *remora* and hindrance to him in his work. A wicked man cares not whether the matter of Religion goes forward, or backward; he stands in the way of tentation; and as if sin did not come fast enough, he draws it as with a Cart-rop, *Isa. 5. 18.* But he who makes Religion his business, flies from tentation, and while he is running the heavenly race, lays aside every weight of sin which doth so easily beset him, *Heb. 12. 1.* A man may as well miss of Heaven by loytering in the way, as by losing the way. *1 Sam. 21. 8.* The Kings business required hast; so the business of Religion requires hast; therefore the good Christian is carefull that he be not taken off the work, and so be taken tardy in it.

## 3 Character

*6. felix consci-  
entia Paradisi-  
sus, bonorum o-  
perum virgulis  
confixa, variisq;  
virtutum flori-  
bus purpurata.  
Aug. ad frat.  
in eximo.  
Rom. 10.*

3 Character. He who makes Religion his business, hath a care to preserve conscience inviolable, and had rather offend all the world than offend his conscience. *2 Tim. 1. 3.* I thank God whom I serve from my forefathers with pure conscience. Much of Religion lies in conscience. Faith is a precious jewell, but conscience is the Cabinet where this jewell must be kept. *1 Tim. 3. 9.* Holding the mystery of faith in a pure conscience. Love is a beautifull flower, but this flower must grow in the garden of a pure conscience. *1 Tim. 1. 5.* Charity out of a pure conscience. So sacred a thing is conscience, that without this all Religion drops in pieces. He who makes Religion his business, labours to get conscience regulated by Scripture, (as the Watch is set by the Dial) and having done this, he keeps his conscience as his eye, that no dust of sin fall into it.

## 4 Character.



4 Character. He who makes Religion his business, Religion hath an influence upon all his civill actions.

1. Religion hath an influence upon his eating and drinking; he holds the golden bridle of temperance, he eats sparingly. The godly man feeds not to please the sensuall appetite, but that he may (as Chrysostome saith) by the strength he receives from the creature, *μᾶλλον ἐν τῇ πνευματικῇ ἐργασίᾳ σπουδὴν ἐκδηλοῦνται*, be the more fit for the chearfull discharge of spiritua-l services: He makes not his food fuell for lust, but help to duty. Epicures dig their own grave with their teeth; they feed without fear, Jude verl. 12. *Irregulares gulares*. Sinners fear not lest their Table should be a snare; they fear not the process of justice; while the Wine is in the Cup, they fear not the hand-writing on the Wall. But the godly man being regulated by Religion, puts a Knife to his throat, Prov. 23. 2. that he may cut the throat of intemperance.

2. He that makes Religion his business, Religion hath an influence upon his recreation. The strings of the Viol must sometimes be slackned lest they break; *Neque semper arcum tendit Apollo*— God affords his people generous delights; the Scripture allows the use of the Bow, 2 Sam. 1. 18. But we are apt to offend most in lawfull things; more are killed with Wine than with poison. Religion sits Moderatour in the soul. The man influenced by Religion dares not make play an occupation; 'tis oyl to quicken him in Gods service, not a Sea to ingulph him. He who is devoted to Religion, puts bounds to the Olympian sports; he knows where to make his stops and periods; he sets up an *Herculis Columna*, on which he writes, *non ultra*, no further than this.

3. He that makes Religion his business, Religion hath an influence upon his buying and selling. The wicked get a livelihood often by cozening; sometimes they embase commodities, Amos 8. 6. *They sell the refuse of the wheat*. They would pick out the best grains of Corn, and then sell the rest; sometimes they falsifie their weights, Hof. 12. 7. *He is a Merchant, the ballances of deceit are in his hand*. But he who makes Religion his business, is regulated by it in the Shop; he is just in his dealings; he dares not hold the Book of God in one hand, and false weights in the other; he is faithfull to his neighbour, and makes as much reckoning of the ten Commandments, as of his Creed.

4. Religion hath an influence upon his marrying. He labours to graft upon a religious stock; he is not so ambitious of parentage as

4 Character

1.

ἐν ὅσῳ αὐτὸ  
ἐκτρέφεται ἀνα-  
παύει τὴν ψυ-  
χὴν ἐν ἀπολαύσει  
τῶν ἁγίων.  
Chrysost.

Psal. 69. 22

2.

3.

4.

\* καὶ ἡμεῖς  
ἀγαθὰ καὶ  
χρημάτων θε-  
οῦ καὶ  
σεβῆσαν  
ἀπαρτῆσαι,  
ἀλλὰ τρεῖς  
ἀρετῆς λαμβά-  
νομεν καὶ ἐπι-  
κρίαν. Chrys.  
a Heb. 13. 6.

### 5. Character

piety; nor is his care so much to espouse dowry as virtue \*: In a word, he seeks for a *meet help*, one that may help him up the hill to Heaven: this is marrying *in the Lord*. That marriage indeed is *honourable* a, when the husband is joyned to one who is the *Temple of the Holy Ghost*, 1 Cor. 6. 19. Here is the man that makes Religion his businesse, who in all his civill transactions is steered, and influenced by Religion: Religion is the universall ingredient.

5. He who makes Religion his businesse, is good in his calling and relation; relative grace doth much grace Religion; I shall suspect his goodnesse who herein is excentricall: some will pray and discourse well, but it appears they never made Religion their businesse, but took it up rather for *ostentation* than as an *occupation*, because they are defective in relative duties; they are bad husbands, bad children, &c. If one should draw a picture, and leave out the eye, it would much eclipse and take from the beauty of the picture: to fail in a relation, stains the honour of profession. He who makes Religion his businesse, is like a Star shining in the proper orbe, and station wherein God hath set him.

### 6. Character

6. He who makes Religion his businesse, hath a care of his company, he dares not twist into a cord of friendship with sinners. *Psal. 26. 4. I have not sat with vain persons*: Diamonds will not cement with rubbish. \*Tis dangerous to intermingle with the wicked, least their breath prove infectious: Sin is very-catching. *Psal. 106. 35, 36. They were mingled among the heathen, and learned their works, and served their Idols, which were a snare unto them.* Αὐαχὴ ἡ μαθεῖν, ἢ μαθεῖν τὴν ἁγάν: if you mingle bright and rusty armour together, the rusty will not be made bright, but the bright will be made rusty. He who makes Religion his businesse, likes not to be near them, whose nearnesse sets him further off from God, and whose imbraces, like those of the Spider, are to suck out the precious life. The godly man ingrafts into the *communion of Saints*, and hereby, as the Siens he partakes of the sap, and virtue of their grace: he who makes it his businesse to get to Heaven, associates only with those who may make him better, or whom he may make better.

### Epistemon.

### 7. Character

δὸς ἡμῶν ἀγρυ-  
πνίας κρεία!

7. He who makes Religion his businesse, keeps his spirituall watch alwayes by him. 1. He watcheth his eye, Job 31. 1. *I have made a covenant with mine eyes.* When Dinah was gadding she was defiled, Gen. 34. 1. When the eye is gadding by impure glances, the heart is defiled. 2. He who makes Religion his businesse, watcheth his *thoughts*, lest they should turn to froth, Jer. 4. 24. *How long shall vain*

*vain thoughts lodg within thee?* What a world of sinne is minted in the phancie! a child of God sets a spy over his thoughts, he summons them in, and *captivates them to the obedience of Christ*, 2 Cor. 10. 5. 3. He who makes Religion his businesse, watcheth his *passions*; passion is like gunpowder, which the Devill setting on fire blowes up the soul. *Jonah* in a passion quarrels with the Almighty, *Jonah* 4. 1, 9. He who is devoted to Religion, watcheth his passions, least the tyde growing high, *reason* should be carried down the stream, and be drowned in it. 4. He who makes Religion his businesse, watcheth his *duties*, Matth. 26. 41. *Watch and pray*. First, he doth watch *in* prayer, the heart is subject to *remissnesse*; if it be not dead in sinne, it will be dead in prayer; a Christian watcheth, least he should abate his fervour in duty; he knows if the strings of his spirituall Violl slacken, he cannot *make melody in his heart to the Lord*. Secondly, he doth watch *after* prayer; as a man is most carefull of himself when he comes out of an hot bath, the pores being then most open and subject to cold: so a Christian is most carefull when he comes from an Ordinance, least his heart should decoy him into sinne; therefore when he hath prayed he sets a watch: he deals with his heart as the *Jews* dealt with Christs sepulchre, *Matth.* 27. 66. *They made the sepulchre sure, sealing the Stone and setting a watch*. A good Christian having been at the word, and Sacrament, (that sealing Ordinance) after the *sealing* he sets a watch. 5. He who makes Religion his businesse, watcheth his *temptations*: Temptation is the scout the Devill sends out to discover our forces; 'tis the train he layes, to blow up our grace. Satan ever lies at the catch, he hath his *depths*, Rev. 2. 24. his *methods*, Ephes. 4. 14. his *devices*, 2 Cor. 2. 11. he is continually fishing for our souls, and if Satan be angling, we had need be *watching*: He who makes Religion his businesse is full of holy excubation, he lies sentinell, and with the Prophet *stands upon his watch-tower*, Hab. 2. 1. *Solomon* saith of a virtuous woman, *her candle goes not out by night*, Prov. 31. 18. the good Christian keeps his watch-Candle alwayes burning.

Col. 3. 15.

ῥῆμα, ἡσυχία,  
ἡσυχία, ἡσυχία.

8: He who makes Religion his businesse, every day casts up his accounts, to see how things go in his soul. *Solomon* saith, *know the state of thy flock*, Prov. 27. 23. a man that makes Religion his work, is carefull to know the state of his soul; before the Lord brings him to a tryall, he brings himself to a tryall; he had rather use the *looking-glasse* of the word to see his own heart, than put on the broad

8 Character

Lam. 3. 40.  
Seneca.

spectacles of censure to see anothers fault: he playes the Critick upon himself, he searcheth what sinne is in his heart unrepented of, and having found it out, he labours by his tears, as by *the water of jealousy*, to make the thigh of sinne to rot: He searcheth whether he have grace or no, and he tryes whether it be genuine or spurious, he is as much afraid of painted holinesse as he is of going to a painted Heaven: He traverseth things in his soul, and will never leave till that question *whether he be in the faith*, be put out of question: Here is the man making Religion his businesse, he is loath to be a spirituall bankrupt, therefore is still calling himself to account, and wherein he comes short, he gets Christ to be his surety.

9 Character

9. He who makes Religion his businesse, will be religious whatever it cost him: He is a resolved man, *Psal. 116. 109. I have sworn I will keep thy righteous judgments.* There are some who *will* be rich, *1 Tim. 6. 9.* and there are some who *will* be godly, *2 Tim. 3. 12.* He that makes Religion his businesse, will not (as *Luther* saith) be put off with other things, he can want health, riches, friends, but he cannot want Christ or grace; *he will be godly*: let the times be what they will, they shall not take him off the work of Religion; he will follow Christ *upon the water*, the floods of persecution cannot drown his zeal; he doth not say, *There is a Lyon in the way*, he will wrastle with difficulties, match in the face of death. The Christians of the Primitive Church cryed out to the Persecutor, *Hew us in pieces, burn us*, we will never worship your Idols: these were in good earnest for Heaven. There is a great deal of difference between them who go to sea for pleasure, and those mariners who are to go a voyage to the *East Indies*: The first upon the least storm retreat back to shore; but they who are imbarqued for a voyage, hold on their course though the sea be rough and stormy, and will venture their lives in hope of the golden harvest at the *Indies*. Hypocrites seem religious when things are serene and calm, but they will not say in a storm: Those only who make Religion their businesse, will hold out their voyage to Heaven in the midst of tempests and death-threatening dangers.

10 Character

10. He that makes Religion his businesse, lives every day as his last day; he prays in the morning as if he were to die at night; he lives as if he were presently to be called to Gods barr; he walks *soberly, righteously, godly*; he *girds his loyns, trims his lamp*, sets his house in order, that when death comes for him with an *Habeas Corpus*, he may have nothing to doe but to die. Behold here the

man

*Ure, tunde, di-  
velle, Idola tua  
non adorabi-  
mus. Terrul.*

*Tit. 2. 14.*

man who makes Religion his businesse.

Use 3. Let me perswade all you whose consciences may smite you for former neglects, now set upon the work, make Religion your businesse; contend *sicquam pro aris & focis*, bestir your selves in this as in a matter of life and death. *Quest.* But how must we do to make Religion our businesse? *Answer,* That you may be serious in this work, I shall lay down severall Rules for your help and direction herein.

Use 3.  
Exhortation

*Quest.*  
*Answer.*  
Rules for making Religion our businesse.  
1 Rule

1. If you would make Religion your businesse, possesse your selves with this maxim, That Religion is the end of your Creation. God never sent men into the world only to eat and drink, and put on fine cloathes, but the end of their creation is to honour him, 1 Pet. 4. 11. *That God in all things may be glorified:* Should the body only be tended and looked after, this were to trim the scabbard instead of the blade; it were to invert and frustrate the very end of our being.

2. If you would make Religion your businesse, get a change of heart wrought; breathe after a principle of holiness: he cannot make Religion his businesse, who hath no Religion. Can the body move without a principle of life? Christian get thy heart spiritualized by grace; an earthly heart will no more trade in Heaven, than a millstone will ascend, or a Serpent fly in the ayre: the heart must be divinely touched with the Spirit, as the needle with the loadstone, ere it can cleave to God, and follow him fully; never expect the practise to be holy, till first there be an holy principle.

2 Rule.  
*Νῦν τὸ πνεῦμα ἐν ὑμῖν.*

3. If you would make Religion your businesse, set your selves always under the eye of God. The Masters eye makes the servant work; Gods eye will quicken our devotion. *Psal. 16. 8. I have set the Lord alwayes before me.* If we leave off work, or loyter in our work, God sees, he hath a casement opens into our brealls; this *ὁπδαυδὸς ἀνάλυσις* (as *Chrysostom* calls it,) this eye of God that never sleeps, would make us active in the sphere of duty: if indeed Gods eye were at any time off us, we might slacken our pace in Religion, but he is ever looking on; if we take the wings of the morning we cannot fly from his presence; and he who is now the spectatour, will be the Judge; O how would this consideration of Gods omniscency, keep us from being truants in Religion, how would it infuse a spirit of activity and gallantry into us, making us put forward with all our might in the race to Heaven!

Numb. 14. 24.  
3 Rule.  
*Interest animi nostris, & cogitationibus mediis intervenit.*  
Seneca.

*Psal. 139. 9.*

4. If you would make Religion your businesse, think often of the

4 Rule.



Cito pede prae-  
terit atas—  
Ovid.  
Phocylides.

the shortnesse of time; this life is but a vapour; Jam 4.9. a shadow, 1 Chron. 29. 15. 'tis *nothing*, Psal. 39. 5. *we are wheeling apace out of the world, and theres no work to be done for our souls in the grave: Eccles. 9. 2. Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device in the grave whether thou goest.* Now is the time of life, now is the day of grace, you know not how soon these two Suns may set: The shorter our life, the swifter should be our pace.

## 5 Rule.

5. If you would make Religion your businessse, get an understanding heart, weigh things seriously in the ballance of reason and judgment. Think of the infinite importance of this businessse, our eternall misery or happinessse depends upon it: other things are but for convenience, this is of necessity: if this work be not done, we are undone; if we do not the work which believers are doing, we must do the work which Devils are doing: and if God give us a serious heart, to lay out our selves in the businessse of Religion, our income will be greater than our expense. Religion is a good Trade if it be well followed; it will quit the cost; 'tis working in silver, 1 Pet. 1. 9. *Receiving the end of your faith, the salvation of your souls.* God will shortly take us from the working-house to the Throne, and will set upon our head a fresh Garland made of the flowers of Paradise.

καὶ οὖτως τὴν  
ἀμύμονον, ἵνα  
τοῦτος τὴν στεφ-  
ανόν. Chryost.

## 6 Rule.

6. If you would make Religion your businessse, implore the help of Gods Spirit. All we can do is but lost labour, unless the Spirit excite and accelerate. Beg a gale from Heaven. Cant. 4. ult. *Awake O North-wind, and come thou South blow upon my Garden, &c.* If the Spirit joya with our Chariot, then we move to Heaven swiftly, as the Roe upon the mountains, or as the Charets of Amnaddab.

## Cant. 6. 12.

Now having laid down the Rules, let me for a conclusion, presse all Christians to this great duty of making Religion their businessse; and I will use but two weighty considerations:

## 1 Motive.

1. The sweetness that is in Religion; all her pathes are pleasantnesse, Prov. 3. 17. The way of Religion is strowed with Roses, in regard of that inward peace God gives. Psal. 119. 11. *In keeping thy precepts there is great reward.* This is such a labour as hath delight in it: as while the mother tends her child, and sometimes beyond her strength too, yet finds a secret delight in it; so while a Christian is serving God, theres that inward contentment and delight infused, and he meets with such transfigurations of soul, that he thinks him-  
self

Self half in Heaven. 'Twas Christs *meat and drink* to do his Fathers will, *Joh. 4. 34. Religion was S<sup>t</sup> Pauls recreation*, *Rom. 7. 22.* Though I should not speak of wages, the vails God gives us in this life, is enough to make us in love with his service.

2. The second and last consideration is, That millions of persons *2 Motive* have miscarried to eternity, for want of making Religion their businesse: they have done something in Religion, but not to purpose: they have begun, but have made too many stops and pawles: they have been lukewarm and neutrall in the businesse; they have served God as if they served him not; they have sinned fervently, but prayed faintly; Religion hath been a thing only by the *bye*; they have served God by fits and starts, but have not made Religion *their businesse*, therefore have miscarried to all eternity. If you could see a wickedmans Tombstone in Hell, you might read this Inscription upon it; *Here lies one in the hellish flames, for not making Religion his businesse.* How many Ships have suffered shipwrack, notwithstanding all their glorious names of the *Hope*, the *Safe-guard*, the *Triumph*: so how many souls, notwithstanding their glorious title of Saintship, have suffered shipwrack in Hell for ever, because they have not made Religion their businesse.

Dddd

Whether



## Whether well composed Religious Vowes do not exceedingly promote Religion?

PSAL. 116. ver. 12, and 14.

*What shall I render to the Lord for all his benefitts towards me?*

*I will pay my vowes unto the Lord now in the presence of all his people.*



*David* was no Popish votary, nor were the Vowes he is now about to pay, like the Vowes of Popish and Superstitious votaries, either in the Matter of them, or in the Object of them, nor in the Manner or End of them; and I hope you who read these lines, are, as the greatest part of my Auditors were farre enough from liking of such Vowes in others, and from lying under the ensnaring eye of any such Vow your selves.

Since then there is such unlikenesse hoped from you, justifie the unlikenesse and disparity between my discourse and theirs, whose businesse is either to state and maintain Monkish vowes, or to state and overthrow them; the one the work of Popish, the other the work of Protestant writers. In the Words which I have chosen, we have a fit occasion to state our own case by David's, who was mindfull of his debt to the Lord, and the more carefull to discharge it, because it was due by vow.

Two things noted will be a Key to open the words, so farre as we at present are concerned in them.

1. That the summe of all our Religion, is our rendring to the Lord. I might

I might so define Religion, and with these qualifications, that it be done in right and due Manner, in Right and proper Matter, it would amount to a definition of the True Religion: *All the Religions which men have in the vanity and blindness of their mindes superstitiously and idolatrously adhered to, have been nothing else but their Rendering to their supposed Gods, according to their apprehensions and erroneous thoughts; and the Rendering to the true God in a true and right manner, is the summe of true Religion.* This Notion is consonant to the Scriptures: Thus *Matth. 22. v. 21. Give unto God the things that are God's*: as true loyalty is a giving to Caesar the things that are Caesars, so true Piety is the giving to God the things that are God's. And so in that Parable of the vineyard let out to husbandmen, *All we owe to God*, is expressed by the rendering the fruits of the vineyard; particular Acts of Religion are so expressed too in the Scriptures. Let this then be the import of David's *ל' אש'כ ל' מה* *what shall I render to the Lord?* In what things? and by what means shall I promote Religion in the exercise thereof? How shall I shew my self due Religious toward him who hath been constantly and abundantly munificent in his benefits towards me?

Mat. 22. 21.

Matth. 21. 41.

\* Psal. 55. 12.

Hof. 14. 2.

2 Chro. 34. 25.

The second thing to be noted is this, that David so ordered his vowes that he could pay them, and in paying them did so render to the Lord, as that Religion was promoted and furthered; He had so engaged himself by vow, that he could say *I will pay*; And his vowes were such as were a fit Answer to that enquiry, *What shall I render to the Lord?* David had very well composed his vow, it lay within his compassse, he could perform it, and in performing he paid Tribute and did homage to the Lord; in keeping his vow he gave unto the Lord.

22

Now put these two notes together, and they are resolved into this Doctrinall position,

*Vowes, so made as we can say we will pay them, and so made that in paying them we render to the Lord, do much advance and promote Religion.* Or in the words of that Case of Conscience now to be stated, *Well composed vowes do much promote Religion.*

Doctr.

Who so doth engage himself by a well ordered vow, doth set his Religion in the whole, or in some particular part of it in very good forwardness. Religion is a gainer by this bargain well made; the Bond is to God, but Religion receives the interest at least. *Well composed vowes are Religion's engines, able to move the weightier burthens and loads, and fit to be onely employed in them.*

In handling farther this Case we must enquire

D d d 2

1. What

1. What a Vow is, that we may know of what we speak?
2. Whether a Vow may lawfully be made by us?
3. When it is well composed for Religion's advantage?
4. How much it furthereth Religion?
5. Whence this influence of a Vow upon Religious persons?
6. What proper use to make of the Position?

1. *Generall.*

*Est promissio Religiosa sancta facta Deo, Szegedin. loc. com.*

*\* Est Sancta & Religiosa promissio Deo*

*consulio &*

*sponte facta ad*

*aliquid facien-*

*dum vel omit-*

*tendum quod il-*

*li gratum &*

*acceptum fore*

*constat Bucan-*

*loc. com. 45.*

*\* Est sancta pro-*

*missio, qua nos*

*obstringimus.*

*Deo. aliquid*

*oblaturus esse.*

*Pet. Mart. loc.*

*com. de votis.*

*b. Deut. 23. 23.*

*c. Ne committat*

*semerè voven-*

*do. Mercer. in*

*loc.*

*d. Neq; dixeris*

*te per errorem*

*& impruden-*

*tiam vovisse,*

*nec advertisse*

*quid faceres*

*dum voveres.*

*Mercer. in loc.*

*A Vow is a voluntary and deliberate Promise made unto God in an extraordinary case. It is a Religious promise made unto God in a holy manner, so a Modern writer defines it. It is a \* Holy and Religious promise advisedly and freely made unto God, either to do or to omit somewhat which appeareth to be gratefull and well pleasing unto him. So Bucan. I forbear Aquinas his definition of a Vow: If these I have given satisfie not, then view it in the words of Peter Martyr, a man of repute and well known to our own nation in the dayes of Edward the 6<sup>th</sup> of ever blessed memory; <sup>a</sup> It is a Holy Promise, whereby we bind our selves to offer somewhat unto God. There is one more who defines it, and he is a man whose judgment, Learning and Holinesse hath perfumed his Name, it is Learned Perkins in his Cases of Conscience. A Vow (saith he) is a Promise made unto God of Things Lawfull and Possible.*

Of these five descriptions of a Vow, you may indifferently choose which you will, for when you have chosen either of them, and looked upon it, you will find it lay's an obligation upon the person vowing, and bind's him strictly, and unalterably to perform his vows: for it is (1.) a promise<sup>b</sup>, it is not a Purpose, not a single resolution, much lesse is it the Deliberation of the mind concerning a matter not yet determined, but determinable on either part. A Vow is a Promise which had it's beginning in a serious, due, and thorough Deliberation, which from Deliberation passed into a Rational, strong and fixed purpose of doing what had been so deliberated and weighed: Nay further yet, a Vow passeth into a formall, and expresse Promise, and so makes the votary a debtor. This part of a Vow Solomon hath long since prepared to our hands, *Eccles. 5. v. 6.* Suffer not thy mouth to cause thy flesh to sinne, neither say thou before the Angel that it was an error. Note what Solomon forbid's, viz. <sup>c</sup> Offend not by rash vowing: Nor seek excuse by saying<sup>d</sup> it was an error, i.e. through mistake and imprudence thou hast vowed, not observing what thou diddest when thou vowedst. It must be a deliberate, and advised act of a man if he will duely vow to God. (2.) It is said to be voluntary; the thing speak's it self, a Vow must be free, it is

injurious



injurious to extort a Promise from a man; free choice should be the spring of every promise, much more of every Vow. The old Law empowred some persons to disanull the vow of another, but no Law or reason can empowre any one to enforce a Vow upon another, each one may forbear to vow, *Deut. 23. v. 22.* (3.) As it must be voluntary and deliberate, so it must be to God alone; we read still, *if thou wilt vow, thou shalt vow to the Lord*: Not to Angels with such as worship them, not to Saints with superstitious Papists, not to any man; man may promise solemnly unto man, but he may not vow; man may be the witnesse of thy vow, but man may not be the object. For the dependance of man upon man, is not great enough to warrant the one in vowing, or the other in expecting such a vow; beside that, we must not vow to one we must not pray to, nor can we expect help from man in cases that are just ground for, and which do require a vow from us. Which cases (4.) I say are extraordinary, and more than usuall either from received mercy or hoped and expected mercy; It is impossible he should well compose his vows, or duely pay them, who makes ordinary and daily cases ground of his vows; we cannot but forget many an ordinary mercy received, but we may not, must not forget any vow made: We must pray for every mercy we want, but we may not bind our selves in the bonds of a vow for every mercy we pray for, this would inevitably cast us upon the sin of falsehood and unfaithfullnesse in our vows.

But I proceed to the second thing to be enquired into, that is, Whether it be lawfull in any case for us now under the New Testament to make a Vow? That it was lawfull for the Jew none have doubted, but some doubt is made, whether a Christian may voluntarily bind himself to God by making a Vow? The solution of this doubt is necessary to our clearer determination of this case, for if vows were now unlawfull to us, they could neither be well composed, nor could they advantage Religion; and if it may appear they may lawfully be made, then we may go on in the consideration of the remaining particulars. To this second then very briefly we answer, That a Christian may lawfully make a promise or Vow unto God, binding himself more than ordinarily unto God for, and in expectation of mercy, in some or other more than ordinary case or exigency. For a great mercy received already a Christian may vow thankfullnesse; for a mercy not received but expected, he may vow upon the receipt to tender to the Lord more than usuall duty. Such vows at this day may be

2. General.

*Ejusmodi vota hodie quoque nobis in usu esse possunt, quoties nos Dominus vel à clade aliqua, vel à morbo difficili, vel ab alio quovis discrimine eripuit. Calvin. Instit. l. 4. c. 13.*

\* 1. Vowes well-ordered not sin in themselves, nor by accident.

used by us, so often as the Lord hath delivered us from any destruction, or dangerous disease, or from any danger, saith Calvin, speaking of Vowes for mercy to be received. And Mr Perkins in his Cases of conscience, both affirms what we now do, and answers the Objections made to the contrary. But leave we men, and come to Reason; why it is lawfull for us to vow.

1. *What is not evil in it self, nor evil by accident* \* (unlesse made evil by the undue ordering of it through our fault) may lawfully be done by us. I know this well considered proves it self; yet I would confirm it with this observation: What is not evil, may lawfully be done by us; now things are evil either *per se*, or *per accident*: If Vowes be either way evil, it is by accident, which accidental evil may be prevented, and indeed is by due composing of Vowes, and by diligent performing of them when composed. So that if a Christian may order the making and performing his Vow, so as to prevent the evil which attends a Vow ill-made; than such a Christian may safely make a Vow very lawfully. But I presume no one will doubt, that he who makes Vowes seldom, consultidly, and sincerely, may duely keep them, and in so doing, prevent any consequent evil.

2. Some Vowes once lawfull on morall grounds, such lawfull still.

2. Vowes may be lawfully made now by us Christians, because what was lawfull to the Jew on Morall considerations, and not on any Ceremoniall considerations, that is also lawfull now unto us Christians. Let it be noted; I do not say what was once lawfull to them, is now lawfull unto us; for it was lawfull for them to sacrifice, it is not now lawfull unto us; But I say, what was once on Morall grounds lawfull to them, is now lawfull to us, because the morality of the thing (which is supposed the ground of this Vow) is the same to them and us. It was lawfull for Jacob on Morall motives to engage himself more closely to God, if God would indeed be with him: It is as lawfull for any of us on the same occasion, and for the like motive, to vow unto God. Jacob was moved to it, lest he should be found lesse than ordinarily thankfull, for a more than ordinary providence and mercy to him: So may you or I; \* for it is not abhorrent to the duty of a pious man, at such time to consecrate (as a solemn testimony of his acknowledgement) an offering by Vow, lest he should seem unthankfull for his bounty. If there were then *Vota moralia*, Vowes that were morall in their matter, manner, motives, and ends; and (that such there were) Job's covenant with his eyes, and David's swearing to keep Gods Commandments, prove to us; either

\* Neque enim à pii hominis officio, tunc abhorret votivam oblationem, velut solenne recognitionis Symbolum consecrare, ne ingratus erga benignitatem ejus videatur. Calvin. Instit. l. 4. c. 13.

we must say they did what was unlawfull, or else we cannot make such moral Vowes, (which is not rational to suppose.) or else yielding such Vowes so made to be lawfull to them, they are so to us. But thirdly

Vowes may lawfully be made by us Christians, for it is a kind of *thankfulness and acknowledgement made to God, with the universall approbation and consent of men.* It is such a chief Rent, that no Nation in the world putting a value on Gods goodnesse, and putting a difference between great and little dangers, between great and little blessings, but did constantly approve this way of preventing great dangers, by great Vowes, and resenting great blessings, by like vowed praises. Thus addressing themselves in a more than ordinary manner to their Gods, on more than ordinary exigences: And if I must bring my witnesses to depose for the truth, one speaks in English thus; *Vow was used frequently by all Nations and people beset with danger.* Another learned Pen at once intimateth the universality of the custome, and censurath the vanity and blind folly of the Heathens, in their Vowes to their Idol-Gods. Hence the \* *follyes and monstrous absurdities of the Heathen in their Vowes, wherewith they did so insolently abuse their Gods.* It were endlesse to attempt what testimonies might be gathered up in this point; but by these it is apparent, that thankfulness is a debt which all Nations apprehended might and ought to be ensured to God by Vow. So that hence I would collect, that as gratitude is not only lawfull, but a duty imprinted on the soul of man; so this high degree of gratitude is a Copy, or Transcript of that Original: It is lawfull doubtlesse to us, to be thankfull in the highest degree. Now the return of more than ordinary duty, for more than ordinary mercy, is the highest, and is the Vow we speak of.

Fourthly, *Unless such Vowes may be accounted lawfull to us, I cannot see how we have any way of making free, voluntary, and extraordinary acknowledgements unto God.* For since all duty is commanded, and so determined as to matter and manner ordinarily, that the Law prescribes, and enjoyns them, and we may not superadde any thing to the Law; yet sometime more than ordinary mercy gives us command to be more than ordinary in our acknowledgements, which since it may not be by doing any thing not commanded, must be done by adding our own promise and word, to have more than our ordinary care was, or otherwise would have been, to do what is commanded; or else it must be left undone as unlawfull,

3. Vowes by generall consent of Nations approved.

*Quid enim nisi Vota supersunt. Ovid.*

*Votum omnibus gentibus & populis in periculo constitutum usitatum. Szege-din. loc. com. de Votis.*

\* *Hinc illa Votorum ineptia, imo prodigiosa absurditates apud Ethnicos, quibus nimis insolenter cum diis suis iuse-runt. Calvin. Instit. l. 4. c. 13.*

4. Vowes the only Gospel free-will offering extraordinary.

full, which is in the issue to leave us without any way of binding our selves to acknowledgements, suited to extraordinary providences. In a word, Seeing the Law of God is the standing rule of our daily obedience, and is the same unchanged rule of our daily duties; but withall the mercies and varieties of providences are a Law like-wise to us Christians, and when great, require great and suitable deportment in us. We must have some way, and that lawfull, to measure out our resentments, which can be no other, but the laying bonds and voluntary obligations on our selves unto God, which is the same with this Vow. Either there must be some such lawfull way, or else great providentiall mercies which call for greater returns, and are a reall Law to us, cannot be duely observed and obeyed. Now I know riches of grace in the Gospel have not so intrenched on, or done injury to providences. I know that as grace is no enemy to the standing Law, nor patronizeth licentiousness; so neither is grace an enemy to providence, nor warranteth any one to overlook the greatnesse, and extraordinary mercy in any providences; or to be carelesse and sleight in answering them with unsuitable return of thankfulness. But

5. Vowes best  
ensure duty, and  
ensnare not us.

Judg. 11. 35.

Fifthly, *That is lawfull to us Christians, which doth most certainly ensure our duty to God, yet doth not ensnare us in the ensuring of it.* That you or I may do lawfully, which will not ensnare us, but more strongly engage us to our duty, none will doubt this. In dealing with a man, you, or I, or any reasonable man would be ready to give any security that we might give, without ensnaring our selves. Now Vowes well composed do more ensure the duty, for we cannot go back, it is a Vow; yet do not ensnare, for we can perform them, they are Vowes well composed. Jephthah's Vow bound him fast, for it was the bond of a Vow; but this bond ensnared him, for it was rash, and ill composed; such was unlawful to him, and is so to us. David's Vow here was an ensuring him to God, and his duty, it unalterably bound him; yet it was no snare to him, for he had so vowed, that he could say, *I will pay my Vowes*; such Vowes were lawfull to him, such are lawfull to us. Now all well composed Vowes will be such; they will very firmly bind us to duty, and they will never ensnare us in their binding us; which thing will be more plainly seen, upon discovery of the next Generall, viz.

3. Generall.  
It must be  
1. In extraordinary  
cases.

When Vowes are well composed, and so consequently for the advantage of Religion?

First then, If you would duely and well compose your Vowes,

you

you must wait a fit season, not vow on every occasion. Who is ready to vow on every occasion, will break his Vow on every occasion. It is a necessary Rule, That we be as sparing in making our Vowes, as may be; there being many great inconveniencies attending frequent, and multiplyed Vowes. It is very observable, that the Scripture mentioneth very few examples of Vowes, compared with the many Instances of very great and wonderfull providences; as if it would give us some Instances that we might know what we have to do, and yet would give us but few that we might know we are not to do it often. You read Jacob lived seventyscore and seven years, Gen. 47. 28. but you read (I think) but of one Vow that he made: Out extraordinary exigences are not many, and I say our Vowes should not be more. Let this then be the first necessary ingredient of a well-ordered vow. Let it be no oftener made, than the pressing greatness of an evil to be removed, or the alluring excellency of a blessing extraordinary to be obtained, will well warrant. *Japhibah's Vow* was so far right; he had just occasion; there was a great and pressing danger to be removed; there was an excellent blessing to be obtained; the danger was lest *Israel* should be enslaved; the blessing was victory over their enemies: This warranted his Vow, though his rashnesse marred it. It was in *David's* troubles that *David* swore, and vowed a Vow to the most High, *Psal.* 132. 1, 2. And *Jacob* forbore to vow, untill his more than ordinary case had made him vow, and warranted him in so doing, *Gen.* 28. 30. Let us do as he did, spare to vow, untill such case puts us on it.

Secondly, When the extraordinary case warrants thee to this extraordinary obliging thy self, then be sure to proceed deliberately, and with advice. Consider what thou doest; every one condemns rash Vowes, and I am sure inconsiderate Vowes are rash ones. Here *Japhibah* failed; he did not consider, and ponder with himself, what he was about to do when he vowed: *Aquinas* reckons this among the three things necessary to a Vow. And since this was wanting in *Japhibah*, the Scripture makes a narration of his fall, but no where gives commendation to it. This is one of the conditions *Bacum* prescribes, That we thoroughly weigh: But we have a greater, than *Aquinas*, or the other two, here; Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, *Ecc.* 5. 2. Which rule he doeth in the Context extend to this case of Vowes, *Ps.* 43. 6. Be not hasty, but deliberate these four things in thy Vow.

2. It must be deliberate.

Ad votum tria de necessitate requiruntur. sc. deliberatio, &c. 2. 2. q. 83.

art. 1.

Scriptura hic ejus fallum narrat tantum, sed non laudat. Pet. Mart. loc. com. cl. 3. c. 5.

U' matius deliberem. sc. loc. com. de votis.



1. Whether  
lawfull.

1. First, *Whether that thou vowest to do be lawfull; sin can never be the matter of a justifiable and well composed Vow.* If that thou vowest be not lawfull, it is not so much a Vow, as a contriving and designing of wickednesse. 't was 'a murderous conspiracy of those more than forty, Act 23. 21. not a Vow, to take away Paul's life. Whatever God hath forbidden us in our ordinary course of life, as he hath forbidden every sin, that cannot be the matter of an extraordinary promise unto God. The Schoolmen tell us it is to be *de meliore bono*, in an excellling good; now what is not lawfull, is not good. They tell us, *Debet fieri Deo, de iis que Dei sunt.* It must be made to God, in the things that are of God; and we are sure no unlawfull thing is of God.

Aquin. 2<sup>a</sup>. 22.  
q. 88. ar. 1. c.

2. Whether ac-  
ceptable to God.

2. As it must be considered, whether the thing be lawfull; so now we are to consider, whether it will be acceptable unto the Lord. The Vow is made to him, and the performance of it is to him: It is a Debt, and payment is to be made to him. If it be a matter which thou findest upon after search, to be indeed lawfull, yet in reason to be thought, not acceptable for so great a mercy as thou hast received; thou wilt be enforced to confesse thy mistake and error in vowing: And this is to provoke God, Eccl. 5. 6. *Sis Deo acceptum*, is the second circumstance under deliberation, which will be seen

3. Whether pr o-  
portioned.

3. By a third particular, i. e. *Whether that thing thou vowest, bear a proportion to that thou didst expect and pray for when thou vowedst, or to that thou hadst received, for which thou dost now make thy Vow.* Being it, with the providence which occasioned it; set them together; and hear what thy own reason; what other mens judgement; what the very things themselves; what thy receipts and returns say of thy Vowes, in the matter of them; as in ordinary, so in all extraordinary mercies. God requires and accepteth only suitable and well proportioned returns: If it be over-proportioned, it will hazard thee; if it be under-proportioned, it will shame thee; and neither will be so well accepted. Though one mealess meat when thou art hungry, is more, and a greater mercy, than thou canst equall by thy obedience; yet to vow thy self, and all that is thine for that one mercy, is more than is expected, and may be called a disproportioned Vow. So on the contrary, to pray for a prosperous voyage, and an ample return of thousands, and to vow thereupon a few pence, or shillings is disproportioned, will not be accepted. *Thou must render to the Lord, according to thy receipts from the Lord.*

Fourthly,

Fourthly, In a well-composed Vow, thy deliberation must be employed in considering thy power and ability; *whether it be in thy power to do what thou vowest. No impossible thing can be the matter of a Vow.* God hath not made an impossibility the matter and primitive object of our duty; nor doth he expect we should; or would he accept such a Vow: For a Vow of an impossible thing, is in effect to bind our selves to falsifie our Vow. *Who engageth to do what he cannot do, engageth himself to be worse than his word.* You must consider then whether the thing be possible in it self; and then next whether it be in your power, that you can say you will do it, that you may truly affirm you can absolutely do it; which thing being very uncertain, for what is to day in our power, to morrow may be out of our power: It is therefore good to limit it so far, as it shall be in your power, and so long as it continues in your power to perform your Vowes. These two things are requisite to a well composed Vow; an occasion or exigency more than ordinary; and then a thing lawfull, acceptable proportioned to the mercy, and within our power. Now when these concur,

A third must be added, that is, *Thou must vow cheerfully, and with a ready mind*; there must be much of the will in it. Some tell us, the Latin word noting a Vow, comes from the word which signifies the will: Indeed all that is in a Vow, so farre as it is a Vow, is and must be of our will, for it consisteth principally, if not solely, in the manner of our obliging our selves; and this is voluntary. God hath left it much at our liberty to vow, or not to vow; only he requires us to do it cheerfully if we vow; it is matter of our choice. *Deut. 23. 22. If thou forbear to vow, it shall not be sin unto thee.* Yet if we will vow, it is matter of duty to do it cheerfully, for, so the Lord loveth a cheerful giver, 2 Cor. 9. 7. and therefore expects a speedy performance. *Defer not to pay, Eccl. 5. 3.* Hence the Rabinicall Proverb, *Speed suits the time of deliverance.* As a Vow suits the time of dangers and straits; so hast from a ready mind, fits the time of deliverance and mercy. But

Fourthly, *He that will compose his Vow well, must vow sincerely and uprightly, that is, to the end he may most honour God, by*

1. The Commemoration of his mercy, and goodnesse. Vowes are mercies Monuments, on which are written the praise of the Lord.
2. The publishing the mercies of God, for the engaging others to admire the Lord, and to trust him, and to seek unto him.
3. The setting grace on work in the heart and soul of him that

4. Whether in thy power.

3. Vowes must be cheerfully made.

Tempore respiratiois festinatio.

4. Vow sincerely.

כשת  
זרחה  
נפשך

**Vowes.** It sets gaze on work, both in that part which eyes God to draw nearer, and to keep closer to him, and in that part which keeps eyes on sin to prevent, mortifie, and destroy it: So then when a Christian, (having received, or being in expectation of some extraordinary mercy from God) doth deliberately promise, what is lawfull in it self, acceptable to God, proportioned to the mercy, and, within his power, to performe; who so doth this christially; and sincerely, that God prayes honoured in the continued remembrance of it, in the publick declaring it, and in the exciting of grace, in the person Vowing; Then hath a Christian well composed his Vow. And such a Vow doth very much further Religion; Which will appear by handling the next thing. How much, or in what things it doth further and promote Religion? Now there are three grand concerns of Religion, than which it hath none greater; and all three are carried on, and promoted by such Vowes as these.

4. *Generall.*  
*How well com-*  
*posed Vowes*  
*promote Religi-*  
*on.*

*The credit of*  
*Religion.*

First, Religion hath its concernment in the credit and reputation which it hath in the world; Religion hath a name to look after so well as you, or I, and it loseth, or gaineth as it is either honoured, or reproached by the Professors of it: Now when times of extraordinary danger drive us to our Prayers and Vowes to the true God, and we resolve to have mercy from him, or to choose to fall into his hand, this is the credit and honour of Religion, that it can have recourse to God whom we know can deliver us. This is somewhat, but the making a Vow doth not so much honour Religion as the performing of it doth, when it is hereby declared to the world, that Religion is the thing makes men the same in their mercies, which they were in their distresses, that the God they worship is the true God, able to requize their Vowes if they should neglect to pay them. A Heathen who in distresse makes a Vow, and in his safety performs it carefully, putteth a very high honour upon his false God, upon his Idol. What Christian soever makes and keeps his Vowes duly, doth likewise put an honour on the true God.

It honours,

1. *The power and providence of God, by acknowledging its Sovereignty over all in the world, and its particular disposing and over-ruling of us and our concerns,* when thou Prayest and Vowest in a strait, thou seemest to tell the world thou believest that thy God rules the world by his power and providence. But when thou payest thy Vowes, thou really testifiest to the world that thou believest, and ownest this power in thy particular case; so when *Jephthah*, when *David* paid their

Vowes

Vowes, if they did give real testimony that their God delivered them by his power and providence, and this is Religions honour that it is the Worship of so mighty a God.

2. *It honours God in his readinesse to hear, and in his faithfullnesse to answer the prayers of his supplicants.* Prayers conceived speake a belief that he is ready, Vowes made speake our confidence that he is faithfull, but now Vowes performed speake thus much, that we have found him so to us, when David said, *I will pay my vowes*, it is, that he may render to the Lord for the Lords readinesse and faithfullnesse to hear and deliver him. Now is Religions honour, that it is the worship of a God of truth and faithfullnesse.

3. *It honours God in his Omnisceience and all-seeing eye,* it declares to the world that we worship and serve a God who takes notice of us in particular, and who observeth whether we keep our word with him or no; when thou hast made a Vow, and canst performe it, yea dost performe it, because thou knowest and behest thy God remembers when thou didst make it, and observeth how thou wilt performe it, what is this but to give him the honour of his all-seeing and all-observing eye!

4. *It honours Religion in that it is a Demonstration that Religion teacheth men gratitude.* It is a high-charge which is laid on the Romans in their Heathenisme, that they were unthankfull, Rom. 1. 21. *It is a very great reproach to Religion, to have its professors branded with this;* It is (though but one single misfearriage) left on Hezekiah's name, like a spot in the Moon, to endure while his name shall be in remembrance. *That he remembered not to return to the Lord, according to the benefit done unto him,* 2 Chron. 32. 25. But now thy care to make thy Vowes well, that they may be kept, and thy thankfullnesse in keeping them, when so made, do clearly evidence, that thy Religion engageth thee to aime and attempt at the highest gratitude. Now according to the old Rule, if you say a man is unthankfull, you say he is all naught; so if you say he is thankfull, and his Religion teacheth him to be so, you speak all good of the man and of his Religion. Indeed David doth often comprise all Religion in this, *Be thankfull unto him.*

So Religion shineth forth in the lustre and brightnesse of a good name, when they who professe it, dare neither be rash in making, nor remisse or false in keeping their Vowes.

Next Vowes well composed, and faithfully performed, do much promote Religion, and that frequently

Spreading Religion.

By confirming.

Psal. 107.

Psal. 36. 7.

Reforming.

3. Vowes promote Religion in the Votaries heart and life.

1. Vowes encrease circumference.

By sitting forward the growth of Religion, in the midst of those who profess it. (for I will onely speak of this now, albeit I might speak of the spreading of Religion amongst such, who before were strangers to it, by the faithfullnesse of some zealous, prudent, and industrious votaries.) When Christians of greater exigencies are brought on their knees to pray, and plead, and confesse, and promise, if they may be heard, and when they come to praise, acknowledge, and pay their Vowes to God in the presence of those are called his people, it is very powerfull to

Confirm them in their profession, and to establish them. For who would not hold fast where he can observe such goodness, tender-  
ness, and power in God he worshipeth? Men, religious men, come at least will praise the Lord, for such wonderfull works to the children of men, when they see such excellent doing kindnesse shewed to the distressed, the children of men will put their trust in God. None will leave the shadow of that wing which so favourably sheweth

It is very like to make them inquire into the wayes and doings which have bene theirs, but have not bene good, and to look forward to the wayes which must be theirs, and must be amended, when a stander by shall observe the distresse a good man is in, and how he resents neglect of duty, prevalence of corruption, necessity of reforming, and binds himself to more diligent discharge of duty, to more vigorous opposition of sinne, to constant care of reforming. He is ready to reflect on himself, and if he be what he professeth, will judge himself one who is as deep in the faults, as much needing to reform, and as near to the like or greater distresse. He may ere long be put to it, and therefore it will be best to be on the amending hand.

But however shortly, Vowes well made, and kept well, very much improve and promote Religion in the heart and life of him who so Voweth and keepeth his Vow; If none of those who are acquainted with thy religious making and keeping thy Vowes, should either honour it more, or set to the exercise of it more, yet certainly it will produce such effects in thy life, as will very much conduce to the encrease of godlinesse and righteousness; which will appear by some few particulars, which are undeniably the effects of a well composed Vow, and do as undeniably promote and set forward Religion: As

First, A well composed Vow will make thee more circumspect and wary in the generall course of thy life. Such an influence it hath, as doth more directly work on one particular part, yet is not terminated to that particular onely. It is here as with a Debtor, who doubles



bles his bond and security for his debt, upon some extraordinary favour which his Creditor shewed him. This double bond directly looks to that particular debt, but it works on the debtor's ingenuity and gratitude, to be more carefull in the discharge of all his debts, so thy Vow looks on a particular, but engageth thee to better discharge of all thy debts to God. Thus it was with David, *Psal. 56. 12, 13. Thy Vowes are upon me, O God.* Now these Vowes were made when he was in danger of his life, as it seemeth from the 13<sup>th</sup> Verse. For when God heard him, *he delivered his soul from death;* for this he Vowed Praises in particular, and he will render them, but withall, he takes himself to be hereby engaged to a more exact and circumspect walk before God in all duties; so he expresseth himself, *Vers. 13. latter part, Vowes are too broad and generall, which are not fixed more especially to some one thing. And, They are too narrow which are so fixed to one, that they exclude all other things which might conveniently be taken in.* Jacob mentions Tithes as the particular object of his Vow, but Jacob withall intended a more exact and circumspect care over himself and Family in matters of Religion, as appeareth by those passages, *Gen. 35. 2, 3. Jacob said unto his household, and to all that were with him, put away the strange Gods that are among you.* Here is the reforming of his household. And observe this was in consideration of Gods answering his prayers, when he Vowed unto God, who answered him in his distresse, and *was with him in the way which he went.* So then like a stream it riseth from one spring-head, and runs in one main current, but it disperseth it self through many other smaller branches, and waters every part. But

Secondly, *Well composed Vowes do very much promote Grace and Holiness in the heart of the vower, in that it doth bring the man to a serious view and survey of his former defects and neglects;* when he comes to look over his streits, what likely brought them on him, and so put him on this extraordinary way of seeking God, and suing for mercy, when he reads over the bond he hath voluntarily entred into, and observes what put him thus in debt to God; when he views these, and such like particulars, he comes to knowledge of his former aberrations, and defects. Now as a good and carefull tradesman accounts he is in a good forwardnesse to a thriving way when he hath found out what did hinder and endamage his trade, for removall of which he hath set himself in a hopeful and likely way; so when a Christian comes

2. Vowes discover former defects.

to cast up accounts, to make even, he finds an unconstant and staggering heart both in this or that particular endamaged him, and if there be any way of dealing with it to keep it constant and stable, it is by doubling its bonds, and this must be done by vow; this course is like to repair former defects, and reparation I am sure is good and effectual means to keep up the house. Some Interpreters tell us, that when Jacob came to reform his house, it was occasioned by his defective observance of his Vow; and that God in *Gen. 35. 1.* puts him in mind of it in such words, *Go up to Beth-el and dwell there, and there build an Altar; if their conjecture fail not, it is a pertinent instance to our case; Jacob had made a good Vow, and well ordered; and doubtlesse had performed much of it, yet thirty years after he is minded of it by God, and then he comes to consider and performe what was yet wanting, to make up his defects; Thus when care to perform Vowes well made, discovers things ill carried so the prejudice of Religion, it makes way for future furtherance of Religion.*

*Dub.*

*Dub.* is like you will enquire, *May a Christian vow the repairing of such defects?* are they not more than can be discerned? more than can be prevented? should he vow this would he not ensnare himself and break his vowes?

*Sol.*

*Sol.* To this I answer briefly, That no man in the world may engage himself by vow, to live for future without any defects, such perfection is onely in Heaven; here it is not attainable. But a Christian may engage by vow to be careful, and to do his best diligence to prevent as many as he can. He may vow, that so farre as Grace shall enable him, he will endeavour to live with fewer faults. But a vow of full perfection can never be a well composed vow, nor ever be performed.

3. Vowes engage against a particular sin.

*Thirdly,* Well composed vowes do promote Religion in the heart and life of a Christian, in that it strongly and unalterably engageth the Christian against some one or other particular, sinne which would more easily prevail, if the reverence or care of so sacred an engagement did not for the Christian against that sinne. Sometime we should sin by taking too little notice of great providences, or by setting them at too low rate, or by soon forgetting them, or by waxing proud and insolent under them. Now such sins provoke God, weaken Religions interest in the heart, and diminish its fruit in the life. Now when vowes prevent such sinnes, they do as much promote Religion as preventing Physick promotes the health of the body; of such

Such a nature was Job's covenant with his eyes, which shut the windows of his soul, and kept out sinne by preventing its entrance at the out doors, *I have made a covenant with my eyes*, Job 31.1. Away then with all alluring beauties, I cannot gaze on them, for I cannot be false to my vow and covenant. Every Vow is for more strict and exact approbation of our selves, in either universall, or particular, either in a perpetuall or temporary observance and serving the Lord: Now that promotes Religion, which thus exactly and strictly binds the soul to approve it self to God: Sinne and Religion have two concernments as contrary to each other as the Rebell, and the Law of his Sovereigne, and as he promotes the interest of his Sovereigne who doth strictly bind himself to oppose any Rebell, so he promotes Religion who by vow binds himself strictly to oppose any one sinne whatever. If *Nouh* vowed after his miscarriage against drinking any considerable quantity of wine that he might prevent that sinne, this vow strengthened the interest of his holy sobriety, and the interest of Religion too, so farre as sobriety promotes our fitnessse: and greater aptnesse to Religious works.

But I shall be here asked, *May a man vow against any one particular sinne, and bind himself by so great a bond against the committing of it?* The ground of the doubt is, because none so stands but he may fall, and it is not in our power to keep our selves from any sinne. Doubt.

To this then I answer, That it would be rash and inconsiderate to *vow absolutely and peremptorily, that thou wilt never act such or such a sinne.* But thus thou mayest justifiably vow; Sol.

1. That thou wilt endeavour, and with thy best diligence labour to prevent this or that sinne; thou mayest vow to set a guard upon thy soul, but thou mayest not vow the successe of this guard; the endeavour is thy duty, and that thou mayest vow; the successe is Gods gift, and that thou must pray for. And let weak Christians take notice of this, lest they ensnare themselves by vowing what is not in their power.

2. If thou wilt vow so, thou must do it still with dependence on the Lord for power to performe, through grace thou wilt not sinne thus or thus, may be thy vow.

3. If thou wilt so vow, then take my advice with thee, (1.) Let it be onely against great sins, and such as are committed with deliberation, these are less before committed and so are more easily resisted. (2.) Let it reach no farther then sincere endeavour against them;

them : And (13.) Be sure to do your utmost, and then though the sinne may be too strong for you, yet are you not false to your vow. But next

4. Vowes encrease our care of particular duty.

Fourthly, *Well composed vowes* do much promote Religion in the heart and life of a Christian, inasmuch as they engage the Christian to a more intent care of some particular duty and Grace to be more than ordinarily attended and exercised : A vow binds the votary to a more than ordinary care of duty, and to a more than ordinary diligence in the exercise of grace ; now where such a vow is so well composed that the duty may be more than ordinarily well performed, and the grace may be (more than usually hath been) exercised, there such a vow doth as much promote Religion, as its care doth exceed our ordinary care : Who bestows most on a duty, or on the constant exercise of a grace, doth do most to the promoting of Religion ; and I am sure, who so doth advisedly and duely vow, and doth punctually and duely perform his vow, is the man whose care is greatest in that duty and grace which his vow and the particular occasion of it did commend to his thoughts.

Dubi.

But may we vow to perform a duty or exercise a grace ? Can we say 'tis in our power ?

Sol.

To this in one word, *Now so farre as it is and shall be in your power, and you may warrantably and acceptably do it before God* ; the performance of duty, and exercise of grace are debts we owe to God, and we may bind our selves doubly to pay them so farre as our stock will reach, and without this limitation every vow is rash and ill composed.

5. Vowes, &c. by observing and improving providences.

Fifthly, *Well composed Vowes* do much promote Religion, in that they engage us to a more diligent observing of Providences, and to a due improving them to the best advantage of grace : When thou hast vowed, thou hast sealed on thy part, if God doe answer thy hope by his providence, he performs the condition on his part, and now it must be thy care to observe Gods providence, and to improve it ; so Jacob vowed, then observeth how God will perform with him ; and afterwards makes the improvements. Now providence answering the expectation of one who voweth, hath in it

1. Remarkable power and faithfullnesse to be the ground of faith ; this was seen in that Providence which gave *Jephthah* that victory which was his hope and expectation when he vowed ; and in that Providence which brought *David* to the possession

possession of his hopes, and David thought so when he professed he would love God dearly, because he had delivered him out of the hand of all his enemies. Psal. 18. 1.

3. *Eminent readinesse to hear prayer*; when God doth as to Joseph speedily hear, or as to Jacob, continue still to hear for many years together.

4. *More than ordinary obliging considerations to draw forth our obedience too*; such Providences have tongues to call for our faith, our love, our prayers, our obedience and our praises; What shall I render to the Lord? is the serious well advised votaries enquiry.

5. *A most undoubted evidence appropriating this to the Lord*, that the expecting Christian can truly say, it was the Lord's doing and his onely, none bore part in the work, none shall bear away share of his trust, love, prayer or observant obedience due to him from me.

Now if these particulars be considered, it cannot sure be doubted longer, whether well composed vowes do promote Religion, when they do so engage, and quicken those who vow to such Acts of Duty, to such exercise of Grace, to such opposition of sinne, to such improvement of providence, for the increase of Grace: And what is Religion but all these in one word, and what is the promoting of Religion, but the facilitating, continuing, and perfecting of all these, which is not a little furthered by such Vowes.

It yet remains to shew, *Whence these well composed Vowes have* 5 *General.* *such influence on Religion, what have they in them more than ordinary* *them to promote it?* To this I will answer as briefly as I may; There is in such Vowes a most notable awakening, and quickning power, which sets all a mans care, wisdom, truth, and strength on work, to do the things whereby Religion is so much promoted.

1. *A deep rooted naturall reverence and awe of a serious Vow*, which makes the man who hath so much sense of Religion as to make a Vow, to have as much care of performing it: Man is readier to cast off the reverence he owes to Gods Law, than to cast off the regard he hath to his own Vow, so that many times it is very expedient to engage by Vow to do what is our duty by the Law of God: The bond of naturall conscience is very strong, and Vowes have much of their strength from it, and thereby become great supporters of Religion.

2. *To this the Christian hath a superadded strict command and prescript of the Law of God indispensably, requiring the performance of*



that Vow which is lawfull and possible; I have opened my mouth and  
 Peannot go back, Judg. 11. 35. It is the unalterable Law, if you vow,  
 you must pay, Psal. 76. 12. God did indolge the Jews so farre as to  
 redeem some of their vowes, but he allowed none to break them.  
 Read that Deut. 23. 21. When thou shalt vow a vow unto the Lord  
 thy God, thou shalt not slack to pay it, for the Lord thy God will surely  
 require it of thee. And ver. 23. That which is gone out of thy lips thou  
 shalt keep and perform. Now when so much of Religion lieth in and  
 dependeth on such Vowes, and these Vowes are such inviolable ties  
 that God will wink at none who break them, they cannot but have  
 such influence and strong operation on persons to the advantage of  
 Religion.

3. Gods severe judgements on contemners of their Vowes, adde much  
 to their influence: I will not mention examples of vengeance on  
 Heathens for breach of their vowes, though the Idol deserved not  
 better, yet God who is the true God, would have men know such  
 sacred Bonds as Vowes, should not be profaned by sleight perform-  
 ing, or contemned by a totall neglect of them. The Jewish Rab-  
 bles tell us, that God punished Jacob for neglecting his Vow, by  
 Dinah's mis carriage. However, it is enough God hath threatned  
 the breaker of his vowes with no lesse than a destruction of the  
 works of his hands, if not with the ruin of his person: God will  
 not let such one go unpunished, lest his holy Name should be scorned,  
 lest the people should be accustomed to an impious contempt of him, if  
 the faithfull of his Vow should deny what he had promised to God, and go  
 unpunished. In one word, that which stands thus on the unchange-  
 able Law of Nature, and is written on the conscience; what is con-  
 firmed and ratified by the peremptory positive Law of God: what  
 is yet further armed with the terrible threat of the God of Heaven,  
 must needs have a mighty binding strength in it obliging men: But  
 now all these concur in Vowes well composed, and hence they  
 have such influence on Religious persons. You may adde the

4<sup>th</sup>, viz. The gratiouse acceptance that God gives to persons so vow-  
 ing and performing their Vowes: With

5<sup>th</sup>, The signall Blessings crowning Religious persons in due per-  
 formance of their Vowes; All which make them carefull to vow so,  
 that they may say they will pay their Vowes, and in paying them,  
 render to the Lord for all his benefits.

I am come now to the last thing I intended, the practicall appli-  
 cation of this Practicall Case: And here Reader I shall be briefer  
 than

Ne sacrum ejus  
 nomen ludibrio  
 exponeretur ne-  
 ve populus assu-  
 esceret. ad im-  
 pium ejus con-  
 temptum si  
 fraudator im-  
 punè negaret  
 quod Deo pro-  
 miserat, Bu-  
 canus. loc.  
 com. 45. de Vof.

6. Genr. viz.  
 Use.

than I first purposed, because I was enforced by the undiscerned speed of the time outrunning me in preaching it, to contract much more than I was willing to have done.

The first Use then, if well composed Vowes do indeed much promote Religion, *it will teach us how carefull we should be in making our Vowes to the greatest advantage of Religion.* If you look to the necessary requisites of such Vowes, it will appear to you that you need a great care and diligence in making them; if you look to Religions losse in breach of Vowes, or its gain in a faithfull performance of them, the care will appear double; if you look to your obligation under which you are to performe them, it will appear yet further needfull, that you be very wary and circumspectly carefull how you make them; the rash and inconsiderate person who cares not how he makes, will not care whether he performe his Vowes. And what a reproach is this to his Religion? what a provocation is this to his God to destroy either him or the works of his hand? And all these, bespeak your care, and advise you to circumspection in this case. Do you not find it hard enough to discern what is daily and ordinarily to be done under daily and ordinary occurrences? are you not in great care to frame your selves fitly and comely to every dayes businesse you have to do among men, especially when you come within the tie of a promise to them? How solicitous are you, what, and when, and on what terms you promise? How you shall performe, and so keep your word and credit? Any competent measure of honesty, and regard to reputation will make a man consider what he promiseth to a man, How much more care should he use in promising unto God, where the promise is more than ordinary, where the eye is so indissoluble, where the demand is so punctually and peremptorily made, where the danger so great in making default. Let me commend unto thy more than ordinary care these two things, if thou wilt make a Vow so well framed as to set up Religion.

First, *Be carefull that thy Vow of obedience for, and in consideration of a mercy hoped or received, hold weight with that mercy; keep a steady hand, and get an even ballance and weigh the mercy which commands thy obedience, and weigh thy Vow which promiseth it.* It will be thy reproach and Religions reproach to have thy Vow sound a *shekel*, when thy mercy weighs a *talent*; when God gives a full harvest, thou must not Vow a handfull or one sheaf. This were to expose thy God to contempt, and it would be a practical denial of his bounty to thee. *Jacob observed this proportion, Gen. 28. v.*

700 Talen-  
tum Hebrae-  
rum continet  
pondere 3000  
siclos. Bre-  
wood de pon-  
deribus Heb.

20, 21, 22. *God shall be his God, and then the tenth of all he hath shall be his.* Davids, *For all his benefitts, is as much as according to all his benefitts, and that speaks proportion and commendation.* Take care to this, for others will observe, and enquire into it. They will weigh these two, thy mercy, and thy gratitude, do thou do it first, lest thou be shamed, lest God be provoked, and thou be punished, for as good a man, and as great as thou who ere thou art, who readest this, met with all these, with shame, with the anger of his God, and with a punishment too on him for want of this. See *Hezekiah's fault and punishment, 2 Chron. 32. 25.* Don't fall short of *Hezekiah*, who knew this and observed it as their rule, and have branded such who deviate from it, be carefull thou put not off a mercy that lives many years with thee with a dayes entertainment, or weeks, or moneths lodging with thee.

\* *corruptio. Summa. Sordidum & rennem sum-tum hoc adagio significabant. Erasim. Adagior. chil. 2. gen. 7. Ad. 35.*

Secondly, *Be carefull that thou make thy Vow so, that they may be thy witnesses whom God makes,* be carefull thou make them witnesses of thy performing, whom God made witnesses of thy streits, and thou-madest witnesses of thy Vowes. A man that would have his credit in his truth to his word kept up, would choose them witnesses of his performing, who were witnesses of his promise; I think *David* took this heed in his rendring and paying his Vowes, *I will do it* (saith he,) *now in the presence of his people, Ver. 14.* The people were witnesses to his streights, Prayers and Vowes, and he will honour Religion by performing in their sight what he sealed, signed and delivered, what he Vowed to the Lord. *Seek not more than providence makes conscious to thy Vowes, lest this be interpreted ostentation, and vain, self-glorying, take so many, lest the good example be lost, or thou suspected of falsifying thy Vow.* Briefly and plainly, dost thou once sickned make thy Vow before thy Family? before the Neighbourhood? be carefull to perform it before them, let them see thou art what thou Vowedst to be. This care in thy Vow will be a means to make it most to the advantage of Religion, whilst all that heard or knew thy Vow, bear thee testimony that thou art thankfull; and more thou seekest not, lest thou be suspected to be proud: thus Religions gratitude and humility are set forth, thus thou givest others occasion to glorifie thy Father who is in Heaven.

2/12.

Do well advised and composed Vowes so much promote Religion, when well and faithfully kept; are they also such sacred and inviolable bonds? *Then look what Vowes you are under, look how you have performed them.* It is time to view what you fairly promised for advancing

vancing of Religion, and what you have faithfully performed for its real advantage. Christian consider with thy self, wast thou ever in more than ordinary distresse? didst thou not then Vow largely? tell me what were thy Vowes? how hast thou paid them? wast thou ever in poor, needy condition? didst thou not then Vow to honour God with thy increase, to enrich the poore, to relieve thine indigent brethren, and Gods poore Children? Now what hast thou done? who are clothed out of thy flock? who are fed at thy table? who are lodged at thy charge? where's thy paying thy Vow? was it ever thy lot to be tossed at Sea? to be mounted up to the Heavens? to be cast down again into the depths? to be at thy wits end? didst thou not then Vow, if ever God should command, and make it a calme, and bring thee to thy desired Haven, thou wouldst be more circumspect in all manner of conversation, more vigilant to thy particular duty? more severe against thy particular sinne? Didst thou not Vow that an Anniversary Sermon, with an allowance to the Poore, or a constant Lecture, or an Almes-house, or some such great standing Monument, should commemorate Gods goodnesse to thee, and perswade others to trust and seek unto that goodness? or at least if thy Estate would not do so much, hast thou not Vowed to do according to thy power? where now is thy paying these Vowes? But I was never poore, never at Sea; may be so, yet art thou not under some Vowes for some other mercies? wast thou never in danger of losing thy Estate, thy Relations, thy life? Didst thou never lye dangerously and (men thought) desperately sick? hast thou no sick-bed Vowes upon thee? Say here who ever thou art that readest these lines, and read not a word more, untill thou hast duely considered whether ever thou hast been dangerously sick? and what thou then Vowedst? and how thou hast performed?

The proud contemner of Religion learns by his dangerous sickness to promise to be religious, wast thou ever such? didst thou ever so Vow? and art thou now what thou didst then promise? The prophane swearer and blasphemers is brought by a sickness to fear his Oath, and to Vow to learn to fear and abstaine. Oh then, if God will not destroy and damn, but give life! he will, that he will repent, and amend; he will blesse, but not blaspheme his Name; he will never more prophanely swear, and curse, wast thou ever such a one? so sinfull? so engaged? what performance now? The Drunkard Vowes sobriety when he is sick; the Adulterer Vows chastity; the worldling Vowes to mind Heaven; the Tradesman who hath so of-

ten sold his conscience at every price to gain six pence, by an untimely and lye, then if this plunge be once lived, will keep a good conscience. In a word, *A sick bed makes a sinner sick of his sinne, and seldom fails to make him Vow against it.* Now Reader what thinkett thou? Vowes or no Vowes? art thou under any or no? I am perswaded now thou canst not deny it, methinks I could believe I heard thee say, such a Feaver, such an Ague, the small Pox, a Surfet, the Pestilence, or some such disease, made me Vow to be another man, to destroy sinne, to exercise grace, to love God, to hate lust, to be holy and heavenly. Now thou seest thy bond, where is thy payment of thy debt? Oh how few do well keep any, how much fewer do well keep their sick-Bed Vowes, as if these Vowes were as sickly as their makers, and doomed to as short a life as the sick Votary thought he had been doomed to. Reader thy conscience tels thee what thou canst answer, or what thou must confesse in this matter, and upon thy consciences answer I have advice for thee if thou art conscious.

1. Of totall neglect, go Speedily on thy knees, beseech infinite patience, humble thyself before infinite grace, get out thy pardon, and whilst God laith by me, by these lines defer not to pay, be thou honest to thy word, thankfull to thy God, advantageous to Religion, and an example of reformation, lest next sicknesse be thy death, and thy Vowes be thy sinne, which shut out thy hopes of praying and speeding: God delights not to answer such fools, thou must find Motives enough to hasten thee to this duty, from Eccl. 5. 2, 4, 5, 6. which I commend to thy thoughts with these Queries.

1. Is not God in Heaven and thou on earth?
2. And, Is not thy Vow made to this great God?
3. And, Is not this Vow thy voluntary debt? And
4. Doth God require present payment? Or indeed
5. Wilt thou worse thy condition by Vowing? Or
6. Wilt thou provoke Gods anger and displeasure?
7. Darest thou venture on threatened destruction?

These are *Solomon's* Motives to a punctuall and present payment of Vowes, I offer them to awake thee from neglect of thy Vowes.

Or, Secondly, *Hast thou Vowed? and performed in part but not fully? hast thou done somewhat? but not all of that thou hast promised, and Vowed? I advise,*

1. See what hindered, wast thou rash in promising more than thou couldst



couldst do, is this the reason thou didest not all, because some of it was out of thy power; thou must be humbled for thy rash Vow, and if ever it come within thy power do it.

2. See whether thy sloth and negligence did not binder when thou mightest have performed, but now it is out of thy power and thou canst not, this is a high breach of thy Vowes, and I know no way for thee but due and seasonable repentance, and confessing that God may pardon thee, and be thou better in what thou canst, since thou canst not be so good in this thou shouldest.

3. See whether it continue yet in thy power to do, though as yet thou hast not done it, and if so, be affected with the sight of thy unthankfullnesse, but remove this sinne by performing thy Vowes, for God will not release the promise, nor cancell the Bond, untill the debt be paid by him who hath power in his hand and may do it.

But, What if it were in my power when I Vowed, but since that time providence hath put it out of my power. I was rich when I Vowed to relieve the poore, but when I was recovered, God suffered me to be spoiled as Job was, what shall I do then? *Dub.*

1. Thy Vow well composed engaged thee so far as it was in thy power. *Sol. 1.* Remember a well-advised Vow hath this expresse condition or this implied, so far and so long as it is in my power to do, untill I have done all. The tenth of all I have of all that God shall give me, saith Jacob, I will give to God; now if the Lord exercise his bounty to Jacob, Jacob is engaged, then he hath power and can do it: if God make Jacob poore, the limitation his Vow implied in it doth quit him.

Secondly, So far as God puts it out of thy power, so far he releaseth thee from the debt. *Sol. 2.* When God by his providence overruling all, doth disable thee to the payment; then he dischargeth thee from the bond, this is Gods reall discharge and cancelling of the Obligation.

Are well composed Vowes such promoters of Religion? and are they to be made so warily? and do they bind so strictly? Then be sure to wait untill God give you just and fit seasons for Vowing, be not over-hasty to Vow, it is an inconsiderate and foolish haste of Christians to make more occasions of Vowing than God doth make for them; Make your Vowes and spare not so often as God bids you, but do not do it oftner; you would wonder I should dissuade from Vowing often, when you have such constant mercies, and wonder well you might, if God did expect your extraordinary bond and security *Use 3.*

curity for every ordinary mercy; but he requires it not, he is content with ordinary security of gratitude for ordinary mercies, when he calls for extraordinary security and acknowledgment, by giving extraordinary mercies, then give it and do it,

1. *Cheerfully, enter such bonds willingly.*

2. *Pay the bond punctually at its time.*

3. *Pay it fully, in the whole of it, so do it, that you may say I will cheerfully, and of choice, so do it, that you may call it a paying punctually and fully.* And this will be accounted a rendering to the Lord, and a real promoting of Religion, by setting forth our debt and the Lords goodnesse to which we are indebted; Fear not to give thy God double security when he requires it. Fail not to pay readily and fully when pay day comes, for the Lord doth expect and command thee so to do, and if thou do willfully make default, he will lay folly to thy charge, and take the forfeiture of thy bond, and make thee know it too, some way or other to thy grief and trouble; keep out so long, or get out of such debts so soon as thou canst. Pay the Lord thy Vowes.

How



## How are we compleat in Christ.?

COL. 3. last clause of ver. 11.

*But Christ is all and in all.*



He great concernment of lost creatures is above all things to mind salvation, this is the *one thing needfull*, this should be the great enquiry, and in the neglect of this all our other endeavours are no better than laborious trifles. The great danger which even they are in, who seriously mind salvation, is, least they build upon some sandy foundation, seeking Heaven in those wayes which lead not thither. The great design of Satan is, either to detain poor undone creatures in a totall neglect of salvation, or to deceive them in the way and means thereof: 'tis therefore the great care of the Apostle, as in other Scriptures so in this, not only to undeceive the world as to those mistakes which prevailed then, but to point out the right, the proper, the onely sure way of salvation, viz. through Christ, whom he here declares to be so compleat a Saviour, that as we have *none other*, so we need none other, because *Christ is all*.

Luk. 10. 42.  
Act. 16. 30.

Act. 4. 12.

In the former part of the verse, the Apostle shewes the insufficiency of all things on this side Christ to commend us unto God, or stand us in stead in the matter of salvation, and this he does by removing four mistakes (at that time) common.

1. The mistake of the Jews, who prided themselves in a genealogicall kind of sanctity, as being the seed of *Abraham*, this they account so great a matter, that they cannot be perswaded it could go otherwise than well with them: let the Messengers of God tell them their sins, warn them of their dangers, yet they shelter themselves under this priviledge, as that which would be a sufficient bullwark against all kind of threats and comminations: and though

Gggg 2

John

Mat. 3. 9.  
Joh. 8. 39, 44.

*John* the Baptift in his time; our Saviour in his time; and the Apostles in theirs, do all concur in taking them off from leaning upon this broken reed; yet will they not be beaten out of these strong holds. Time was indeed when salvation was of the Jews; but that wall of partition being now taken down, and the pale of the Church so far enlarged, as to take in both Jew and Gentile, *Act. 10. 34.* no Nationall priviledge can now commend us unto God; nor can a succession of *Abraham* according to the flesh avail us, unlesse we succeed him in his faith.

2. The mistake of the circumcised, whether Jews or Profelytes; who because they had this badge of Religion upon them, concluded themselves in a priority for Heaven, before all the world besides. But however time was when Circumcision was an Ordinance of that necessity, that the Lord threatens to punish the neglect thereof, by cutting off that soul from among his people: yet was it not the outward but spirituall part God accounted of. The Apostle in excluding this, excludes all outward religious Observations, as *Davenant in loc.*

Gen. 17. 14.  
Rom. 2. 29.  
Circumcisio est  
in Judaica  
Religione ritus  
principum  
adhibetur, itaque  
ad designandam  
observationem  
omnium rituum  
Legalium.

3. The mistake of the *Grecians*, who were at that time the Masters of all learning; and all other Nations in contradistinction unto them, were stiled Barbarians; and of all Barbarians, the Scythians were esteemed the rudest. But whatever worth and excellency may be in humane accomplishments, yet all these in the business of salvation are but poor matters. 'Tis neither the having nor wanting of these, that can considerably advantage or prejudice us in that high concernment.

1 Cor. 1. 26,  
27.  
Act. 10. 34.  
1 Sam. 16. 7.

4. The common mistake of the world; who from their rank and quality in the world, are ready to promise themselves a more easie acceptance with God. But *God is no respecter of persons*: He looks upon the children of men with another kind of eye, than man is used to do. Whether our outward condition be high or mean, there's nothing of priviledge or disadvantage from hence, in respect of salvation.

And as in the former clause of the Verse, the Apostle shews the insufficiency of all things besides Christ; so in this clause he shews the single sufficiency of Christ alone. Whatever the Jewes promised themselves from their Rock and lineage; the Profelytes from their Circumcision; the Grecians from their wisdom and learning; the great ones of the world from their outward preeminencies, all that, yea and much more, is Christ to Believers. *Christ is all.*

This

This single sufficiency of Christ the Apostle proves by a double Argument.

1. The compleatnesse and perfection of Christ as a Saviour, *He is all*. Take salvation from first to last, in all the severall parts of it, he is the *Alpha* and *Omega*, the beginner and perfecter, the Author and finisher of all.

Heb. 12.2.

2. The way and means whereby Christ imparts and communicates this salvation, it is by being in all. Some read the words as an amplification of the fulnesse and compleatnesse of Christ; *Christ is all*, and that in *all things* that concern either our present comfort, or eternal happinesse. Others refer these words *in all*, to those divers sorts of persons spoke of in the former part of this Verse; to whom that Christ may be a Saviour, he disdains not to take up his dwelling in their souls, though lying under all the disadvantages which were then accounted prejudiciall. And thus the Apostle seems to explain himself, *Gal. 3. 28.* a parallel Scripture unto this. And according to this Exposition, as the benefit of Christs sufficiency is extended to all believers by vertue of their union unto him, so is it restrained and locked up from all unbelievers.

ἐν παντί ἢ  
καθ' ὅλην τὴν  
τοῦ θεοῦ χάριν  
ἡμῶν σωτηρίαν  
ἔσται, ἢ ἐν παντί  
ἐν ἡμῶν. Occ.  
in loc.

In omnibus, i.e.  
fidelibus hunc  
in modum san-  
ctificatis, &  
Christo copula-  
tis. Daven. in  
loc.

Quod lex bona  
est, nostrum non  
est, quod autem  
male vivimus,  
nostrum est, &  
nihil utiq; pro-  
dest quod lex  
est bona, si vita  
& conversatio  
nostra non est  
bona. Lex enim  
bona munus  
est Christi, vita  
autem non bona  
crimini nostri,  
imo hoc magis  
culpabiles sum-  
mus, si legem  
bonam colimus  
& mali cultores  
sumus. Quin  
potius non cul-  
tores si mali,  
quia cultor dici  
non potest malus  
cultor, &c. Sal-  
vian. de Gu-  
bern. Dei l. 4.

*The Case to be insisted on from this Scripture is, How Christians are compleat in Christ?* For the resolving hereof, take this naturall deduction from the words;

*Diss.* That Christ is a Christians all. By Christian I mean, not them who have nothing more to declare them such, than only their Baptismes and outward professions, as the Church of *Sardis*, *Rev. 3. 1.* We account them Monsters in nature who have the faces of men, but in their other limbs, the lineaments and proportions of brut beasts; and how can we account them better than Monsters in Christianity, who have the faces of Christians indeed, but withall the hearts and lives of Pagans. That *All* which is in Christ is nothing unto such, except to encrease their guilt, and heighten their condemnation. But by the *Christian*, I mean him who is *ἀνδρας ἰσχυρότερος, ἢ Ἰσραηλῆται* indeed, as Christ speaks concerning *Nabuael*, *Joh. 1. 48.* One who labours more to be than seem religious; one whose great care is, that his heart may keep an even pace with his tongue, in all his outward professions; now to such Christ is *All*. In having an interest in him, they have enough for the supply of all wants; for the prevention of all dangers; for the procuring all good: And therefore what the Apostle speaks here in one word, *Christ is all*, he speaks at large, in an enumeration of severall



πάν τὸ πλῆρω-  
μα.

weighty particulars, 1 Cor. 1. 30. *Who of God is made unto us Wisdome, righteousness, sanctification and redemption.* We are foolish creatures; *Christ is wisdom:* We are guilty; he is righteousness; We are polluted; he is sanctification: We are lost and undone; but in him is redemption: We are empty of all good; but he is a full fountain, from whom flow all those blessings which concern either our present comfort, or future happiness: We are necessitous and indigent; in him are hid all the treasures of wisdom and knowledge, Col. 2. 3. *Yea in him dwells the fulness of the Godhead bodily, and ye are compleat in him,* Col. 2. 9, 10. Or as you have it, Col. 1. 19. In him dwells all fulness. The rich Merchant thought himself no loser by the bargain, in parting with all he had to purchase an interest in Christ, Mat. 13. 45, 46. But when never so much is said, there cannot a greater word be used than what the Apostle speaks here, *Christ is all.* The Greeks were wont of old to account it an excellency to speak much in a few words; to give their Auditors, *πλάζον σεσημασμένον ἐν σαλεύματι ῥημάτων*, an Ocean of matter in a drop of words. Thus does the Apostle here give us (as I may speak) gold in the wedge; which I shall endeavour to beat out into the leaf, by showing how much is comprized in this one word *All.* The two names by which the most ancient Philosophers were wont to speak of God were, that he was, *τὸ εἶναι* τὸ πᾶν, the true being, and the universall good; all the scattered excellencies which are dispersed among severall ranks of creatures, meeting in him, as the lines of the Circumference in the Center; This does the Apostle speak here of Christ, *He is All.* Physicians speak of an universall medicine, suited to all diseases, and helpfull in all maladies; but whether this can be found in nature or not; yet certainly Christ is a Panacea, in him we have a plaister for all sores, a remedy against all distempers. There are indeed thousands of cases wherein all other helps are but miserable comforters; and Physicians of no value: but not one case wherein Christ is not a full and proper help. When all that friends can do is only to pity us, he can help us; because *Christ is All.*

For the further explaining and confirming of this great truth, three things shall be spoke to,

1. Wherein Christ is All. In general, He is All in All things; for

1. Wherein Christ is All.

2. How Christ is All.

3. What advantage it is to sincere Christians to have their All in Christ.

for so some of no small account render the following words, and in *all*, as hath already been hinted. But more particularly

1. Christ is All to sincere Christians to free them from whatever might hinder their salvation. *Salvation* is not a meer negative thing, nor does it consist in a bare exemption from, hell and wrath, but a translation into heaven and glory; but alas betwixt us and glory, there is *μῆλα χάσμα*, a great Gulph, many bars and impediments; aye but Christ is All to deliver us from these; and though our deliverance in this world is not compleat or perfect, yet is it so far compleat as to render our salvation undoubtfull if we be in the number of them to whom Christ is here said to be All.

1. The wrath of an offended God, which like that flaming sword that kept our Apostate Parents from returning into Paradise (out of which because of their Apostacy they had been ejected) would render our admission into heaven equally impossible; but Christ by bearing the wrath of God in his own person hath taken it off from ours; and therefore he is said to *deliver us from the wrath to come*, 1 Thess. 1. 10. he who was the Son of Gods love, became the subject of his displeasure, as appears by comparing *Matth. 3. 17.* with *Isa. 53. 10.* that we who were children of wrath, might become the objects of his favour, and however Christ hath not delivered believers from the anger of God as a Father, yet from the anger of God as a Judge. There is an anger that proceeds from love, as the anger of a Parent towards that childe whose good he desires; and there is a vindictive anger: the former believers are neither freed from, nor would it indeed be their priviledge; there is not a greater judgement can befall poor sinfull creatures here on earth, than for God not to discover himself angry with them for their sins, *Isa. 1. 3.* God then deals with men as a skilfull Physitian with an unruly Patient whom he gives up as desperate, or as a tender Parent with a graceless childe, whom he utterly rejects. In a word, what ever kinde of anger might tend to the prejudice of believers, that they are delivered from, but what is for their advantage that they are subject to. That Christ is All in delivering from the wrath of God may further be evidenced by these Considerations:

1. The adequate of Gods wrath is sin; there is this difference 'twixt wrath and mercy in God; that mercy flows (as I may so speak) naturally from God, and hath no other motive but onely the gracious and mercifull disposition of God; but wrath hath alwayes its rise from us, and nothing in us but sin can draw down his wrath

Heb. 12. 6, 7,  
8, &c.

*Magna ira est  
quando peccan-  
tibus non iras-  
citur Deus,*  
Hieron.

Object.

wrath upon us. Our meanness cannot, our afflictions cannot; these may sometimes be the effects of Gods wrath, but never the causes. No 'tis because of these things the wrath of God cometh upon the children of disobedience, Eph. 5. 6. because of these things, i.e. because of these sins as appears from the Verses foregoing. What is it that hath filled every age and place of the world with so many dreadfull tokens of Gods displeasure, but onely sin? What was it that cast the Angels out of heaven, and degraded them from their first Station, but onely sin? What was it that drove our first Parents out of Paradise, and subjected them, and all their Posterity to so many miseries, but onely sin? What was it that brought destruction upon the old World, upon *Sodom, Gomorrah, Admah, Zibim*? What was it that broke off the natural branches, and hath for so many hundreds of years continued them under a divorce from God, but onely sin? In a word, look over all those miseries under which the whole Creation groans, Rom. 8. 22. And though those miseries in several creatures are divers, yet do they all proceed from the same fountain, viz. Sin.

2. Christ is All in making expiation for sin. He is that *Lamb of God that taketh away the sins of the world*, Joh. 1. 29. He is our *Imagis & Imaginatio*, 1 Joh. 2. 2. Rom. 3. 25. 'twas not thousands of Rams, nor ten thousands of Rivers of Oyl, could have born any proportion in point of satisfaction for our sins. 'Twas not all the Legal Sacrifices of old could do any thing, nor can all our duties now; but Christ is all in expiating for sin, Heb. 10. 5. 6, 7. compared with Heb. 10. 14. And such is the fulness of Christs satisfaction, that he hath not onely freed such as are united unto him from condemnation, Rom. 8. 1. but purchased for them the Adoption of children, Rom. 8. 14, 15, 16. And thus Christ is All in removing this bar, and opening this door to salvation which (had it not been for his mediation) would for ever have remained shut against all the children of men. The pollution and prevalency of corruption, how great an impediment this is to salvation, and happiness, was typified by the Lepers and unclean persons of old who were not admitted within the *Camp*. Heaven is no common receptacle for all persons, as Noahs Ark was for all sorts of creatures, *Know ye not that the unrighteous shall not inherit the Kingdome of God*, 1 Cor. 6. 9. Know ye not? if you know any thing in Religion you cannot but know thus much. In the Church of God on earth there is a mixture of *Corn with Chaffe, of Wheat with Tares, of good Fish with bad, of Sheep*

*Sheep with Goats*; but there shall be a separation of the precious from the vile, and God will come with his *Fan in his hand and thoroughly purge his floor*, Luke 3. 17. Do but consider and pause a while upon that mischief which sin hath done poor creatures by its pollution. How hath it stained their glory? cast them down from their excellency? turned Angels into Devils, and debased man who was once almost the top of the whole Creation, in whom all the scattered Excellencies in the Book of Nature were bound up together in one Volume, and met together in a blessed union. How unlike hath sin made us to what God at first made us? Those souls of ours which were once as so many pure beams of Light, how is the beauty of them now blotted and darkned? But Christ is that *Fountain opened for sin & uncleanness*, Zech. 13. 1. in his blood is virtue enough to fetch out scarlet spots, and crimson stains, *Isa. 1. 18* and if any of the children of men perish in their pollutions, 'tis not because he wants sufficiency, but because they want faith. Christ is All in the business of cleansing and purifying. But alas, besides Ioh. 3. 16. the pollution of sin, there is the prevalency of it. This was to St. Paul so great an affliction, that he who could bear the greatest of outward afflictions patiently, 2 Cor. 11. 23, 24, 25, &c. cannot but express something of an holy impatience under this burden, Rom. 7. 24. he that could triumph over *Principalities, Powers, Life, Death, &c.* Rom. 8. 38, 39. is yet more than a little discouraged when he reflects upon the corruptions he found lodging in his own heart. Corruption is the great Tyrant that hath usurped over the whole world, the bounds of its Dominion are almost as large as all mankind, there is not a man in all the world (except the first man *Adam* made after Gods Image, and the second *Adam* who was God as well as man, but he is born a slave, a vassal to this Usurper. The four great successive Monarchies, *Chaldean, Persian, Grecian, Roman*, though the extent of them were great and the circumference vast, yet were all these limited and bounded, some parts of the world there were which knew nothing of their yoke. But alas the Empire of Corruption reaches every corner of the earth, every person born into the world. We may therefore not unfitly compare it to *Nebuchadnezzars Tree*, Dan. 4. 11. the top whereof reaches Heaven, from thence it threw the Angels, and the boughs thereof spreading themselves to the ends of the earth; yea this vassalage unto Corruption, as it is the largest and universalest, so also the miserablest, and most dreadfull. All other slaveries com-

pared with this, are but like *Rehoboams* Government compared to his Father *Solomons*, the *least finger*, of whose Dominion he threatens should be *heavier than his Fathers* *loyns*, 1 King. 12. 10. We read in Scripture of an *Egyptian* slavery; in History of the *Spartan* slavery, and of the *Turkish*, all these sad and lamentable; but yet all these reached but the body, and that for a time onely, whereas the slavery of Corruption reaches the soul, and that for ever, unless Christ become our Jesus in saving us from our sins, *Matth* 1. 21. He hath purchased our freedom, and that with a great summe, as the Centurion speaks of his *Roman* freedom, *Act* 22. 26, 27, 28. There are none can say with *St. Paul*, they are born free, except they who are born again, and they are free indeed, *Joh* 8. 36. Christ is All in removing this impediment also, in setting our poor captive souls at liberty, from the bonds and setters of our corruption, *Rom* 6. 6, 7, 8, &c. *Rom* 7. 25. 'Tis he alone can conquer these great *Goliaths*, these untamed affections; but yet even this deliverance is also incompleat in this world, he delivers his people from corruption as to the reign and dominion of it, though not as to the presence and disturbance of it, *ut non regnat sed nandum ut non sit*.

3. The oppositions of Satan, his wiles and subtilties, these are another impediment, and that no small one neither; for if our first parents in whom there was nothing of ignorance, but a sufficiency of knowledge, there was indeed a nescience of many things, so is there also in the Angels, *Matth* 24. 36. but yet their knowledge was both full and clear in things necessary and pertinent, *Col* 3. 10. This was no small advantage against the methods of Satan, because his usual way of mischiefing poor creatures hath not been so much by force as fraud, not as a Lion, but as a Serpent, not so much by conquering, as cheating; acting all his enmity under a pretence of friendship, and tempting us to do evil, but under the pretence of some good. The advantage of our first Parents was in this respect great in respect of their knowledge. Besides in them was nothing of weakness, but a sufficiency of strength, in them was nothing of corruption, but an universal rectitude and uprightness. The wayes by which Satan ordinarily prevails, is either by our ignorance, or by our weakness, or else by making a party within us against our selves. The advantages of our first Parents were in all these respects far greater than any have against Satan now, yet Satan prevailed against them. What cause therefore have we to fear, 2 *Cor* 11. 3.

But



But *Christ is all* to free us from these dangers, to carry us through these oppositions, who *hath led captivity captive*, Ephes. 4. 8. *who hath spoiled Principalities and powers, and triumphed over them*, Col. 2. 15. but yet even this deliverance is at present incompleat; for though Christ hath delivered believers from Satan as a *destroyer*, yet not from Satan as a *tempter*, he may disquiet such but he cannot ruin them.

4. The disturbances and interruptions of a prophane world, its allurements, discouragements, promises, threats, smiles, frowns; our difficulties and dangers from hence cannot be little, since the people of God in all ages have found them so great: the great advantage which all these outward things have against us, is their suitability to our senses; for though believers are said to *live by faith*, Heb. 10. 38. yet the best of men have had something to witness they were but men of like passions; as 'twas said of *Elias*, James 5. 17. but *Christ is all* to free us from these dangers. *Joh. 16. 33. Be of good cheer I have overcome the world*: He hath overcome it for us, and in some measure in us.

2. *Christ is All*, to fill the souls of believers with all that good which may capacitate and qualifie them for happiness: it is the decree of Heaven, that none be admitted into glory, but those on whom God hath wrought the truth of grace; Heaven must first be brought down into our souls, before our souls are capable of ascending up thither: we must first *be made meet*, before we can partake of that inheritance of the Saints in light, Col. 1. 12. with Ephes. 5. 5. we are by nature unmeet, because we are carnall and earthly; and should God dispence with his own decree, and open so wide a door unto Heaven and happiness, as to let in carnall and sensuall persons, Heaven would be no Heaven unto such, carnall hearts can never relish the sweetness of spirituall enjoyments. Philosophers observe, that all delight arises from a suitability betwixt the person and the object. What is the reason of that diversity of delights which is among the children of men, that which is one mans joy is another mans grief, and that which is one mans pleasure is another mans pain? the onely reason is, because of the diversity of tempers and dispositions: Some there be of such a brutish and swinish temper, that nothing is so pleasing unto them as wallowing in the mire of their sensuality: others again of so refined a temper, that they esteem these sensuall pleasures very low and much beneath them, but still every mans delight is according to his temper and disposition,

and therefore Heaven would be so farre from being a Heaven unto such, that it would be a kind of hell to them; for as delight arises from an harmony betwixt the person and the object, so all kind of torment from an unsuitableness and contrariety: hence is it, that although God vouchsafes us something of Heaven here on earth, viz. in his Ordinances, yet to unheavenly hearts every thing of this nature is a *radium* a burden: *When will the new Moon be gone that we may sell Corn? and the Sabbath that we may set forth wheat, &c.* Amos 8.5. *Alian* reports of one *Nicostratus*, who being a skilfull Artificer and finding a curious piece of Art, was so much taken therewith, that a spectator beholding him so intent in viewing the workmanship, asked him what pleasure he could take in gazing so long upon such an object? he answers, hadst thou my eyes thou wouldst be as much ravished as I am. So may we say of carnall persons, had they the hearts and dispositions of believers, they would be as much delighted with all means of communion with God as they are, and account that their priviledge which now they esteem their vexation: the Greeks tell us, that *εὐδαιμονία* good, is derived *ἀπὸ τοῦ ἐλπίου*, from calling, because all good is of an attractive and magnetick nature, to draw forth and call our affections after it; but yet 'tis not the intrinsecall excellency of any object that renders it taking with us, but our affections are accordingly exercised upon all kind of objects, as representations are of those objects from the understanding, for 'tis the understanding which sits at the stern of the soul, that is the *primum mobile*, the master-wheel that puts the affections as so many lesser wheeles upon motion; therefore unlesse our judgements be both enlightned and sanctified, we can never approve the things that are excellent. Naturalists observe, that though the Loadstone hath an attractive virtue to draw Iron to it, yet it cannot exercise that virtue upon Iron that's rusty. Ignorance is the rust of the soul, that blunts the edge of our affections to whatsoever is spiritually good: there must be therefore some kind of suitableness and harmony betwixt our souls and heavenly mercies, before we are capable of tasting the sweetness of them. Now *Christ* is all to believers in this respect also, 'tis from his fullnesse they receive and grace for grace, Joh. 1.16. That we have any thing of grace it is from him, and that we have such a degree or measure of grace it is from him; *I am come that they might have life, and that they might have it more abundantly*, Joh. 10.10. the essence and the abundance are both from him. All those miracles which *Christ* wrought in the dayes of his

his flesh upon the bodies of poor creatures, in restoring sight to the blind, speech to the dumb, life to the dead, all these does Christ work over again upon the souls of them whom he prepares for Heaven.

Ephes. 5. 8.  
Ephes. 2. 5, 10.

3. *Christ is All* to fill all Ordinances with power and efficacy; these are the means of salvation, and through his concurrence effectually means, as they are his institutions, we are under an obligation of using them; and as they have the promise of his presence, we are warranted in our expectations of benefit from them: but yet Ordinances are but empty pipes, but dry breasts, unless Christ be pleased to fill them, who *filleth all in all*, Ephes. 1. 23. That there should be such a might and efficacy in things so weak, such miraculous and strange effects by means so inconsiderable, that the foolishness of preaching should be powerful to salvation, 'tis because it is not man but God that speaks. *Joh. 5. 25. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.* Look upon Ordinances in themselves, and so they are *vanities, things that are not*; but as they are accompanied with the power of Christ, so *they bring to nought things that are*, 1 Cor. 1. 28. 'Tis he who in Baptisme baptises with the Holy Ghost and with fire, *Matth. 3. 11.* 'Tis he in preaching the Word, speaks not onely to the ear but to the heart. *Luk. 24. 32. Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?* In a word, *Christ is all* in every Ordinance in respect of efficacy; while the Disciples fished alone *they caught nothing*, but when Christ is with them, the draught of fishes is so great they are scarce able to draw it, *Joh. 21. 3, 6.*

Matth. 28. 20.  
Matth. 18. 20.

4. *Christ is All* to fill every condition with comfort, the best of conditions is not good without him, nor is the worst bad with him. *Alexander* accounted himself to live so many dayes as he obtained victories: but *David* accounts himself to live more in one dayes communion with God, than in a thousand dayes enjoyment of all earthly comforts, *Psal. 84. 10. yea in the midst of all his earthly confluences, he looks upon all as nothing in comparison of communion with God. Psal. 73. 25. Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee.* Though he had a Kingdom he values not that; and well might *David* be of this mind, for could we adde Kingdom to Kingdom, and world to world, yet all these in comparison of the least smile or love-token from God are no better than nothing, for *thy loving kindnesse is better than life,*

*Ubi bene sine  
re, aut ubi male  
cum te. Eern.*

*Non dicit nihil  
habeo sed nihil  
concupisco.  
Musc. in lo.*

*Psal. 83. 3.* The ancient Philosophers distinguished betwixt *bona secula* and *bona eterna*; some things good in their own nature, thus onely God. *Matth. 19. 17.* *There is none good but one, that is God*: others good by way of opinion or estimation, and thus all the comforts of this life; whence that maxim of the Stoicks, *Erre Quod Erre*, life is but opinion and phantie, and whatever good is in these things, is but like those pictures of most deformed and monstrous creatures, which the Poet tells us had no other beauty than what they owed to the Painters courtesie, *viz.* the off-spring of our own phancies: Those who were vertuous, were onely by the Philosophers accounted to live, others might *degi* but not *live*, they might be, but they could not live. The onely true comfort of life consists in living in communion with God, 'tis his presence fills Heaven with all its glory, and 'tis his presence that fills every condition with all its sweetnesse: But alas *how can two walk together except they be agreed?* and what agreement can there be betwixt light and darknesse, the glorious majesty of Heaven and sinfull dust, but onely through a Mediator? and the onely Mediator is *Jesus Christ*. What was it that enabled the blessed Martyrs, to account the scorching flames to be beds of Roses? What was it that enabled *S<sup>t</sup> Paul* to triumph over all kind of adversaries? but only the love of God in *Christ Jesus*: herein alone consists our comfort, our happinesse. Now *Christ is All* in this respect also.

Amos 3.3.

1 Tim. 2. 5.

Rom. 8. 38, 39.

3. *Christ is All* in furnishing us with strength and assistance to persevere: the way to Heaven is no smooth or easie way, but beset with many difficulties, *Idem* *id est*, *Matth. 7. 14.* and through many tribulations must we enter into the Kingdom of Heaven, *Acts 14. 22.* yea though the calmnesse of our passage through this world should be in a perfect serenity from all outward enemies, yet can we not expect a totall freedom from the worst of enemies, our own hearts, our corruptions. All the prejudices and mischiefs we either do or can suffer from others, are nothing to what we suffer from our selves, 'tis not *homo homini lupus*, but *homo sibi lupus*, men are to none such wolves as to their own souls. Now in as much as the Crown of happinesse is reserved for the head of perseverance, and in as much as perseverance in conflicting with such kind of adversaries, as though we conquer them, yet they are in us, and though we vanquish them yet still we carry them about us, must needs require a greater strength than our own: it cannot but be esteemed an eminent priviledge, to be under the continuall supplies of *Christ* by his Spirit,

Rev. 3. 10.

Rom. 8. 24.

Spirit, that after we have put our hand to Gods plough we may not look back; and after we have begun in the spirit, we may not end in the flesh. I speak not this as doubting the perseverance of them who are sincere, but as declaring the true foundation on which their perseverance is bottomed, viz. not any inherent strength they have in themselves, but those supplies of grace and strength they continually derive from Christ: there is a vast difference twixt the best of Christians considered singly in themselves, and considered relatively in respect of their union unto Christ: in themselves so weak and impotent that they can do nothing, Joh. 15. 5. not sufficient of themselves to think any thing as of themselves, 2 Cor. 3. 5. and yet what can be less than to think? but in Christ mighty and powerful, able to do and bear whatever God would have them: I can do all things through Christ which strengtheneth me, Phil. 4. 13. and thus is Christ the Christians All, thus are they compleat in him.

Luk. 9. 62.  
Gal. 3. 3.

Non dicit, parum potestis facere, vel diffculter potestis facere, vel nihil potestis perficere, sed nihil facere. Aug. in loc.

Col. 2. 10.

2. How Christ is all? The resolution of this Quare is therefore necessary, because many there are who instead of sucking milk from this Doctrine are ready to suck poyson; but for prevention of all dangerous and unsafe inferences from this great truth, consider

1. Negatively, how Christ is not All; not so as to excuse us from all endeavours in the use of means for working out our own salvation. Christs sufficiency does not excuse but engage our industry: for thus the Apostle argues, Phil. 2. 12, 13. Work out your salvation with fear and trembling, because it is God which worketh in you both to will and to do, q. d. it is God does all, therefore do you what you can.

2. Positively or affirmatively, and that in these two respects especially;

1. Christ is All by way of Impetration, in as much as our salvation was his purchase; we may say of our hopes, our helps, our advantages, as the Chief Priest said of the moneys which Judas had received for the hire of his perfidioness: It is the price of blood, Matth. 27. 6. Whence is it that they who have brought themselves under the deserts of Hell, may have hopes of Heaven? enjoy the means of Heaven? taste the first fruits of Heaven? all are the price of Christs blood: 'twas by his own blood that he entred into Heaven himself, and hath opened the door to Heaven for all that are incorporated into him, Heb. 9. 12. Heb. 10. 19, 20.

Eph. 5. 25, 26.  
27.

Acts 20. 28.  
Iohn 15. 13.

2. Christ is all by way of Application, in as much as he brings home the blessings he hath purchased unto the souls of his; he hath

not



not onely purchased salvation for *them*, but *them* for it; not onely the possibility of Heaven, but a reall propriety in it; and certainly propriety is absolutely necessary unto the refreshment of every comfort: What are all the treasures of either or both the Indies, to him who onely hears of them? but meer stories. What all the glory of Heaven to him who is thrust from the enjoyment of them? but meer torments. There must be a propriety in all spirituall blessings before they can be refreshing, and this alone from Christ. *I give unto them eternall life, and they shall never perish. I go to prepare a place for you, I will come again and receive you unto myself, that where I am, ye may be there also.* And what is cleerly asserted in these Scriptures, is strongly intimated in those emblems by which Christ is described. What the root is to the Tree, the Vine to the branches, the head to the body; all this is Christ to believers, viz. not only a treasury of all good, but a fountain continually streaming down all kind of spirituall blessings into their souls; and though faith be both the eye that discerns and the hand that receives all from Christ's fullnesse, yet 'tis he that by his Spirit works this grace in us. Faith is our *act*, but it is his *gift*; 'tis we that beleeve, but 'tis Christ enables us to beleeve; so that both in purchasing and applying salvation *Christ is All*.

3. What advantage is it to beleevers to have their *All* in Christ?

1. Because our salvation could have been in no hand so safe so sure as in the hand of Christ: had it been in our hand by any inharrent righteousness, our sad experience we have had of our own unfaithfullnesse, in sinning away that happinesse wherein we were created, may cause us for ever to be jealous of our selves; but to have it in the hand of him who is mighty to save even to the utmost, who is so faithfull that in all our distresses he is touched with our infirmities; we cannot be so sensible of our own miseries, but Christ is much more: and hence it is that as we have no other Saviour besides him, so is it impossible we should have any like unto him.

2. Because our salvation could have been in no way so comfortable, because as God hath the glory of every attribute, so have Christians the comfort of every attribute in *this way* of salvation; for as God hath the glory of his Justice from them (in their Head and surety) to whom in *this way* he shews mercy, *mercy and truth are met together, righteousness and peace have kissed each other.* Justice it self that dreadfull attribute to guilty creatures, is in *this way* of salvation so far from being their enemy, that it becomes their friend,

and

Ioh. 10. 28.  
Ioh. 14. 3.  
Col. 2. 7.  
Ioh. 15. 1, 5.  
Eph. 1. 22, 23.

Gal. 5. 22.  
Eph. 2. 8.  
Phil. 1. 29.

Psal. 89. 19.  
Isa. 63. 1.  
Heb. 4. 15.  
Heb. 7. 25.

Acts 4. 12.

Psal. 85. 10.

and speaks nothing but what is to their encouragement. And hence it is that sincere believers have from the very *justice* of God, answered all manner of discouragements arising from their sins, *who is he that condemneth, it is Christ that died?* i. e. since God hath already received satisfaction from Christ, he cannot in *justice* require it from the members of Christ, but is *just* in the *justifying* him that believeth in *Jesus*; and if we confesse and forsake our sins, he is *faithfull* and *just* to forgive us our sins, and to cleanse us from all unrighteousness: Thus hath the justice of God been their great support in the time of their outward dangers also, *justice and judgement are the habitation of his Throne*. In a word, this way of salvation (which was the contrivance of infinite wisdom, and is in it self so mysterious, that the Angels delight to look into it) does so fully correspond with the condition of poor weak sinfull mutable creatures, that it layes a double obligation of praise upon us, that salvation is possible, and that the way of salvation is so compleat and full.

The Doctrinall part of this Observation being thus cleared, one word by way of Application.

Use 1. If Christ be All, then is there no ground of despondency either from your own defectivenessse, or the defectivenessse of all creature helps. Your duties are defective; your endeavours defective; your very righteousnessse unsafe to confide in: But though you have nothing in your selves, yet if you have an interest in Christ, you need nothing more, because in *Christ* you have *All*.

1. You have the summe of All. Though you have not estates, friends, worldly comforts; yet in Christ you have what does more than make up the want of all these. We may be as impatiently desirous of this and that earthly comfort, as *Rachel* was of children, whom we find quarrelling with *Jacob*, *Give me children or else I die*. But what *Elkanah* said to *Hannah* in the like condition, *Am I not better unto thee than ten sons*; the same may we say much more to persons interested in Christ, Is not Christ better to you than all? The absence of the Cistern may well be dispensed with, by him who lives at the fountain, and the light of a Candle by him who enjoys the Sun. All those seeming contradictions which so frequently occur in Scripture, can no other wayes be reconciled, but by the acknowledgement of this, *E. gr.* *A father of the fatherlesse*: How can they be fatherlesse who have a father? Thus we read of them who were rich in the midst of poverty, who having nothing possessed All things; joyfull in the midst of sorrows, i. e. though they had

Rom. 8. 34.

Rom. 3. 26.

Prov. 28. 13.

With 1 Joh. 1.

9.

Psal. 89. 14.

Phil. 3. 9.

Gen. 30. 1.

1 Sam. 1. 8.

Psal. 68. 5.

Iam. 2. 5.

2 Cor. 6. 10.

not these comforts, yet they had an interest in him who is infinitely more, and better than all those comforts. Nay as to inherent righteousness, though you cannot attain a perfection, yet in Christ is perfection, He is All.

2. You have in him the pledge of All; according to the Apostles argumentation, *Rom. 8. 32. How shall he not with him also freely give us All things.* The Inference is strong: Had there been any one mercy that God had thought too great, too much for worthlesse creatures, it would certainly have been this; but since God hath not stuck at giving his Son. This instance of Gods bounty is so high, that it removes all grounds of questioning his bounty in any thing else. The Apostle from this mercy, might very well infer a certain subsequence of all other mercies, that might be profitable or beneficiall: no ground of despondency therefore unto such as are interested in Christ.

Gen. 32. 10.

*Use 2.* What cause have we to be thankfull for Christ? We have cause to be thankfull for the meanest of mercies, inasmuch as we are *lesse than the least of all*; much more for this which is the highest of mercies: The mercies of our Creation, preservation, &c. though never so many and great, are little in comparison of this. 'Tis mentioned as an astonishing act of love, that God should *so love the world, as to give his only son, &c.* *Joh. 3. 16* [so] beyond all comparison: [so] beyond all expression. If God hath given you his Son, 'tis more than if he had given you a whole world, because it is in him that God hath *blessed you with all spiritual blessings in heavenly places.*

Ephes. 1. 3.

Joh. 5. 40.

*Use 3.* How great is their folly and misery who keep at a distance from Christ? Our Saviour mentions it as the highest folly in the Jews, *You will not come unto me that you might have life.* There is in Christ the life of justification, to free us from that eternal death to which the Law sentences us: The life of sanctification, to free us from that spiritual death under which our apostacy hath brought us: There is in him an Allsufficient fulnesse, for the repairing of all our losses: And are these mercies not worthy the coming for? The Apostle puts the very Emphasis of the Heathens misery in this, that they are *without Christ*, and therefore *without hope*: And what is their misery, Shall any of us make our choice?

Ephes. 2. 12.

Ephes. 2. 12.

*Use 1. Of Exhortation.* Let it be your care that Christ may be *All* to you: 'tis no small, nor is it any common priviledge. Many there are who live *without Christ*: Others to whom All that is in Christ is so far from being to their salvation, that it only aggravates their

their destruction. He that is to some *the chief corner stone*, is to others no better than a *stone of stumbling, and a rock of offence*. This was prophesied of Christ, *This childe shall be for the fall and rising again of many in Israel*. There's no mercy so eminently good, but through our corruptions it may become an occasion of evil. Christ himself, the greatest of mercies that ever God vouchsafed to creatures, is yet so far from saving some from their sins, that he only encreases their sin. *If I had not come and spoke unto them they had not had sin, but now they have no cloak for their sin*. Those who enjoyed the Ministry of Christ in his own person, and were not wrought upon thereby, all their sins would comparatively have been a kind of innocence, had they not discovered such an height of obstinacy: 'tis therefore no common priviledge. But what should we do that it may be ours? Take these few Directions.

1 Pet. 2. 6, 8.

Luk. 2. 34.

Ioh. 15. 22.

1. Labour to get your judgements settled in the belief of this great truth: That all things in the world are a very nothing without Christ: That you are poor in the midst of worldly riches, and miserable in the midst of all earthly happinesse, while you remain in your estrangements from Christ: And that of all kind of poverty and misery this is the worst, because it is in those spirituall blessings wherein consists both our present and future happinesse. 'Tis but little those persons understand of their great concernments, that can with that Gospel-fool, think themselves sufficiently provided for in the things of this world, and say to their souls as he to his, *Soul, thou hast goods laid up for many years, eat, drinke, and be merry*. Dost thou know thou livest in this world upon the very brink of eternity? And dost thou know whether there be more than *one step between thee and another world*? And canst thou take up with any thing on this side Christ? it is an argument you know but little of your own concernments. Some of the grosser *Platonists* thought the world to be a great *Animal*, and the soul which acted it was God; now if the soul be departed from the body, what is it but a meer carcase without life. Christ is the very life and soul of all our comforts, and without him all our creature-enjoyments are but as so many cyphers without a figure, which have no significancy in them, but are as so many nothings. Nothing in respect of true comfort here; nothing in respect of your preparations for another world. Labour therefore through the glasse both of Scripture and experience, to behold all the excellencies of this world as so many bladders filled with wind, and at best to be like *Hagars*

Luk. 12. 19.

1 Sam. 20. 3.

Gen. 21. 15. Bottle which was soon empty, or as *broken Cisterns*, *Cisterns*, and therefore cannot hold much, *broken Cisterns*, and therefore cannot hold what they have long. And withall let it be your wisdom to look upon Christ as that everlasting Fountain of all good which can never be drawn dry, as that never failing Spring of all those blessings which will not onely sweeten every condition here, but go with us beyond death, and the grave. Such fixed apprehensions of these things will be singularly usefull to engage our souls in an earnest pursuit after Christ, or in the Psalmists words, *to follow hard after him*, and 'tis his promise, that they *that come to him he will in no wise cast out*, Joh. 6. 37.

1 Sam. 5. 4.  
Amos 3. 3.

2. Be speedy in casting out those inmates, which because they are unmeet companions for Christ, may hinder his taking possession of your souls. The *Ark* and *Dagon* could not stand together in the same room, but if the *Ark* stands, *Dagon* falls. Can two walk together except they be agreed. Christ and our corruptions are at no agreement, these two cannot dwell together under the same roof. If you would have Christ to take up his abode in your hearts, you must prepare a place for him; It was said of *David*, he would neither give *sleep to his eyes*, nor *slumber to his eyelids*, till he had found out an habitation for the mighty God of *Jacob*. The souls of most men are so crowded with other guests, that the best entertainment they can afford Christ, is but such as he found in his first entrance into the world, an out-room, a stable, a manger: But let it be your care to renounce communion with all things that might hinder your communion with him, *to forget thy own people, and thy Fathers house, so shall the King greatly desire thy beauty*; so, not other-ways, he will have no rivals, no competitors, not a part of our heart, but all.

Psal. 45. 10, 11.

Math. 16. 24.

3. Be willing to accept of Christ upon his own termes, there can be no termes hard on which we may gain an interest in him. The great and main condition is Self-denial together with a full resignation of our selves to him, and self-denial, if duely considered, is the greatest self-advantage. 1. Because he calls us not to deny our selves in any thing that is truly for our spiritual good, or at least so far as 'tis for our good. 2. Though he calls us to deny our selves in many outward good things, yet 'tis not so much to part with them as to exchange them for what is better. 3. The main objects of self-denial are those things which 'tis our priviledge to be freed from; no reason therefore to be offended at such termes as these, to resign up



up our mistaken judgements to the guidance of infinite Wisdom, our corrupt wills to his most holy and gracious will, to be in all things at the command of him, whose commands are in nothing *grievous*, but in all things *truth* and *righteousness*. Be therefore as willing to be his, as you are desirous he should be yours; the consent must be mutual, or else the match can never be made up 'twixt Christ, and your souls,

1 Joh. 5. 3.  
Psal. 119. 151,  
172.

4. Measure all things by their reference unto Christ, of all good things account them the best which may promote your endeavours after that good which is the highest; as Ordinances, the means of Grace, which at how high a rate they are valued by David, may appear from his pathological, and most affectionate desires of waiting upon God in them; of all evil things account them the worst which estrange you from Christ the truest good, and therefore let your only impatience be of sin, as that which onely *separates between you and your God*. The observation of this rule will very much secure you from all diversions, and quicken you in your endeavours after an interest in Christ.

Psal. 27. 4.  
Psal. 42. 1, 2.  
Psal. 53. 1, 2.  
Isa. 59. 2.

2. Use. Be serious in resolving this great Question, whether Christ who is All to sincere Christians be All to you; 'tis a question of that importance, that all your comfort depends upon the resolution of it, yea all your hopes. Take these two Characters.

1. Are you conformable unto Christ? Is the same *mind* in you that was in him? Are you holy and humble, and self-denying, and in all things followers of that pattern which he hath set before you in his own example? *He that is joyned to the Lord is one spirit*, 1 Cor. 6. 17. *Old things are passed away, behold all things are become new*, 2 Cor. 5. 17. Causes are best known by their effects, Trees by their fruits, Fountains by their streams. So is our interest in Christ by this effect thereof, our conformity unto Christ.

Philip. 2. 5.  
Rom. 8. 9.

2. Are you All to him: 'Tis but a just retaliation in Christians to be so, and 'tis withall an evidence that Christ is All to them.

1. Are you all to him in your *affections*, in prizing him above all, can you with the Spouse esteem the love of Christ *better than wine*, with David *better than life*, can you in the midst of all your creature comforts, account all as nothing in comparison of him, and say with Asaph, *Whom have I in heaven but God, and there is none on earth I desire in comparison of him*. So high were Moses affections, that he esteems the reproach of Christ *greater riches than the treasures of Egypt*. And indeed if Christ be but an underling in our affections,

Cant. 1. 2.  
Psal. 63. 3.  
Psal. 73. 25.  
Heb. 11. 26.

March. 10. 37. 'tis an argument we have no part in him. *He that loveth Father or Mother more than me is not worthy of me; he that loveth son or daughter more than me, is not worthy of me.* The affections are the truest pulse of the soul, the most genuine and natural symptoms of its frame and temper. 'Tis these that speak the proper idiom and language of the heart. Make use of this rule therefore, is Christ uppermost in thy heart, thy affection to him is an evidence of his to thee.

2. Are you all to him in your acknowledgements in ascribing all to him. Thus *St. Paul*, 1 Cor. 15. 10. *By the Grace of God I am what I am.* That my condition is not better it is from my self, that 'tis so good 'tis from him, so *Eph. 5. 20.*

3. Are you all to him in your contentment and satisfaction, accounting you have all in him though you have nothing besides him, *Although the fig-tree shall not blossom, neither shall be in the Vines, the labour of the Olive shall fail, &c. yet I will rejoice in the Lord, I will joy in the God of my salvation.*

4. Are you all to him in your dependances and expectations in seeking all from him, the highest condition of grace, needs further grace, but in Christ are all supplies; 'tis an argument of our interest in him when in all distresses we make him our refuge, in all weaknesses our strength.

5. Are you all to him in your designs and aims, in seeking his glory beyond your private advantages; this was *St. Paul's* design in life and death that *Christ might be magnified*, *Phillip. 1. 20.* and if you be thus all to Christ, 'tis an evidence Christ is All to you. And how well are they provided for, who have him who is All for their Portion.

How



How shall those Merchants keep up the life of Religion, who while at home enjoyed all Gospell Ordinances, and when abroad are not only destitute of them, but exposed to persecution?

PSALM 120. 5.

*Woe is me that I sojourn in Mesech; that I dwell in the tents of Kedar.*



His Psalm is the first of those fifteen which are called *Songs of Degrees*, concerning which the conjectures of Interpreters are various and uncertain; either because they were sung by the Jews at their severall stages, in their return from the Babylonish captivity; or by the Levites on the fifteen steps or stairs whereby they went up to the house of the

Lord; or because they raised up their voices to an high strain in singing them; or because they are Psalms of greatest use and excellency.

The Psalm is generally thought to be composed upon occasion of Davids flying from *Saul*, and *Doeg's* false accusation of him; and it 1 Sam. 22. 23. consists of three generall parts;

1. Davids carriage towards God in the time of his distresse, ver. 1, 2. *In my distresse I cried unto the Lord, and he heard me: Deliver my soul, &c.*

2. Davids

2. *David's* denouncing of judgment against his slanderous false-tongued enemy, *ver. 3, 4. What shall be given?* intimating that he expected some great reward for his malice against *David*; but saith the Psalmist, he shall have *sharp arrows of the Almighty, with coals of juniper*, q. d. whatever reward he have from men, this shall be his reward from God.

3. *David's* bewailing his present condition, *ver. 5, 6, 7.* The words of the Text are a branch of the third generall part of the Psalm; wherein we have *David* sadly breathing forth the sorrow of his heart for his absence from the Tabernacle and the company of good men, and his dwelling among and converse with evil and wicked men, *Woe is me, &c.*

By *sojourning* I suppose is implied his absence from some desired habitation, viz. *Jerusalem* and the Tabernacle, for no man is said to sojourn at home, and when he is where he would be.

The word *Mesech* is taken by Expositors, either 1. For a place, as our translation carries it from the Chaldee paraphrase, which is the first of the ancient versions that so understand it: or 2. For an expression of the prolonging of his sojourning; for so the word *משך* signifies *to draw forth*, or *to prolong*; and thus the Septuagint renders this place, *ἡ μακροδουρα μακροχρονία*; whom the Arabick, Syriack and vulgar Latine versions follow, with some others: and the next verse seems to favour this sense, *ver. 6. My soul hath long dwelt, &c.* but either way gives us the same ground of complaint, only the first sense doubles the ground of the Psalmists trouble, and the other suggests the circumstance of the long continuance of his sojourning.

By *Kedar* is understood part of *Arabia*; the inhabitants whereof are called *owluſſay*, or dwellers in tents, because they had no fixed and settled habitation; but were robbers and lived upon the prey.

Now we are not to suppose that *David* did really sojourn and dwell among these barbarous people; but he speaks this of his wandering about from place to place without any settled habitation; and to set forth the cruelty and inhumanity of those among whom he dwelt, he doth expresse it thus, *Woe is me that I dwell, &c.* as if one living among professed Christians, who deal with him more like savages than Christians, should say, *Woe is me that I sojourn among Turks and Saracens.* And thus you see *David's* present condition which he bewails, is his absence from *Jerusalem* and the Tabernacle, or place of Gods solemn worship, and his converse with wicked and ungodly men: and then these two truths lye plain before us in the words;

*Is*

Psal. 39. 12.

105. 23.

Heb. 11. 9.

*משך* est tra-

here, Isa. 13.

22. *ימיה*

*לא ימשכי*

*dies ejus non*

*trahentur*, i. e.

*non prorogabun-*

*tur.* Bocharti.

*Geog. Sacr. par.*

*1. L. 3. c. 12. p.*

209.

Bochart. ut sup.

*It is oftentimes the lot and portion of good men to be deprived of the society of the godly, and of opportunities of publick serving God, and to dwell among, and converse with wicked and ungodly persons.* Doct. 1.

*It is a real ground of trouble and sorrow to a good man to be thus deprived, &c.* Doct. 2. 'Twas that which here made David proclaim himself in a state of woe and misery; 'Twas that which the Apostle tells us did vex the righteous soul of Lot, 2 Pet. 2. 7 and which made the holy Prophet *Elijah* even weary of his life, 1 King. 19. 4 You may easily imagine what a sad heart a poor lamb might well have, if it be driven from the green pastures, and still waters, and forced to lodge among Wolves and Foxes, where it must feed upon Carrion or starve, and be continually in danger of being lodged in the bellies of its cruel and bloody companions, unless some secret over-ruling hand do restrain their rage, and feed it with wholesome food; and truly such is the condition of those that follow the Lamb of God in holy Lamb-like qualities, when deprived of green pastures, and still waters of Gospel Ordinances, and forc'd to converse with wicked and ungodly men.

In handling of this Point I shall first lay before you the grounds of it, and then adjoyn such practical application, as may be usefull and profitable.

The grounds of this Truth do partly refer to God, partly to wicked men, and partly to the godly themselves; if in such a condition a believing soul either look upwards, or outwards, or inwards, he will see much cause of grief and trouble.

1. With reference unto God, and that upon a double account:

1. It is a real ground of sorrow to a believing soul to be deprived of occasions of solemn blessing and praying God; the soul that is full of the sense of the goodness of God, that knows how many thousand wayes the Lord is continually obliging it to love and bless him, cannot but be afflicted in spirit, to be kept from making its publick acknowledgements of divine goodness. The Psalmist tell us, *Psal 65. 1. that Praise waiteth for God in Sion*, that is, in the publick Assemblies of the Church; and truly 'tis a grief to a believing soul, not to wait there with his thank-offerings, not to pay his vows unto the Lord in the presence of all his people, in the Courts of the Lords house, &c. not to declare to all that fear God what he hath done for their souls. Psal. 116. 17.  
Psal. 65. 18.

2. It is a real ground of sorrow to live among those that are continually reproaching and blaspheming the Name of God: to see



sinners despise the goodness of God, and trample upon his grace and mercy, and scorn his love and kindness, and kick at his bowels, and spit in his face, and stab at his heart, who is our God, our Father, our Friend, our good and gracious Lord and King: This must needs make the beleiving soul cry out, Woe is me that I live among such.

Let us suppose a person that hath been hugely obliged by a Prince to love him, and that indeed loves him as his life, if this Prince should be driven from his Throne, and an usurper get into his place, would it not be great affliction, and sadning to the spirit of such a person, to live among those who every day revile, reproach, scorn and abuse his gracious Prince? Why Sirs, if you and I be true beleivers, we know that the Lord is our Sovereign King & Prince, such a one who hath infinitely more obliged us to love him, than 'tis possible for any Prince to oblige a subject; & we do love the Lord as our lives, nay better than our lives, or else we love him not at all; & must it not then be matter of grief, to hear ungodly sinners, who have driven God away from their hearts & souls, where his Throne should be set up, and who have let that grand usurper the Devil set up his throne within them, and among them, and who daily say unto God, as those wicked ones, *Job 21. 14. Depart from us, for we desire not the knowledge of thy wayes,* to hear such curse and swear and blaspheme God, and in their lives by wicked ungodly courses do him all the despight & dishonor that they can; bring his Name to the Tavern, to the Stews, upon the Stage, and there foot and defile the great and glorious Name of God with the worst of polutions; Certainly Sirs, he cannot account God his Friend, his Father, his good and gracious Prince, whose eye doth not run down with Rivers of tears to see men so far from keeping Gods Law.

2. It is a trouble to good men to sojourn, &c. with reference to those wicked ungodly persons among whom they live, it grieves their souls to see sinners *run into all excess of riot*, eagerly pursuing hell and damnation, greedily guzzling down full draughts of the venom of Alps, and the poyson of Dragons; it pities them to see sinners stab themselves to the heart, and laughing at their own plague sores, jesting away God, and heaven, and eternal happiness. If any of us should see a company of men so far befottered and distracted, as that one should rend and burn the Evidences of a great Inheritance which others labour to deprive him of, another should cast inestimable pearls and jewels into the Sea, another eagerly drinking

drinking down that which you knew to be the juice of Toads and Spiders, or hugging a Viper, and Scorpion in his bosome, another stabbing himself in the breast, another laughing at, and licking his own plague sores, and all of them reviling, cursing, striking, spitting in the face, and stabbing at the heart of those that any wayes endeavour to hinder them from destroying themselves, or that will not do as they do, and be as mad as themselves, should we not pity them, and with grief of heart say, *Wo is me that I live among such?*

Why Sirs, He that hath had any serious thoughts of Eternity, that hath soberly considered the worth of an immortal soul, that believes the Holiness, Justice, and Power of God, that understands the evil of sin, what a plague, what a venom, what a dagger at the sinners own heart, sin is, he cannot but see and know that every ungodly prophane sinner is much more an object of highest compassion than any I have now mentioned, and therefore cannot but cry out, *Wo is me, &c.*

3. It is a trouble to good men to sojourn, &c. with reference to themselves, and their own concernments, because they are sensible that such a condition layes them open to a great deal of danger; and that

1. In regard of their graces; for the want of the society of good men, and the Ordinances of the Gospel, is like the want of dew and rain to the grass, or food to the body; and therefore those who have tasted of *the sweetness and fatness*, and know what a blessedness 'tis to be *satisfied with the goodness* of Gods house, cannot but mourn over the want of Gospel-Ordinances; as the presence of the Sun beams make the flowers to be fresh and beautifull, and yield a fragrant smell; whereas the want thereof makes them look pale and wan, and hang the head; even so the enjoyment of good society and Gospel-Ordinances, makes the graces of a believer amiable and lovely, and give forth their pleasant smell, the want of which makes them very much to droop and languish.

Psal. 36. 8.  
\* 5. 4.

And then on the other side, the society of wicked men, the venom and poyson of an evil example, the alluring flatteries of the world on one hand, and its frowns and threatnings on the other hand, are of great force to nip and blast, to dead and dull the graces of good men.

And therefore he who knows the worth and value of true grace, that accounts it his riches, his treasure, his jewel, his life, and is sensible how much depends upon the life and vigour of Grace and

Luke 12. 22

Religion in his soul, and understands how destructive the want of Gospel Ordinances, and the company of evil men are to his graces, may well cry out, *We is me that I sojourn, &c.*

2. In regard of their persons, and the concerns of this life; the enmity that is in the seed of the Serpent, against the seed of the Woman, doth not onely put forth it self in endeavours to ruine or weaken their graces, but also to destroy their persons: wicked mens malice against that spiritual life of grace in good men, which themselves do not partake of, doth soon improve into malice also against that natural humane life which themselves are also partakers of; their desires to suck the blood, as I may so say, of good mens souls & graces makes them delight to suck the blood of their bodies; witness *Cain*, the first that learnt this bloody trade, by killing his brother, for no other cause, but *because his own works were evil, and his brothers righteous*; witness also *Ahab* and *Jezebel*, *Manasseh*, &c. but the foul-mouthed, witness to this black and sad reuth, is the scarlet bloody Whore of *Babylon*, who is drunken with the blood of the Saints, and with the blood of the Martyrs of *Jesus*, and therefore in Gods due time she shall have blood to drink; those therefore who understand what an hellish fire of rage is in the hearts of wicked men, how great their malice is against goodness and good men, and what combustible matter our life, and the comforts of this life be, so far as they value these mercies, have reason with *David* to cry out, *We is me that I sojourn in Mesch &c.*

And now the wofull condition of those that are deprived of Gospel Ordinances, and sojourn where heavenly Manna doth not fall, and who dwell among, and converse with wicked and ungodly men, as it calls upon us to bless God when it is not so with us, and to pity and pray for those who have reason to take up such a complaint, as *David* here doth; so also to bethink our selves what we ought to do if the case were ours; for you know the life of a Christian is very oft, and very fildy in Scripture compared to a warfare; and surely he is but a mean souldier, and never like to come off with victory and triumph, who doth not prepare himself for all kinde of assaults, and doth not labour to fortifie every passage, whereat he may be stormed; and therefore 'tis good for us to make the condition of others our own; so that this question, or practical case of conscience will offer it self to our consideration.

Quest.

How shall those Merchants and others keep up the life of Religion, who while they were at home, enjoyed all Gospel Ordinances,

nances, but being abroad, are not onely deprived of them, but liable to the Inquisition, and other wayes of persecution for their Religion?

Before I answer the Case I shall a little open it, and lay down some preparatory propositions for the right understanding of it, and then direct our practise.

By Religion we do not understand any outward way or form, any pomp and gayeties in worshipping God; but such a due sense of our dependance upon a good and gracious, almighty holy God, for our being and well-being both in time and to eternity, as doth powerfully engage the soul heartily to love God, and sincerely to serve him, in obeying his good and holy commands made known to us.

By the life of Religion we may understand, either 1. The truth and reality of it in the soul, in opposition to a soul dead in sin; or 2. The vigour, activity and liveliness of Religion, in opposition to a dead, dull languid principle; and both may be well included in the Question, for as we are all concerned to endeavour, by all fit and lawfull means, not only to have our bodies kept from rotting and putrifying by the *salt of a living soul*, but to have them active and vigorous, fit for the employments of a naturall life, and not stupified with lethargies and benumbing palsies; even so we ought to endeavour, not only that our souls may be quickned with a true principle of Religion, but that we may have such a lively, vigorous and influencing sense of divine goodnesse upon them, that our Religion may not be a dull, languid, lethargick principle, but may render us fit and prompt for all the actions of a spirituall life. And now, this life of Religion, the case supposeth the person to have, who needs advice; and then you'll quickly perceive that there be two things in danger,

*Salillum ani.  
m.s. Plaut.*

1. The life of Religion in a religious person.

2. The life of a religious person; and so the case doth resolve it self into these two Queries,

1. What should believing Christians do to support the life and vigour of Religion in their souls when they want the ordinary means of publick Ordinances, and are endangered by the leavening society of wicked men?

2. How should they preserve their lives among persecuting enemies without hazarding the life of their Religion?

For the clearing of and directing in this case I shall now promise some Propositions fit to be taken notice of,

Prop. 1.

It cannot be expected, that any Rule should be given, according to Scripture, whereby both the one, and the other life may be certainly secured; for many times Gods providence brings us into such circumstances, that if we are resolved, that come what will, wee'll keep our Religion, we must lose our lives: and if we are resolved to keep our lives, though with the hazard, or shipwrack of our Religion, we must then part with our Religion, and perhaps our lives too.

2. There can be no certain and infallible course propounded whereby the life of the body may be secured with the losse of Religion; though Devil and world bid fair, and promise we shall live and do well if we will part with our Religion, yet they are not able, if willing to make good their promise, so long as there be so many thousand wayes to death besides Martyrdome; and this is the purport of that threatening expresseion, *Mat. 16. 29. Whosoever will save his life shall lose it*; not only that eternall life which is the only true life, but even this temporall life; as many relations tell us.

3. The life of Religion in the soul, is that which by Gods blessing and our spirituall care and industry may be infallibly secured in any place, among any persons, in any condition; I do not say the outward exercise of Religion; but that which is the life and principle of Religion in the soul may be preserved. Force and violence may deprive those that are religious, of opportunities to meet together, and pour forth their *Common prayers* and supplications to God, and publicly sing forth the praises of God, and hear the great truths of the Gospell preached unto them; nay they may be hindered from speaking with their mouths, either to God, or for God; as many of the Martyrs have been gagged: but all the force and violence in the world, cannot take away that which is the principle and life of Religion (unlesse we our selves betray and cast it from us) nor can they hinder the prime, and principall acts and exercises of Religion. All the world cannot hinder you or me, from having good thoughts of God; from sanctifying the Lord God in our hearts, from trusting in, hoping in, rejoycing in, the goodness and mercy of God through Jesus Christ; from making holy melody in our hearts, and such musick as shall be heard beyond the spheres, though he that stands at our elbow knows not a word we speak; so that true Religion both in the principle and prime exercises of it may be infallibly secured; inasmuch that he who can rend the heart out of the body, cannot tear Religion out of the soul.

4. His



4. His soul cannot be quickned with the life of the Religion of the Gospell, who is not in heart perswaded, that the securing the life of Religion in his soul, is hugely more his concernment, than the preserving of the life of the body. Yea his Religion is built on a sandy foundation, who hath not seriously considered, that for ought he knows, his Religion may cost him his life, and hath not brought his soul to an humble resolution to lay down his life, rather than let go his Religion: thus much is clearly imported in that passage *Luk. 14. 27, 28, &c. Which of you intending to build a tower, first setteth not down first and counteth the cost, &c?*

5. The society of good men, and enjoyment of Gospell Ordinances, is of speciall use to preserve, quicken and enliven the principle of Religion in the soul; they are to Religion in the soul, what food is to the naturall life of the body: and therefore the Ordinances in the Church, are compared to *breasts of consolation*, *1sa. 66. 11*. The great design of God in appointing Gospell-Ordinances is, that by the help and assistance of those gifts and graces which he bestows upon his Ministers, the souls of those who are estranged from him, should be brought home to the owning and acknowledging of the truth; and that those who have returned to the Lord, should be more and more affected with a sense of divine goodnesse, and their dependance on the Lord, for all they have and hope for; and indeed if preaching, and reading, and praying, and every other Ordinance, both in publicke and in private, do not aim at and intend this great end, the begetting or actuating and stirring up the life of Religion in our souls, then are they, what some would fain perswade us, vain, uselesse, troublesome things. If thy coming to Church to heare a prayer, or a Sermon, be not by thee designed, and do not in the event tend to make thee better, to love God more, loath sin more, and value the world lesse, and resolve more heartily to obey the Gospell, thou hadst as good have been in thy bed or shop as in the Church; and if in preaching and praying, we that are Gods mouth to you, and your mouth to God, have any other design than to stir up in your souls good thoughts of God, affectionate workings of heart towards a loving tender-hearted father, zealous and hungering desires, to do the will of God, and expresse our love by obeying his commandments, I seriously professe I should think my self much better employed to be working in a Coblers stall, or raking in the kennell, or filling a dung cart, than preaching or praying in a pulpit; and let those who do not intend these great ends, know, that ere long they

they will finde, they had better have been imployed in the most debasing drudgery, than in the outward work of God with sinister and unworthy ends.

These things premised, the case resolves it self into these particular questions,

1. What should beleiving Christians do to support the life of Religion in their souls, when they want the ordinary food of publick Gospel-Ordinances?

2. What should such do to preserve their outward concernments among persecuting enemies without hazarding their Religion?

In answer to the first question take these Directions:

1. Let such humbly reflect upon their former sleighting, despising and abusing the means of grace which now they want; it is the usual method of God, to teach us the worth of mercies either temporal or spiritual by the want of them; and to bring us to want those mercies which we abuse; if the childe play with, or throw about his meat, he may well think a wise and loving Father will make him feel the want of it, and thereby know the worth of it; and certainly we have as much reason to fear the fulfilling of those threatnings which the Ministers of the Gospel have for many years sounded in our ears, for our abuse of the means of grace; and certainly if Gods providence should call the most of us into *Spain*, or some other Popish Country where we should have a *famine of hearing the word of the Lord*, might we not sadly reflect upon our despising, yea and loathing the heavenly Manna of Gods Word? I speak not of the prophane ungodly wretches, who scarce ever had any serious thoughts of Eternity, nor ever soberly considered whether they were at all beholden unto God or no, that never knew how to value a Bible above a Play-book, or the Sacrament above a drunken meeting whose Religion is to scoffe and mock at godliness and godly men, and who scarce ever knew any other end in coming to Church, but to mock or carp at the Preacher, who may with trembling read their doom, 2 *Chron.* 36. 16. But I speak of the Professors of Religion, how have they either by reason of new fangled opinions, sleighted and despised Gospel-Ordinances? or else by reason of fulness of spiritual food, have loathed and trampled upon the means of grace, to whom the Lord seems to speak, as to those *Ezek* 34. 18, 19. *Seemeth it a small thing unto you to have eaten up the good pasture but you must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with*

*your feet? And as for my flock they eat that which ye have trodden with your feet; and they drink that which ye have souled with your feet; or else having enjoyed them, and made use of them, have been little the better by them? have not lived and practised the Sermons they have heard, and the prayers they have made? Oh let such be sure in the first place to give glory to God, when he deprives them of such means, by acknowledging his justice in taking away what hath been so much abused, or at best so little improved; then let them with broken and bleeding hearts reflect upon those full Banquets of spiritual dainties, the fragments of which in a time of want they would be glad of.*

2. Heartily resolve, if ever the Lord bring you again to enjoy Gospel Ordinances, you will more value, prize, and improve them; and indeed that alone which can make our repentings and sad reflections upon former miscarriages not to be mockings of God, and consenting our selves, must be an hearty resolution against what we profess to be sorry for; and therefore that our resolution in such a case may be the more fixed, it would be good to record it in our Note-books, that so it may be a continual Monitor on all occasions minding us of our duty, and checking us, if afterwards we prove like the *Israelites*, who soon forgot the Lord. And the truth is, a Christians Note-book is usually a more faithfull register than his heart, and 'tis easier for the Devil to blot a good resolution out of our mindes, than out of our books.

*Psal. 106. 13.*

3. Labour to know and understand well, and often remember, wherein consists the life of true and real Religion; there be so many things in the world that pretend to be Religion, and less deserve that name, than the picture of a man deserves the name of a man, that 'tis an easie mistake, to nourish an enemy to Religion instead of Religion, unless we be serious and wary, and more apt to regard the characters which the Scriptures give, of real Religion, than hasty to take up the forms and fancies of men instead of Religion. I have read of a young *French Lady*, who observing the glorious pomp and splendour of a Popish Procession, cryed out, How fine a Religion is ours in comparision of the *Hugonots*? a speech suiting her age and quality; but indeed if Religion did consist in such things, the question I have in hand would fall to the ground, for there could then be no exercise of Religion among those who would not admit of such pompous solemnities. Let us therefore be often remembring, that the Religion of the Gospel consists in

Rom. 14. 17. *righteousnesse, peace, and joy in the holy Ghost; in denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, and so looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; in visiting the fatherlesse and Widowes in their affliction, and keeping our selves unspotted from the world.* He that hath a precious Jewell which he would secure, must be able to distinguish it well from a counterfeit stone; lest he neglect his Jewell and spend his care and pains upon a glittering glasse toyed into the room of it.

Tit. 2. 12, 13,

Jam. 1. 27.

4. In all your actions be often fixing your eye upon your great end; be often asking your selves what is the work and business for which God sent me into the world? which lyes in three words: 1. Honour God. 2. Save your souls. 3. Do good to others. Be often minding your selves that you have a better Trade to drive than for the corruptible riches of this world, even for the *pearl of great price*, the eternall happiness of your souls. Religion is the way to Heaven, and he that doth not often eye his journeys end, and consider, whether the way he takes, do lead unto his end, is never like to keep long in the right way; but now he that often with seriousness considers with himself that the God who made him expects to be honoured by him; that the securing his souls welfare is his grand concernment; and that to save the soul of one sinner is a greater good than to save a Countrey from drowning, or a City from burning, and therefore on all occasions asks himself, how may I manage such a business so as to honour God and promote the good of mine own and other mens souls? How may I prosecute such an affair without prejudicing the grand design of my life? This man is like to secure Religion in his soul.

5. Live up to the professed principles of your Religion; and believe it to be a greater glory to God, honour to your Religion, and security to your own souls to live according to, than to argue and dispute for your Religion; for most certain it is that self-love, worldly interest, pride, passion, &c. may urge men to argue eagerly for the Christian or Protestant Religion, whereas nothing but love to God, and care of our own souls, and charity to the souls of others, can make a man live according to the principles of that Religion; and as it is with the principle of naturall life, it is not made more lively, active and vigorous by arguing and disputing wherein it doth consist, and what are the proper acts of it, but by putting it forth in the due acts and exercises of that life; even so the principle of

of spirituall life in the soul, gets no strength by zealous and hot disputing what and which is the true Religion, and which be true and proper acts of Religion, but by humble practice of what we know to be Religion; not but that it is both lawfull and commendable to be able to understand and defend the grounds and principles of our Religion, and all the holy exercises of it, but I only caution against letting that sap run out in unfruitfull suckers, which should nourish the fruit-bearing branches.

6. Be the more carefull to observe and close with the inward stirrings of Gods Spirit in your hearts, moving you to prayer, meditation, &c. When you are in a *valley of vision*, you will have many calls and motions from without to hear the Word, and pray, and receive the Sacrament, but when you are abroad in a land of darknesse, God must not only be your *bissh*, but your *only* friend, by his Spirit to jog and stir you up to holy duties; and therefore it doth more than ordinarily concern us, at a such time, not to send away Gods Spirit grieved with our backwardnesse to that which is our own concernment.

7. Observe and keep a register or diary of Gods mercies and your own sins; that you may be often minded what God hath been to you, and what you have been to him; with how many thousand kindnesses he hath obliged you, and with how many thousand sins you have disobliged him; When we enjoy publick Ordinances we may there be often minded both of Gods goodnesse to us and our sinfulness against him; and so may have our hearts stirred up to have very good thoughts of God, and very low thoughts of our selves: but when we want publick Ordinances we should labour to supply that want, by a more strict observation and recording, both the one and the other; that by reviewing our register we may be enabled to affect our souls suitably, either to praise the Lord, or abase our selves.

8. Lay a charge upon your selves to sleep and awake with the thoughts of God, and eternity upon your souls; and indeed though this is exceeding usefull for all men, yet most of all for those who are deprived of Ordinances. 'Tis sure that the same truths which at first work upon the soul to the begetting grace, are of force afterwards to quicken grace, and make it lively and vigorous in the soul; and certainly the belief of what God is in himself and to us, and the thoughts of eternity, have a great force to perswade carelesse sinners to sober and serious consideration, the necessary instrument



by which grace and a spirit of true and reall Religion is begot in the soul; and therefore when we want those publick Ordinances which might be often presenting these great truths to our souls, it will be of great use to charge our selves more severely with the daily serious thoughts of them.

9. Take heed (as for your life) of indulging any secret sin; for that will keep down the life of Religion in the midst of all Ordinances, and therefore much more in the want of them; a secret disease in the body which spends upon the stock of the radicall moysture, will keep a man from being lively and vigorous, though he have plenty of very good nourishing food, much more will it endanger one in a famine; even so a secret sin lodged within, and indulged, will weaken and enervate the principle of Religion in the soul amidst the fullest provision of Gospel-Ordinances, much more when there is a famine or scarcity of the bread of life. A Tradesman that hath some secret vent, where his estate runs wast, may prove a beggar in the midst of daily incomes by a good Trade, much more if he spends upon a dead stock; and so a man who spends the strength of his soul in some close and secret sin, may prove a spirituall beggar in the fullest Trade of Gospel-Ordinances, and though he have daily incomes of convictions, informations, reproofs, counsels, solicitations, &c. from publick Ordinances; much more in the want of them; and therefore they who value the life of Religion, or the life of their souls, must take heed of indulging secret sins.

10. Be the more carefull often to feel the pulse of thine own soul; we use to say, every man at a competent age is either a fool or a Physician, and though he be a fool indeed, who when he needs and may have wiser Physicians will trust to himself, yet when we cannot have others, a man should the more study himself, and the oftener try his own pulse; and truly he is but a babe in spirituall things that is not something of a Physician to himself; and though we should not trust our own skill or experience, where we need and may have the help of others, yet when we are deprived of them, we should the more diligently converse with our own souls, and be the oftener trying how our pulse beats towards God, and Heaven, and the things of another life.

11. Be so much the more in private secret prayer, reading, and meditation; when we want the showrs of publick Ordinances, we should the more diligently use the watering pot, and water our souls.

*With*

with our foot (as the phrase is concerning *Egypt*) Deut. 11. 10. If our lot should be cast where there be no publick Markets where Corn might be bought, every one would plow and sow, reap and thrash in his own grounds : Even so, if we should live where there be no publick Gospel-Ordinances, where the Truths of the Gospel are not publickly to be had, where we cannot partake of the labours of the Gospel-Ministry than it would concern us to be the more diligent in plowing, and sowing, in reaping and thrashing by our own private endeavours; and I think it would be fit for us in such a condition, to spend that time at least in private duties, which others spend in superstitious or Idolatrous services; let not us think much to give God and our souls that time, which others give to their own superstitious fancies.

12. In the use of all private helps, act faith in God, as being able to supply the want of outward means by the gracious influence of his good and holy Spirit. When there was no rain from heaven, God could cause a mist to arise and water the earth, *Gen. 2. 6.* even so if the Lord should bring us where there be no showres of publick Ordinances, he can stir up in our souls those holy and heavenly meditations, which shall again-drop down like an heavenly dew upon the face of our souls, and keep up an holy verdure and freshness upon the face of our souls. *Egypt* is said to have no rain, but God makes it fruitfull by the overflowing of its own River *Nilus*; and truly if God bring any true beleever into a spiritual *Egypt*, where the rain of publick Ordinances doth not fall, he can cause such a flow of holy and heavenly thoughts and meditations as shall make the soul very fruitfull in a good and an holy life; and therefore we should oft in such a condition believingly remember, that if we do our endeavour, by private prayer, meditation, reading, and such like, God is able and will, in the want of publick Ordinances, preserve the life of Religion in our souls, by private helps.

*Terra non indiga Jovis.*

We proceed now to the second Question contained in the general case. *viz.*

2<sup>y</sup>. What should believing Christians do to preserve their outward concernments among persecuting enemies, without hazarding their Religion?

Now this question will resolve it self into two particular Queries,

1. What should such do to secure themselves from suffering?

2. What should they do to encourage themselves against and support

support in sufferings. The summe of what may be said to the first Query, I suppose to be comprized in that counsel of our Lord Jesus, who was Wisdome it self, and Innocency it self, *Matth. 10. 16. Behold I send you forth as sheep in the midst of Wolves; be ye therefore wise as Serpents, and harmlesse as Doves*; the Serpents wisdome joyned with the Doves innocency are the true Christians best security; to each of which I shall speak something.

1. Get spiritual Prudence and Wisdome to secure from suffering where we have not a clear and sufficient call. The Heathens honored wisdome as well as strength to be needfull for a Souldier, when they appointed the Warlike Goddess *Pallas* to be the Patroness of Wisdome; a Souldier may and ought to guard himself, and by winding and turning his body avoid the enemies blow, so long as he doth not turn his back, forsake the field, or betray his trust; in like manner may a good Souldier of Jesus Christ, by any lawfull means guard himself from suffering; and by any just compliance, or stepping aside, or giving back, avoid a blow or make a fair retreat, so long as he keeps the field, and doth not turn his back upon, nor give up a good, and a just cause for fear of suffering. Hence the Apostle adviseth, *Col. 4. 5. Walk in wisdom toward them that are without*, that is, walk as those that have wisely fixt upon a good end, and do use the most proper and likely means to attain that end. Now this general direction will branch it self forth into these particulars:

1. Do not rashly and unnecessarily provoke those that have power to do you a mischief; it is not wisdome to stir in a wasps nest, nor by bloody colours to provoke a wilde Bull; and certainly our life; and the comforts and relations in this world, are such real and great blessings, that they are not to be sacrificed to an humour, nor cast away, but upon the most serious consideration, and real necessity; and certainly when our Lord Jesus directed his Disciples, if persecuted in one City, to flye to another, he never intended they should throw themselves into the jaws of roaring Lions, nor provoke Bears and Tygers to tear them in pieces, nor leave the quiet habitation of *Sion* to seek persecution, and court a Martyrdom among Pagans and Infidels. The holy Apostle *Paul*, who was as willing to dye for the Name of Christ as any, and was therefore by his love and zeal urged to go into the Theatre at *Ephesus*, yet he took the prudent counsel and advice of his Friends, not to venture himself, nor by his presence provoke the enraged multitude, *Act.*

19.31. and afterward he made use of his Kinsmans help to secure his life from those who had bound themselves with an oath to kill him, *Act. 23. 16.* and at last appeals to *Cesar* to avoid the mischief designed against him by the *Jews*, *Act. 25. 10.* This piece of spiritual prudence caused the primitive Christians to abstain from prophaning the Temples of the heathen, and reviling their gods; and therefore they chose to discover to them the vanity of their Idolatries from the Writings and Records of their own Prophets, and with the greatest love and sweetness that could be; yea this was so evident in *Paul* himself, that the Town-clark of *Ephesus* was able to be his, and his fellow-Christian Compurgator in this matter, *Act. 19. 37.* *To have brought hisher those men which are neither robbers of Churches (or as the original, inopudus sacrilegious persons) nor yet blasphemers of your goddesses; and therefore that which Josephus accounts one of Moses Laws, that none should blaspheme the Religion of another, though it be not a general duty (as appears by Eliahs mocking and scoffing at the God and religion of Baals Priests, 1 King. 18. 27.) yet it holds good here as a rule of prudence, to avoid needless provoking of those that are without. And in this case I take this to be a sure rule, whatever act of ours hath rationally a greater likelihood to provoke, harden and enrage the hearts of men, rather than to convince and convert, is a fruit of indiscretion, not of Christian prudence; a piece of folly, not a part of our duty. It was certainly a favour from God when he inclined the heart of Trajane to order his Proconsul Plinius Secundus, desiring to know his pleasure in the case, that when any were brought before him, and accused to be Christians, he should punish them according to Law, but should not industriously search them out; if now any should have rushed into the Judges presence, and taken the Devils work out of his hands (who is the accuser of the Brethren) it would surely have been a sinfull undervaluing the favour of God in that relaxation of their persecution. But now this advice must be bounded with a word of caution, for as we should take heed lest our zeal degenerate into ambition, and foolish vain-glory in suffering; so on the other side, lest our prudence and Christian wisdom turn to sinful craft and policy, while to avoid the stroak of persecution, we take up the Devils buckler of unlawfull practises. The Apostle Peter was not bound to go into the high Priests hall, and proclaim himself a Disciple of Jesus, but he was obliged not to deny and forswear it when challenged with it; and so though I am not alway bound to pro-*

Plin. Sec. Ep. l.  
10. Conquirendi  
non sunt, si de-  
ferantur et ar-  
guantur, puni-  
endi sunt.

claim

claim my faith and Religion, yet am I engaged never to disown it, and therefore we must take heed of that which *Elisha* charged *Job* with, *Job* 36. 21. the choosing *iniquity rather than affliction*; and therefore when fear or covetousness would urge us to sin, rather than suffer, let us remember, against our fears, that 'tis a more fearful thing to fall into the hands of the living God, than dying then, *Isa.* 51. 12. and against our earthly desires, let us remember, that if we gain the whole world, and lose our own souls, we shall be incomparable losers by the bargain, *Matth.* 16. 26. On the other side, when ambition, vain-glory or humour would urge us to unnecessary sufferings, let us remember, that God who is Wise, doth it self, *hath no pleasure in fools*, *Ecc.* 5. 4. nor delights in those sacrifices which are not presented to him by prudent consideration and sober resolution; but by the folly of a precipitate zeal; and however where the heart is right and full of love, God may accept of the love, and pardon the weakness, yet he no way delights in the sufferings which men bring upon themselves unnecessarily, by rash, imprudent carriage, whereby they betray their lives and liberties to the lusts and rage of men, and draw on their enemies to blood and cruelty, and upbraid the wisdom of those who are not so rash, as being less real to God and Christ, and make others have hard thoughts of that Religion which cannot consist with prudence and wisdom.

2. Be much in the exercise of those acts of true Religion which are beautiful in the eyes of all, even the worst of men; the Apostle *Peter* intimates the security of an evidently good and holy life, *1 Pet.* 3. 13. *And who is he that will harm you, if ye be followers of that which is good?* the chief pieces of Christian Religion are such as Papists, Turks and Infidels must needs acknowledge to be good; *To visit the fatherless and widows in their affliction; To wrong no man; To do to others whatever we would that others should do to us*: Now when we cannot without danger exercise some other (perhaps more questionable) parts of Christian Religion, then 'tis good to be so much the more in the practice of these undoubted pieces of a Christian life, and zeal in these things will force those without to approve, whereas zeal in arguing for, or in practising other things may cause them to hate and persecute us; zeal in arguing and disputing brings on evil words and evil actions, but zeal in the practice of unquestionable duties, produceth good deeds in our selves, and forceth good thoughts and good words, if not good deeds from others.



In a word, hot disputing, and cold living, or zeal in smaller, and luke-warmness in greater matters, is the ruine of grace in our selves, the confirming of sin in others, and the needless hazarding our outward concerns and betraying them rashly to the violence of wicked and ungodly men.

3. In your converse with those who are without, chuse mostly to insit upon common, and acknowledged principles, rather than controverted points; if I were to live among, and converse with Papists, I would chuse much rather to urge them to abstain from lying, drunkenness, malice, &c. and to have good thoughts of God, to have a continual sense of their dependance upon him, and therefore continually to recommend themselves unto him by holy prayer, to be meek and patient, and charitable, rather than to dispute how many Sacraments there be, or how the bread and the wine is the body and blood of Christ; for good counsel, and sober exhortations speak love to mens souls, whereas disputes and arguings are usually thought to proceed onely from love to our own notions, and a desire to oppose others; and indeed if men did not place too much of their Religion in opposing others, they might much more safely, and much more profitably converse with those of different opinions, yea of different Religions.

4. When you do touch upon controverted points, rather enquire and propound, than positively assert, and violently oppose; though I judge the Masse of *Rome*, as by them used, to be a piece of as grosse Idolatry, as the world can shew, yet were I to converse among Papists I would not fall foul upon them as the grossest Idolaters; but as more desiring truth should be honoured, than they reproached, I would calmly and meekly propound my reasons as grounds of doubting, rather than clear demonstrations; for sure it is, that a sudden and violent assault, will cause an adversary to gather up his strength, as violently to oppose, whereas a calm propounding of reasons, or doubts may work him to a serious consideration, which is the first step to the discovery of error and acknowledging of truth; for the one kindles a desire of knowing, the other, a desire of opposing, yea of persecuting.

5. When you think your selves bound to reprove the sins of others, let it be done with a due consideration of the circumstances of time, place and persons; and indeed there's scarce any part of a Christians converse with others, that more requires prudence and wisdom, than that of reprovng others; and great care is to be had

that a reproof may at the least be well taken, if not hearkned to, and that it may do the reprover no hurt, if it do the reprov'd no good.

6. On all occasions expresse a willingnesse to do for the best; to believe as others believe, and to do as others do, if you could see sufficient ground and reason for it: and indeed this may be a great help and security; for obstinacy is usually made one essential part of an Heretick, and then, he that is heartily willing to close with every revealed truth, may be in an error, but cannot be an Heretick; and therefore every expression of a mind not obstinately bent upon its taken up notions, nor doting upon its own conceptions, but inrich with an ingenuous freedom to acknowledge its mistakes, and own truth when once clearly discovered, though formerly disowned, is like so much water upon the fire of rage kindled in the hearts of persecuting enemies to quench or abate it: for to the reason of any that will but consider, it cannot but appear most unreasonable, to urge a person to believe what he cannot see any ground for, or to do what he would be willing to do, if it were not sin, that is, a provoking God, and hazarding his own eternal welfare.

7. Be sure to use no means to secure from persecution or procure the enjoyment of publick Ordinances, but such as are well-pleasing to a good, and a holy God; 'tis not long since it was the peculiar honour of the Popish Faction, to depose or murder Kings, blow up Parliaments, subvert States and Kingdoms, to procure their liberty, or secure themselves from suffering; and if any others have ventured upon such practices, I hope God hath taught them by his providence, what they would not learn from his word, that affliction is rather to be chosen than sin, and that 'tis better to wait upon him in the way of his Judgements (that is, in a way of duty) than to out-run God, and think to secure our selves by sinfull and unjustifiable courses. Let those therefore who profess to believe that their God is a God hearing prayer, and that bottles up the tears of his people; and is able to do what he pleaseth, let them account prayers and tears their best arms, seeing they call in that God whose power extends as far as his will.

8. Arm your selves with a severe patience and a steady resolution to bear lesser affronts and injuries; those Christians were in such a condition as we are now speaking of, whom the Apostle mindes, that they had *need of patience*, Heb. 10 36. Let it be our wisdom therefore to get a stock of that which will be so needfull for us, patience

trience is alway a part of our duty, but in this case it is also an instance of our prudence; for he is a fool that will hazard the beating out of his brains, rather than bear a scallip.

9. Be much in prayer to that God who alone can secure from suffering, fit for suffering, strengthen under, and infinitely reward after we have suffered.

2. Let the Serpents wisdom be seconded with the Doves harmlessness and innocency; walk so honestly and inoffensively that wicked men may be put hard to it, to finde an occasion to quarrel or wrong you; this was remarkable in *Daniel*, as you may see *Chap 6. 4.* this was the Apostles direction, *1 Thess 4. 12. Walk honestly toward those that are without;* and it was according to his practice, *Act. 24. 16. And herein do I exercise my self, to have alwayes a conscience void of offence toward God, and toward men.* Now this Christian innocency or simplicity ought to be like a thread to run through the whole course of our converse with others; we should neither injure the person, good name, estate, friend, or any thing which another may call his; if the Lamb among Wolves and Foxes begin to butt, and contend, no wonder if these soon bite and devour; we should be so honest and plain-hearted in our Promises, Contracts, Covenants, and dealings with others, that they may reverence our Religion as teaching us to do the best things, and suffer the worst, and not hate our Religion, as being onely a design to make us the better able to deceive and injure others. 'Twould be no small part of our security if our carriage towards others might speak for us that which the Poet makes *Achilles* speak concerning himself, and his Tutor *Chiron*, *Jesus Christ is my Teacher, and he hath learnt me to use simplicity and honesty in all my manners.* But now if neither of these two will secure us from suffering; but Gods providence doth call us to a publick owning of him, and the Religion of the Gospel, we must then joyn the Lions courage to the wisdom of the Serpent, and the innocency of the Dove, that we may be imboldned to look the greatest danger in the face, rather than turn our back upon God and Christ, and the Religion of the Gospel. And this brings me to the second branch of the latter part of the Case, How should believers encourage themselves against sufferings?

In answer to which take these brief Directions:

1. Be often remembring how infinitely more worth the soul is than the body; be often weighing in the scales of sober and serious consideration, a precious soul against a vile body; and then minde

Luke 16. 26.  
Phil 3. 21.

thy self, that the worst which persecuting enemies can do, is to destroy a corruptible body, but the worst which God can do is to destroy thine immortal soul. Christ arms his Disciples against fear of suffering by this consideration, *Matth. 10. 28. Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell.*

2. Think how inconsiderable time is compared with Eternity; spend your thoughts upon the difference, vast and inconceivable, between those two; the Apostle tells us, *That the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18.* The Apostle compares himself to one that hath been casting up an account, where on one side he meets with nothing but cyphers, or small petty summes; but on the other side findes thousands and millions, and then cries out alas, the one is not to be compared with the other. Thus the Apostle findes *light and momentary afflictions*, on the one side, and a *far more exceeding and eternal weight of glory* on the other side, as we finde him expressing himself, *2 Cor 4. 17.*

3. Remember that the welfare of the body doth depend upon the welfare of the soul; not indeed in this world, for here his body may be well, and in good plight, fat and flourishing, well fed and cloathed, whose soul is poor and naked, sick and wounded, in a sad and deplorable condition; and on the other side, a poor beggarly sick *Lazarus*, may have a soul fed with Royal and heavenly Dainties, and cloathed with better Robes than Purple and Ermine; but then the eternal welfare of the body depends upon the eternal welfare of the soul; 'tis bound up in the life and welfare of the soul, as *Jacob's* life is said to be bound up in *Benjamin's*, *Gen 44. 30.* and therefore you cannot secure the welfare of the outward man, by betraying and casting away that which is the life and welfare of the inward man.

4. Remember that you can suffer nothing in this world, but Jesus Christ hath suffered the same, or worse; The Lord Jesus arms his Disciples against sufferings by this consideration, *Joh. 15. 20.* and the Apostle *Paul* having experienced it himself, adviseth the believing *Hebrews* to it, *Heb. 12. 1, 2, 3. Looking unto Jesus, &c.* Now this consideration will suggest to us,

1. That the worst sufferings are no dishonour to us, seeing Christ Jesus the King of Kings hath born them.

2. That the greatest sufferings do not speak us the greatest sinners;

next; Christs sufferings assure us, that the purest and whitest innocency, may be dyed red in its own blood.

3. That the greatest sufferings make us never the less amiable in the eyes of God, for then Christ Jesus the onely begotten Son of God, in whom he was alway well-pleased, would not have suffered.

5. We can suffer nothing but what our God, our Friend, our Father, knows we suffer; and knows that a suffering condition is the best for us. When poor Christians are kept by the bloody Inquisition in dark Holes and Caves from the eyes of all the world, they cannot be kept from the eye of God, *Rev. 2. 13. I know thy works, and where thou dwellest, even where Satans seat is;* this was the encouragement which Christ gave his persecuted Church of *Pergamos*; thy condition is known to that God whose heart is as tender, as his eye piercing; and whose arm can reach as far as his eye, and whose wisdom knows how to direct the sufferings of every beleever for his own, his Churches, and that beleevers real good.

6. Be often comparing God and creatures together, that great God who suffers in, and with his suffering people, and those little small things called devils and men that bring sufferings upon them; make thy soul to know and understand the difference between the little trifling bubble promises of the world, and the great precious, solid and massie promises of God; and let faith tell thee, that the threatnings of a raging Devil, a storming *Nebuchadnezzar*, or a furious multitude, are but the noyse of a Pot-gun, if compared with the thunder of Gods dreadfull Threatnings. Remember what God saith to his afflicted Church, *Isa. 51. 12. Who art thou that thou shouldst be afraid of a man that shall dye, and of the son of man which shall be made as grass? and forgettest the Lord thy Maker, &c?* In a word, think thus with thy self, man cannot do all that he seems able to do, nor all that he resolves and boasts that he will do, but God can do all that he hath said he will do, and he will do for his suffering servants more than they can hope or think. Let us heartily believe that God can easily recompence us for whatever we may lose for him; but all the creatures in the world are not able to make amends for that, which Apostacy from God will deprive us of; Oh Sits, could we but heartily believe this, what a sorry temptation would persecution be? If this faith were strong, persecution would be exceeding weak; if faith could see, men and devils able to do nothing, and God able to do all things, then persecution would be



able to do nothing, and such a faith would be able to do, and to suffer all things.

And thus I have spoken to both the parts of this practical Case of Conscience, and shall now close up all with a word of Exhortation, That if it be such a real ground of trouble, &c. then let us make it our earnest prayer to God, that our Land may still be a *Goshen*, and a *Valley of Vision*, and not an *Egypt*, or the *valle of the shadow of death*, that we may still enjoy the Ordinances of the Gospel, and the company and society of good men; that our lot may never fall among *Ezekiel's* Scorpions, or pricking briars, and grieving thorns, *Ezek. 2.6.* and *28.24.* Let us heartily pray for that blessedness mentioned *Psal. 65. 4.* *That the Lord may chuse us, and cause us to approach unto him, that we may dwell in his Courts, and be satisfied with the goodness of his house.*

How



## How is Hypocrisie discoverable and cureable?

LUKE 12. 1.

*First of all, Beware of the leaven of the Pharisees, which is hypocrisie.*



When our Lord and Saviour had finisht his heavenly soul-searching Sermon in the Chapter foregoing, he came so close in the application to the Scribes and Pharisees, a proud hypocriticall people, that they (not able to indure their pride and hypocrisie should be so soundly convinced and openly detected) combined and contrived, (by urging, Luk. 11. 53, 54 and watching, and catching words) to accuse him and stop his mouth at least, if not his breath. These contrivances and practises of theirs, were not unknown to him that knew all things, and what effect it wrought in Christ, you find in this verse of the Text; he preacheth the same things, and in the same manner and sharpnesse of stile at the next opportunity. Joh. 7. 17.

*In the mean time, is this, saith the greek: in those, or in which times that they were thus plotting and contriving, Christ is boldly preaching the same Doctrine that they were persecuting; was as bold for the truth as they were politick against it.*

And in those very dayes, and in the midst of these contrivements against his preaching; the people as much loved the Doctrine that the Pharisees persecuted: an innumerable multitude were gathered together to see and to hear him. A *myriad*, too many thousands to be easily numbred, flocked and thronged so to him, that they even trode one upon another: and then he began to say to his Disciples (they were nearest to him, but so as the people heard it,) and he taught

taught them; and that was his intent, as you may see *ver. 40, 42.*

Rom. 1. 8.

*First of all, Beware of,* for the adverb is not to be joyned to the verb *taught*, but to the word *beware*, i.e. *exortu*, *first of all* is not used distributively, but eminently; as much as to say *chiefly*, especially *beware*, &c. so it is used by the Apostle: *first I thank my God for you all, (that is chiefly) that your faith is spoken of through the world.*

*Beware* and avoid this leaven of hypocrisie wherewith the Pharisees doctrine and conversation is so leavened; take heed, beware especially, chiefly of hypocrisie.

In the Text is represented a pretious Sermon in its preaching, with the circumstances of it.

Wherein is observable,

1. The time, it was in that juncture of time when they had counselled and determined, but had not yet executed their counsels.

2. The Preacher, Christ himself the great Prophet of the Church, in the exercise of his Propheticall office.

3. The auditors, his Disciples and an innumerable multitude of people.

4. His first Doctrine is, *Beware of the leaven of the Pharisees.* And this Doctrine is confirmed by Reason, *ver. 2.* and improved by inference, *ver. 3.*

Many usefull lessons might be commended from the other particulars, but my meditations are confined to the last, the Doctrine, the caution, *Beware of the leaven*, &c. and only spend as much time in opening the Text and Doctrine, as will let me in to give direction, *how to discern, and how to be delivered from this dangerous leaven of hypocrisie*: which is according to your desires unto me for your instruction in this particular.

The words naturally yeeld you this Doctrine:

Doctr.  
Matth. 23.

*Hypocrisie is a dangerous leaven, which Ministers and people are chiefly and especially to beware of, and acquit themselves from.* Hence you have a Chapter of woes against it.

Esa. 1. 11, 12.  
Esa. 66. 3.

And it is represented, as that which renders odious to the Lord, and defiles his choicest Ordinances, and our best duties if it cleave to them.

Hos. 6. 4.

And puts God to sad complaints and exprobatons of such a people: *What shall I do unto thee O Judah? What shall I do unto thee O Ephraim? for your righteousness is as a morning cloud; all shew, no truth, no showers.*

And

And hath been the ruin of many forward and glorious professors, as *Baalam, Jehu, Saul*, and many other persons of great parts, and many great performances, and one would conceive of great hopes too: but they, and their works, and their hopes all are perished, *the* Job 8.13.  
*hypocrites hope shall perishe.*

The explication of this Doctrine would lye in the speaking to these particulars:

1. What *hypocrisie* is.
2. How it is resembled by *leaven*.
3. Why called the leaven of the *Pharisees*.
4. Wherein is it so *dangerous*.

1. What *hypocrisie* is: Much of the nature of a thing is many times discovered in its name; the name is a brief description.

The word *hypocrisie* properly signifies an *actor* or *stage-player*, a personator of other men in their speech, habit, and action. The Hebrew word signifieth both a *wicked* man and a *deceiver*. And it is observed, that those whom *David* the devoutest man called *wicked*; *Solomon* the wisest man calls *fools*, and *Job* the most upright man calls *hypocrites*: all is but one and the same thing under divers names.

Hypocrisie then is but a feigning vertue and piety it seems to put on, and vice and impiety it conceals and would seem to put off. It is indeed *vice in a vizard*: the face is vice, but virtue is the vizard. The form and nature of it is *imitation*: the ends are *vain glory*, to be seen of men, or some *gain* or *carnal* respects.

There is a *gross* hypocrisie whereby men pretend to the good they *know* they have not: and there is a *formall close* hypocrisie, whereby men deceive others and themselves too; are hypocrites and do *not know* it: In this case it is probable the *Pharisee* was, and those signified by the *five foolish Virgins*, and all *formall* Christians that are not regenerated by the spirit, nor put into Christ by faith.

Luk. 18.  
Mat. 23.

This is a subtle evill, a secret poyson, a close contagion; and here it is infinite mercy and graee that we do not all split and perish: and if we can scape this, if we are indeed sincere, we are out of the greatest danger of all the leaven of hypocrisie. To direct you to find out, and to purge out this, shall be my especiall endeavour at this time.

2. How is hypocrisie resembled by *leaven*? Briefly thus:

1. Leaven is hardly discerned from good dough by the sight, and as hardly is hypocrisie distinguished from piety: *You outwardly*

Nnnq

appear

Mat. 23. 18.  
1 Cor. 5. 6.

appear righteous unto men, but within you are full of hypocrisie and iniquity.

2. Leaven is very spreading, a little leaven leaveneth the whole lump: and so it is a great deal of mischief hypocrisie doth, it spreads over all the man, and all his duties, parts, performances, leavens all, as we may observe, *Esa. 1. 12, 13, 14, 15. Esa. 66. 3.*

Mal. 2. 3.

Act. 5.

3. Leaven is of a sour tast, and ingratefull smell; so is hypocrisie to God and man: *I will spread dung upon your faces, even the dung of your solemn assemblies*: all were leavened with hypocrisie, and were accounted and favoured but as dung in the nostrils of the Lord. How odious and loathsome was that service of *Ananias* and *Saphira*, both to the holy-Ghost and to the Church, because it was leavened with hypocrisie.

Mat. 18.

Luk. 16. 14,

15.

4. Leaven is of a swelling nature, it extends and puffs up the dough: and so doth hypocrisie, it is all for the praise of men: the Scribes and Pharisees were all for preheminance, chief places, chief seats, chief appellations, to be called *Rabbi, Rabbi*: and if others will not admire and overvalue them, they will admire and advance themselves: *I am not as this Publicane. Ten are they that justifye your selves, but God knoweth your heart, for that which is highly esteemed among men, is an abomination to the Lord.* They highly esteemed of themselves, they justified themselves: they derided Christ for not having the same thoughts of them: Pride and vain-glory is the inseparable companion, if not the mother of hypocrisie.

3. Why is it called the leaven of the *Pharisees*? Because they were leavened with it to purpose, they were exact and supereminent in this divelish art of personating and counterfeiting to the life. The devill indeed is the arch-hypocrite of the world, transforming himself into an *Angell of light*: his first-born in this generation are the Scribes and Pharisees; his next born the *Jesuites*, so like their predecessors the Pharisees, that a man may believe that Christ looked so farre as to them in *Matth 23.* and strook at them through the Pharisees sides, that they were indeed the types, but the Pope, Cardinals, Prelates, and Jesuites, the antitype. Their Doctrines are alike leavened, they both set up traditions, superstitious customs and forms, against and above the Word of God, when once they come in competition: they both would ordinarily suspend and dispence with Gods commands, but most rigorously impose their own, and that under severe penalties, and both upon the account of extraordinary



diary holinesse, and high actings of devotion. And so for their conversation, there was grosse hypocrisie in all to be seen; prayed in corners of the streets, gave alms openly, disfigured themselves that they might appear to fast. So the *Jesuites* (if we may beleve some of themselves being converted) and many of the *Saculars* that know them well enough, affect the name, but hate the reality of true piety and devotion. They would be accounted as *Henry* the 4<sup>th</sup> of *France* said of them, *Timothies* at home in the Colledge, *Chrysostomes* in the pulpit, and *Augustines* in disputation, this they would be accounted, though it be *nomen inane & crimen immane*, they would have the name though not the thing; for that is the nature of the leaven of the Pharisees which is hypocrisie.

4. Wherein is this leaven of hypocrisie so dangerous, that Ministers and people, ought firstly, chiefly to beware of it? A very little and briefly of that:

There is great danger of it, and great danger by it.

There is great danger of it: 1. For we have the ground of the matter in our selves, *hearts deceitfull above all things, and desperately wicked; who can know thy wickednesse? I the Lord search the heart, and try the reynes, &c.* As if none besides the Lord knew the bottomlesse depths and deceits of the heart. In the heart are those lusts and affections, that feed and foment all the hypocrisie in the world: pride, vain-glory, concupiscence, carnall wisdom; were it not for these, there would not be an hypocrite living. *Ier. 17. 9.*

2. The Devill watcheth night and day to set fire to this towne, he is fitted to the purpose, and filled with raging desire, to comply with a filthy heart, and to ingender this spurious offspring of hypocrisie. He hath in a readinesse his wiles, and his depths, his baits and his snares; and for a false heart, hath false wayes, false Doctrines, false faiths, false seasons, false ends and aims, *vix caret effectū*, when two such be agreed to such a purpose, hardly will they be frustrated.

3. And that we may not be secure, there are before our eyes and in our view dreadfull examples: *Baalam* a great Prophet, *Judas* an Apostle familiar with Christ: *Saul*, *Jehu*, *Herod*, and *Agrippa*, famous Kings: *Five Virgins* conspicuous and most confident: *Ananias* and *Saphira* eminent converts: *Alexander*, and *Demas* confessors, and in some degree Martyrs: it may grieve and make a tender heart tremble, to think, what they became, and what is become of them. To teach him that standeth to take heed lest he fall, and all

of us to our dying day, to beware of the leaven of the Pharisees which is hypocrisie.

Mat. 19. 2. And there is great danger by it : 1. The losse of all that is done : Christ will say as to that young man, *you wantest thou one thing* sincerity : wouldst thou have Heaven too? why then didst thou all things for the praise of men? thou hast thy reward, and art over-paid : *depart from me you that work iniquity.*

Mat. 7. 23.

Job 8. 13.

2. Frustrating of hopes, great hopes, hopes of glory and Heaven, and escaping eternall misery : all these hopes must perish to the hypocrite : perish like a ship at the very mouth of the haven, perish whiles they are crying *Lord, Lord* : perish into everlasting horror, and eternall despair.

Luk. 12. 2.

3. Full detection, and manifesting of them in the sight and face of all the world, for *there is nothing covered that shall not be revealed, nor hid that shall not be known* : the vizard will be then taken off which was feigned sanctity ; and the face will appear which was indeed double iniquity, and for going about to cousin God, and the world, and his own soul, the miserable hypocrite will be left to eternall, intollerable confusion. To be detested, and derided by God, Angels and Saints ; to be insulted on by the devils and damned to all eternity.

Luk. 12. 47.

Mat. 24. 51.

4. And in Hell the hypocrite shall be beaten with many stripes ; for he knew his Masters will, and pretended he was doing of it, and yet did it not. Shall he that judged others to Hell lye lower in Hell, and have more of Hell than those condemned by him? shall it be worse with a proud Pharisee than with a Publicane, nay a damned Publicane? is Hell the portion of Hypocrites? are they the free-holders, and all others but tenants and inmates with them? or else if there be a worse place in Hell, must it be theirs? it must be so, for the nearer Heaven the more of Hell, and that will be the Hell of Hell to all eternity. Surely then hypocrisie is a dangerous thing, there is exceeding danger of, and danger by this leaven of the Pharisees, which is hypocrisie.

Use.

I shall commend but one Use to be made of this Doctrine at this time, and it is the *beware* in the Text.

To stirre and provoke you to put forth your utmost care, diligence and circumspection, to beware of this leaven of the Pharisees, which is hypocrisie.

Here I could shew you how much you are concerned to beware of the Pharisees leaven in doctrinals, to beware of Doctrines advancing

advancing any thing in man, or of man : doctrines that are derived from any other fountain, than the pure Word of God, as traditions, Enthusiasmes, impulses, besides or against the Word : doctrines of will-worship, superstition, voluntary humility, &c. doctrines ascribing too much to, and laying too much stresse on, externals in worship not instituted by Christ : doctrines of rigid imposition of things indifferent : doctrines that have a tendency to blind obedience and implicate faith. Whoever reads the New Testament, may soon discern such were their doctrines, and this is the leaven of the Pharisees in doctrinals ; and truly you had need to take care of this, for doctrines and principles have no small influence on conversation and practice.

But I shall choose rather to prosecute this Use, by endeavouring to give an Answer and resolution to two Questions, which together constitute a great and weighty Case of Conscience.

Quest. *How may we discover and find out this subtil close evil of hypocrisie, and convince our own and others souls that we are guilty of it, and under the danger of it ?*

I must here first premise some general Cautions, and then produce some particular evidences and discoveries of it. I shall not meddle at all with grosse hypocrisie, which is usually known both to the Hypocrite himself, and frequently apparent to others too. *Some mens sins are open beforehand, going before to judgement, and some men they follow after :* But I shall labour to trace out and unkenne that latent, close, and deep Hypocrisie, formally self-deceiving Hypocrisie, whereby the Hypocrite may deceive others, and himself too. 1 Tim. 5. 24.

Here 1. I must premise these Cautions and Negations ;

1. That *his labor, bee opus*, my task is very hard, my work difficult. *Cautions 1.*  
*cult.*, nice and curious ; that it is very difficult to find out the hypocrisie of ones own heart, much more to convince others of the hypocrisie in theirs, for the *heart of man is deceitfull above all things.* Ier. 17 9.  
 And hence the most serious, inquisitive, jealous, and heart-searching Christians have used to call God in to their help in this work, *Search me O God and know my heart, try me and know my reins.* &c. Psal. 138. 23.  
 Search my heart and try my reins, examine whether there be any way of wickednesse in me. 240

2. That as difficult as it is, yet it is possible and feasible : for we are not commanded impossibilities, when we are required to search and try our ways and turn unto the Lord : to examine our hearts and to prove our selves whether we be in the faith : whether our own hearts *Cautions 2.*  
1 am. 2. 40.  
2 Cor. 13. 5.  
1 Ioh. 3. 19.

- condemns us not: David, Hzekiah, Job and Paul; 2 Cor. 1. 12. these all examined their own hearts; and attained thereby to a knowledge and sense of their own sincerity. And we are not directed to absurdities, when we are cautioned to *beware of men*, to take heed of those that *come in sheeps clothing, but inwardly are ravening wolves*. And we are not herein bid to make Brick without straw; for the spirit of a man which is in him knoweth the things of a man, and as face answereth to face in a glasse, so doth the heart of man to man. Nay we have a far greater help, viz. the Spirit of God which searcheth all things, yea, the deep things of God. One of the extraordinary gifts of the Spirit in the primitive Church, and very necessary for those times (in which Satan was very busie, and the Canon of Scripture not completed) was the gift of discerning of spirits: some think that by vertue of this gift, Peter discerned Ananias and Saphira their hypocrisie, and afterwards Simon Magus his too; which Philip could not do, as not having that gift, or such a measure of it; but indeed there was no need of any extraordinary gift to discern Simon Magus by; to any man that had reason and but common illumination, Simon Magus his hypocrisie might easily and clearly appear in that motion of his [ *Sell me this gift* ] Who but an hypocrite could have thought it had been to be sold? and who but an hypocrite would have offered money for it? It was easie to conclude him in the gall of bitterness, and the bond of iniquity.
- And the Ministers of the Gospel have authority, calling, and commission (and therefore gifts) to detect and bewray the guiles and wiles, the depths and deceits and snares of Satan, much more the workings and turnings of mens deceitfull hearts; and the Word of God (which is the main and principall weapon of their warfare) is quick and powerful; a discernor of the thoughts and intents of the heart; and it casts down imaginations, and brings into captivity every thought to the obedience of Christ. Therefore while we have this Word and Spirit, it is possible (though difficult) to discover the hypocrisie of our own spirits; and to direct others to find out theirs.
- Caution 3.* It is not a poore soules fearing and doubting his hypocrisie, accusing and charging himself with it, crying out of himself as a wretched man by reason of it; that concludes and determines he is such. See David in Psal. 51. 10, 11, 12. charging himself so; and the Church accusing her self of *irring from Gods wayes, and having their hearts hardened from his fear*; and yet their own expressions in the Verses before,

before, manifest the frame of their spirits to be exceeding tender and humble. Holy Mr Bradford would many times subscribe himself in his Letters, *John the hypocrite, and a very painted Sepulchre.* Agur one of the wisest men living, condemns himself for being *more brutish than any man, and not having the understanding of a man.* And David one of the holiest and devoutest men living, upon an ordinary temptation, *viz.* the prosperity of the wicked, was very apt to charge the wayes of God with unprofitableness; *Verily I have cleansed my heart in vain, and washed my hands in innocency; but afterwards seeing his error, he chargeth it so upon himself, that he upbraids and condemns himself for foolish and ignorant, and a very beast before God.* It is usuall with the best men to have the worst thoughts of themselves:

Verf. 15, 16.

For his Acts and Mon.

Prov. 30. 2.

Psal. 73. 13.

Verf. 22.

1. Partly, because as God will give most grace to the humble; so there is great need of giving more humility to those that have most grace.

I.

2. Partly, because where there is true grace, there is an insatiable desire of more. The children of God have never enough of communion with God, nor of conformity to him: they seldom look back and say, this thou hast; but still press forward to this thou hast not, and this thou must, and this thou must have.

2.

Phil. 3. 12, 13.

3.

3. And partly, because as there is much difference between faith in its direct and its reflected act, between knowing God, and knowing that we know him; between believing, and knowing that we believe: so there is between having sincerity, and finding a feeling of it constantly; between not being hypocrites, and a constant confidence of it; which would amount to no lesse than full assurance. This is not granted to all, and seldom to any at all times, that so there may be a season for the exercise of other graces, humility, fear and trembling, fear of solicitude, and diligence in making our calling and election sure. And this is to be remembered and observed, *viz.* That God likes us never the worse that Satan is so much our enemy; but much the better, that by humility, lowliness of mind, and self-denial, we seem to be our own enemies.

Phil. 2. 12;

2 Pet. 1.

4. Nor are they foul failings, nor dangerous fallings into grosse sins (if a man die not impenitently in them) that do constitute an hypocrite; indeed reigning sin doth. *The falls of Gods people may be Horrenda tempestates, & flenda naufragia.* The greivous falls of Gods people do evidence there is hypocrisy in them; but not that they are hypocrites. David was guilty of adultery and murder,

Caution 4.

and



- and puff up with exceeding pride and vain-glory, in the multitude of his Subjects, and strength of his Kingdome: but *David's* repenting and rising again, cleared him from being an hypocrite, so that the spirit of God testifies from his own mouth, that *he was upright, and kept himself from his iniquity*, i. e. from the raign and continuance of it; and after his fall he was called a man after Gods own heart: *Thou hast not been as my servant David, who kept all my Commandments, and followed me with all his heart, to do that only which was right in my sight.* The Lord overlookt his adultery and murder, for indeed he had put away his sin (or made it passe over, as it is in the Original) that is to Christ. *Hezekiah's* heart was lifted up, and he rendered not according to the benefit done unto him; but *Hezekiah* was humbled, and the wrath of God came not upon him all his dayes; he was not an hypocrite, no *he did that which was right in the sight of the Lord, according to all that his father David had done.* So *Peter* denied and forswore his Master, after many warnings, and many promises to the contrary; yet he repented and wept bitterly: his fall shewed him to be a weak frail man; but proved him not a hypocrite. *Job* confessed himself a sinner, and that many were his iniquities and transgressions; but *Job* would never confesse himself an hypocrite: no, he would keep his integrity till he died; for it is not the falling into sin, or the being guilty of it; but regarding iniquity in the heart, that denominates an hypocrite; otherwise all men were hypocrites, for certainly all men are sinners, all shut up under sin.
5. Nor is it backsliding into the same sinnes that makes a man an hypocrite: *David* had gotten into a way of lying to save his life: viz. 1 Sam. 21. in the 2<sup>d</sup> verse he told one lye, in the end of the verse another, and in the 8<sup>th</sup> verse another. He prays that God would take from him the way of lying. And the promise of mercy and pardon is not only to sinnes, but backslidings; *I will heal their backslidings.* And such are invited to return to God: *Return thou backsliding Israel, and I will heal your backslidings. Behold we come unto thee, for thou art the Lord our God.* Indeed to be bent to backsliding is a dangerous sign of prevailing hypocrisie, and yet some in this case shall turn and walk after the Lord. We do not read of the people of God, that they did revolt and backslide into the same grosse sinnes after repentance; nor *David* into adultery, nor *Peter* to faintheartednesse; nor *Paul* to persecution. But yet this may be so, and provision is made in that case, by the promise of healing backslidings.

backslidings. Though it cost them dear to recover their peace, after revolting into grosse sinnes; after pardon and peace spoken; and it will lye upon their consciences as an heavy aggravation of their sinne and folly. But yet it doth not conclude that all was done in hypocrisie before, and that they were but meer hypocrites; no more than *Solomons* falling and Idolatry (which he repented of, wittnesse the book of *Ecclesiastes*) doth conclude him an hypocrite when he built the Temple, and was the *Jedidiah*, the beloved of the Lord.

1 King. 11. 9.  
Psal. 85. 8.

6. Nor is it every degree of tendency to hypocrisie, that denominates a man an hypocrite, and brings him under the condemnation to have his portion with hypocrites. For there is the seed of this as well as of all other sinnes in the heart: and the holy Prophet *Jeremy* Cautiō 6.  
Jer. 17. 9. cries out, *the heart is deceitfull*, &c. he meant his own heart as well as others; and *Solomon* the wisest man gives this advice. *keep thy heart*. Proverbs were experiments, his own, and *David* the devoutest, faith, *all men are liars*, all deceitfull; and there are the remains of hypocrisie in the belt, the reign of it is only in hypocrites; hypocrisie may have its presence, but not predominance in the sincerest children of God. Thus you see what doth not conclude an hypocrite, though it come very near.

2. Now I shall shew what cannot cleer and acquit a man from an hypocrite, though it proceed very fairly, and very farre, which makes it so difficult to discover this leaven of the Pharisees, hypocrisie.

1. It doth not acquit and discharge a man from this charge of hypocrisie: That they hear the Word with some delight; that they believe with some faith, so did the *stony ground*. That they take some pains for it, so did they *Joh. 6*. That they perform some duties in obedience to it, so did *Herod*, *Mark 6*. That they are morall and without blame in some things outwardly, so was the *young man*. That they are zealous against some publick corruptions, so was *Jehu*. That they have illumination and excellent knowledg, by a common work of the spirit; so have the *Devils*, *Judas*, and those *apostates*, *Heb. 6*. That they had some sweet tastes and relishes from the Word imbraced, so had they in *Heb. 6*. and no doubt *Ananias* and *Saphira* had. Nor doth this acquit them and set them out of danger, that they have some serious cares and fears about their salvation: so had *Felix*, so had the *sinners in Zion*, they were afraid, Matth. 13.  
Matth. 19.  
Isa. 33. 14. *fearfullnesse hath surprized the hypocrites*: they were afraid of dwelling

Rom. 8. 15.

Pro. 26. 14.

Iam. 1. 6, 7.

Aug. in Confess.

Ionah 3. 8.

Esa. 26. 16. 17.

Psa. 68. 34. 36.

Luk. 13. 24.

Phil. 2. 12.

S<sup>ign</sup> I.

1 Ioh. 2. 15, 16.

Marth. 22. 37.

ling with devouring fire, and everlasting burnings. Judas and Spira had fears to purpose: and the spirit of bondage is but a common work of the spirit, if it rest there; in Pharaoh there was fear but no sincerity: in the Devils fear but no penitency: nor is it some reluctancy against sinne by an awakened conscience; Herod had so, and Pilate had so, Baalam so: nor many desires of good, Baalam desired to die the death of the righteous. The five Virgins desired Oyl: there be the desires of the sloathfull, that even kill them; desires like the turning of a door upon hinges, never the farther off: Desires of the wavering man, the double-minded man, when a man hath some mind to grace, but more to lust: as Augustine that prayed for grace and chastity, but his heart secretly prayed the while, not yet Lord. There may be pouring out of prayers as the Ninevites, they cried mightily; they poured forth a prayer when thy chastening was upon them, and yet they brought forth but wind: When he slew them then they sought him, and they returned and enquired early after God; nevertheless they did but flatter him with their mouth, and lied to him with their tongues, &c. Nor is it some hopes, Maith. 25. Job 8. 13. Luk. 18. If all this cannot save a man from the guilt of hypocrisie, and portion of hypocrites, what shall? If these come short of Heaven, where shall they appear that come farre short of them? Oh them who can be saved, Streight is the gate, and narrow is the way that leads to life, and few find it. Salvation work is to be wrought out with fear and trembling. Beware then of the leaven, &c.

How then may we know how it is with our souls; whether we are in the number of hypocrites, and tending to their portion? whether this deluding, destroying, predominating, damning leaven of hypocrisie be in us?

1. A loving of the world, and the things of the world; the lust of the flesh, the lust of the eye, and the pride of life: this is a fearfull evidence of hypocrisie, for it is inconsistent with, and destructive of, the love of God; and the loving God above all things, is the very essence, the *summa totalis* of sincerity, and whatsoever contraries this, is the very essence of hypocrisie. I know there be many subterfuges and evasions, and it is an hard matter to convince men, that they love the world in St Johns sense. But if a man make these lusts of the eye, of the flesh, and pride of life; honours, riches, carnall and sensuall pleasures, his aym, his interest, his chief delight. If the heart and affections be let out to these things, immoderately: If the sweetest, freest thoughts of the soul, be let out to them; either about the getting,

getting, enjoying, or desiring, or admiring, or advancing them. If the activity and indeavours of the soul bend and are employed chiefly this way; though there may be many excellent performances, expressions, affections, yet the leaven of the Pharisee is there, and fours all, and all the rest is but in hypocrisie. This leavened all *Baalams* pretences, divinations; all his goodly expressions, and professions, both to God, the Angel, and men; that he would do nothing, speak nothing, but what God would have him; (as much as to say, he would be upright, and sincere,) yet still he looked after the reward, (*Balacs* promotion,) this was the error of *Balam*, he followed the wages of unrighteousness: and this leavened all *Judas* his hearing and conversing with Christ, his over-officiousness. Some conceive from *Judas* his kissing Christ in the garden, &c. that he was more than ordinarily familiar and officious about him, and made more pretences of love and service to him, but he appeared a painted sepulchre, an hypocrite; he loved the wages of iniquity, it was the world and hypocrisie were predominant in him; and now he is gone to his own place, the place and portion of hypocrites: he was as it were out of his place, or in an others place all the while before: and this leavened all the Pharisees almes, fastings, prayers, professions, and pretences; they were covetous saith one Evangelist: and they loved the praise of men more than the praise of God, saith another: and that is in effect, they loved the favour of men, more than the favour of God: in short, they loved the world, and the love of the Father was not in them. There can be no serving God and Mammon, if we cannot moderate and temperate affections, both in the desires, in the affections, in the use, in the enjoyments, and moderate our cares and griefs in the losse and want of worldly things; to have them as if we had them not, to rejoyce in and for them as if we rejoyced not: to grieve for the want of them as if we grieved not: seeing they are to us as if they were not; they are a *scheame*, a representation that passeth away. Nay if the world be not crucified to us, and we to the world, we are still in danger of this gall of bitterness, this leaven of hypocrisie. This is exemplified in the Jews in *Babylon*, they would come to the Prophet, and sit before him as Gods people (with much seeming reverence, and appearance of devotion and affection) they hear thy words but they will not do them, for with their mouth they shew much love, but their hearts goeth after their covetousnesse. Therefore as you love your souls, beware of the love of the world, and set not your affections on things below,

Iude 11.

Luk. 16. 14.

Ioh. 12. 43.

1 Ioh. 2. 16.

Mat. 6. 24.

1 Cor. 7. 27.

30.

Gal. 6. 15.

Ezech. 33. 31.

low, but on things above, else you will not be able to avoid the guilt and danger of hypocrisie.

*Sign 2.*  
1 Thess. 1. 5.

Heb. 4. 12.  
2 Cor. 10. 5.

Psal. 36. 2.

1 King. 21. 20.  
1 King. 22. 8.

Mark 6 17, 18,  
20.

Act. 24. 25.

Mat. 5. 21, 22, 28, 29, 30.

*Sign 3.*

*A not loving the Word of God, a not receiving it as the Word of God, when it comes as the Word of God in power.* It is the property of the Word of God to be quick and powerfull, sharper than any two-edged sword, piercing to the dividing of soul and spirit, and is a discerner of the thoughts and intents of the heart, to cast down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. This is the Word of God, and this it doth as the Word of God, these are the properties of it. Such a Word of God an hypocrite can not love, because he loves this carnal sinfull self, he loves his lusts which this Word opposeth. He flattereth himself in his own eyes until his iniquities be found to be hatefull. The Word in power will shew him that all is ill, when he flattereth himself that all is very well. *Hast thou found me, O mine enemy, saith Ahab?* An hypocrite thinks he hath no greater enemy than a faithfull Minister, because hypocrisie hath no greater enemy than the Word of Truth, which will detect and make it odious. So Ahab hated Micaiah and his Ministry, because he prophesied evil to him, in his evil wayes, he spake the Word of God, the truth to him, which Ahab's corrupt life, and hypocritical heart could not bear. Herod heard John Baptist gladly in other things, but when he preached against his having his brothers wife, when he came home to his conscience, to his very darling sin, then Herod stoppe his mouth, shut him up in prison. Felix trembles, and dismisseth Paul when he came so close; an hypocrite may love to hear the same Minister on another subject. The very notion of Religion is amiable and acceptable to ingenuous persons, may he may love the Word, may come to others, but to himself (during the predominancy of hypocrisie) that the powerfull Word neither read, nor preached can be welcome, because it applies it self to the cutting off of his right hand, and plucking out his right eye.

A long and continual unprofitableness under the powerfull Word of God, is a fearfull sign of hypocrisie. What warnings and instructions had Judas? What convictions and reprehensions had Ahab and Herod? And yet as to those things which the word opposed they were still the same men. If men that hear much munde nothing, if there be no change, no alteration, but they are still where and what they were, wherethey are still as carnal; as earthly, as they



they were ten, twenty years ago, though they hear much, and are as earth that drinketh in the rain; nay though they have tasted the good word of God, and the powers of the world to come, if yet they bring not forth meet fruit for him that dresseth it; that ground is rejected, that heart is near to cursing and burning, there is some guile and hypocrisie there, there would be some growing else. When the word is precept upon precept, line upon line (i.e. very plentiful) and yet no amendment, there is hypocrisie, they will fall backward, be broken, and snared and taken. Oh 'tis no small matter to be dead, unprofitable, unaltered hearers. It is a fearfull sign of hypocrisie and that there are many hypocrites in the bosome of the Church.

Heb. 6. 7, 8.

1 Pet. 2. 2.

Hof. 6. 4, 5.

4. The principles and ends of mens actions and performances are a great discovery of the sincerity, or insincerity of mens hearts. If mens principles be no higher than good education, and being conversant with good or strict men; which seems to be Pauls case, or no higher than good nature and moral qualifications, this seems to be the young mans case; they are no farther than those were at that time, in an ignorant and insincere condition. He that is really and sincerely a good Christian doth all as from God and Christ, he is all, and in all, Christ is wisdom and sanctification to him. He acts and performs duties not onely from strength of parts, and acquired qualifications, but from strength of grace, and infused habits, from God; and for God, from a new heart, Ezek. 36. 25. from the Law written in the heart, from the love of God shed abroad in the heart, and constraining to love; from the Divine nature communicated to the heart; from Christ by his Spirit dwelling in the heart; from the fear of God possessing and establishing the heart. These be the springs and principles of a sincere Christians spiritual life and actions; and where they act and bear rule, it is no wonder if such motions and performances be produced, as the world may admire, but not imitate. Sauts life (after his Conversion) was a kinde of constant miracle, so much he did, and so much he suffered, and so much denied himself, that if he lived in these dayes his life would be a miracle; but yet if we consider the principles that he was acted by, the great wonder will be, not that he did so much, but that he did no more, for saith he, Christ liveth in me, and the life that I live I live by the faith of the Son of God, &c. And so the ends of a mans actions are a great discovery of sincerity or hypocrisie. If a mans ends be lower than God himself, and obeying, glorifying, walking with, and injoying God,

Sign 4.

Act. 26. 5.

Phil. 3. 5, 6.

Mark 10.

Col. 2. 11.

1 Cor. 1. 30.

Rom. 11. 24.

Jer. 21. 33.

Rom. 3. 5.

2 Cor. 5. 19.

2 Pet. 1. 4.

Eph. 3. 17.

2 Cor. 12. 5.

Jer. 32. 40.

Gala. 2. 20.

God, if either praise, gain, reputation, may acceptance with good people, may if a mans end be to stop the mouth of natural conscience *early*, or *only* to avoid danger, and wrath to come. These may be the works of a Saint, but yet the ends of an hypocrite. And *omnis actio nisi modificata à fine suae quas avertore amittit laudem*. Balaam spake religiously, multiplied Altars and Sacrifices, but his end was not God, but the wages of iniquity. Jehu destroyed *Ababs* house, executed vengeance, Gods judgements against that wicked Family resolutely and thoroughly destroyed *Baal*, &c. but his ends were carnal, the establishment of the Kingdome to him, and his family: *Abab* and the *Ninivites* fasted in sackcloth, but it was *merely* to avoid the judgement threatned. The *Israelites* cried and prayed, but they did *but howl for corn and wine*. The *Jews* in Captivity fasted, but *did you at all fast to me, even to to me*, saith the Lord. It seems men may pray, and yet not cry to the Lord, fast, and yet not to the Lord. It is the end dignifies, or debaseth the action, rectifies or adulterates it. Look to your ends if you would not be hypocrites. If your end be less than God, his glory and pleasing of him. You are but *empty Vines*, and bring forth fruit to your selves. Simplicity in ones ends accompany sincerity in the actions; when not *fleshy wisdoms*, but the grace of God carries and governs the action, then we may have *rejoycing*, else all may be in hypocrisy.

Sign 5.

5. If thou canst not bring thy heart to suffer for the Name of *Christ*; when thou hast a good Cause, and a good Call, and amongst the good people of God, though thou hear the word, and receivest it with joy, for a time, yet when persecution ariseth because of the Word, by and by thou art offended; if there be no more deep rooting of it in thee, but in temptation thou fall away, it is apparent thy heart is but *stony ground*, and thou art *leavened with hypocrisy*. If your faith cannot bear the trial, if it be not *furnace faith*, *tryed faith*, it is not *precious faith*, it is but *common faith*, *counterfeit faith*; it will not be found to praise honour and glory at the appearance of *Jesus Christ*: nay if thou canst not (in some cases) choose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, and esteem the reproach of *Christ* greater riches than the treasures of *Egypt*; It is apparent thy faith, and thy heart is not right, thou hast not a thorough respect to the recompence of reward, thou dost not see him that is invisible. That man that cannot, will not deny himself, take up his cross, and follow *Christ*, he is not a true Disciple of *Christ*, and in the end will finde, that in saving his life he hath lost it, Sathan and

Hof. 7. 14.

Zach. 7. 5.

Hof. 10. 1.

2 Cor. 1. 12.

Mat. 13. 21.]

Luk. 8. 13.

1 Pet. 1. 7.

Heb. 11. 25, 26, 27.

Mat. 16. 24.]

and Antichrist must be overcome by the blood of the Lamb, and by the word of the testimony, and by not loving our lives to the death, &c. and he that will not suffer with Christ, shall not reign with Christ; and if tribulation occasion men to go out from us; it is because they were not of us, for if they had been of us, they would no doubt have continued with us. Tribulation is the touchstone, it will distinguish sincerity from hypocrisie: and though it is true a hypocrite may sometime suffer, yet he that will never suffer, must be an hypocrite; if we suffer not with him, we shall not reign with him.

Rev.12.11.

Rom.8.17.

1 Joh.2.19.

1 Cor.13.

Rom.8.17.

6. If thou imbracest and favourest any iniquity in thy heart; if there be any corrupt lust, or ungodly way that thou art so wedded to, that thou canst not, wilt not be divorced from, but huggest it in thy bosome, hidest it, pleadest for it, though it seem never so harmless and tolerable, yet if it be against Gods Law, though thou makest many prayers with the Jews, and performest many services, and doest many things with Herod, and hast many glorious and gracious expressions with Balaam, yet thou art in the gall of bitterness, and bond of iniquity. Thy heart is a divided heart, thou art a double unstable person, thy prayers will not be regarded, and all thy services will be rejected by the All-seeing jealous God, before whom all things are open and naked, and with whom thou hast to do, because if thou regardest iniquity in thy heart, the rise and root of all thy duties and performances, is but the leaven of the Pharisees which is hypocrisie. Me thinks beloved this should startle us, and I wish it may, if any of you should be prickt at the heart, and tremble at this word of God, and ask me what shall we do that we may acquit our selves from this leaven of hypocrisie, and be saved from the wrath it exposeth us to? I should answer,

Sign 6.

Psal.62.18.

Isa.1.16,17,18

Mark.6.

Hof.10.2.

Jam.1.6.7.

Heb.4.13.

1. Strive to enter in at the strait gate, for many will seek, but shall not be able; that is, be very serious, and thoroughly resolved, and industrious in a case of this weight and concernment, Be diligent that you may be found of him in peace. Set your heart to these things for it is not a vain thing for you, because it is your life, &c. It is so weighty a business, that it is work enough for all your life, and it will be your life of consolation from which will flow, peace, and joy, and assurance. Make but this out clearly that thou art no hypocrite, that hypocrisie is not predominant in thee; but that in simplicity and sincerity of heart thou hast thy conversation (not with carnal wisdom) thou hast then occasion of much rejoycing, but if thou art negligent in this, thy doubts and fears will hang upon and keep thee low,

Luk.13.24.

2 Pet.3.14.

Deut.32.46,47

2 Cor.1.12.]

low to thy dying day; nay it were well if that were all, for to be negligent in this business, is as good as to do nothing, for it is to do nothing to purpose, and that is to have all thy work undone, and to be undone thy self for ever. Most hypocrites did seek to enter in; Baalam, Herod, the five foolish Virgins, had they strove they had entred in at the strait Gate. Wishings and wouldings, and sloathfull desires to heaven will not place you out of danger of hypocrisie, for very hypocrites have done as much; but striving indeed, setting your whole heart to it, being very diligent to purge out this leaven, working out your salvation with fear and trembling, giving all diligence to make your calling and election sure; this will place you out of danger, and give you an abundant entrance into the Kingdoms of our Lord. If ever that of the English Proverb be true, it is here: *As good never as when, as never the better.* Indeed there is so much work on our hands, such commands, such promises to believe, such corruptions to subdue, such temptations to resist, the carelesse of carnal failing in any of which will charge us with hypocrisie. So many such subtle and powerfull adversaries to corflict withall, such a world, such a flesh, such principalities and powers, and spiritual wickednesses in high places, such deceitfull hearts, deceitfull above all things, to search, and sift, and purge from this leaven, that it is impossible to be free of it without mighty striving, contending, and giving much diligence.

2. If you would take heed of hypocrisie, take heed of security. There are no greater flatterers, and no greater deceivers of themselves and others than hypocrites, they flatter themselves in their own eyes; all flattery is dangerous, but self flattery of all other most dangerous, and of all others in the business of salvation most pernicious. It is the advice of the Devil, and thy own hypocrisie, to favour thy self, flatter thy self, hope well, &c. The advice of God is, *Search and try your ways, examine your selves*, 2 Cor. 13. 5. *Work out your salvation with fear and trembling.* Yea call upon God to search you. It is a fear of carefulesse, and sollicitude, a trembling of jealousie and suspition, as to our own hearts, not of diffidence, or despair as to God, that we are directed to. Had the foolish Virgins had but this care, this fear, they had had *oil in their vessels*, as well as *Lamps*. Had those glorious professors in *Matth. 7. 22* had but this jealousie and suspition, they might have escaped that dismal sentence, *Depart from me you workers of iniquity.* Perhaps your faith may be but a fancy, your hopes but presumption.

out,

ons, *as spiders Web*, perhaps your fruit may be but that of an *empty vine to your self*; perhaps your prayers may be but *howlings for corn and wine*; perhaps your fasting may not be to God, *Commune much with your own heart*, and let your spirit make diligent search, keep you heart with all keeping; be jealous of every thing your heart hath to do with; your affairs, friends, comforts, recreations, thoughts, solitudes, graces. Oh blessed or happy is the man that *thus feareth always*, he shall never do amiss, this is to be in the fear of God all the day long; and this fear of the Lord is the beginning of wisdom, the end of wisdom, and wisdom it self, for this will make a man wise to escape the wiles of Satan, and the hypocrisy of his own heart, and so make him wise to salvation.

3. *Keep God always in your mindes*, if we have all from him, we should be all to him; if we live and move in him, our hearts and mindes should be always on him. This is the cause of all the wickedness and hypocrisy in the world, men will not seek after God, *God is not in all their thoughts*. And this the ground of all the glorious performances of the Saints, they saw him that was invisible, as *Micah saw the Lord in his Throne*, and therefore feared not to deal plainly and sincerely with *Ahab*, though on his Throne. When the Psalmist had convinced and reprov'd the wickedness, and formal hypocrisy of ungodly presumptuous men, he concludes, *Now consider this you that forget God, &c.* intimating this to be the reason of all ungodly hypocritical conversation, a forgetting God. The remedy must be contrary to the disease: if we would be no hypocrites, we must much remember, think of, and observe, and eye God by faith. *Acquaint thy self with God*, and so good shall come to thee. If men were acquainted with God, and did not forget him, acquainted with his Omniscience, *Psal. 139. 1, 2.* with his All-sufficiency, *Gen. 17. 1.* with the power of his anger, *Pf. 90. 11.* the infiniteness of his goodness, *Isa. 55. 7, 8.* they would conclude, and live under the awe and power of such conclusions. Oh then he is too great to be tempted and provoked, too excellent to be slighted and undervalued, too good to be lost, too wise to be deceived, and this would suppress and supplant the leaven of the Pharisees hypocrisy.

4. Be much and daily in the *renewing faith and repentance*. If there be such danger of hypocrisy, there is necessity of renewing faith and repentance for fear hypocrisy may be in them. Rise and return as soon as thou art convinced of thy sin, so did *Paul*, so did *Peter* as soon as the Lord turned and looked upon him. If re-

Hof. 10. 1.  
Hof. 7. 14.  
Zach. 7. 5.  
Psal. 72. 6.

Prov. 28. 14.  
Prov. 23. 17.  
Prov. 1.  
Eccles. 12.  
Job 28.

Rom. 11. 23.]

Psal. 10. 4.

Heb. 11. 26, 27

1 King. 22. 19.

Psal. 50. 22.

Job 22. 21.

Mic. 7. 18, 19.

Gal. 1. 16.  
Luke 22. 61.



Jer. 2. 19.

Esa. 51.

tance were hastned after sin, and thou wouldest take care and pains to break thy heart constantly for sin, this would break it from sin. A man should finde that *it were an evil and a bitter thing to forsake the Lord, and that his fear was not in thee, and a broken heart God would not despise*, because it is apparent that is no hypocritical heart. And though former faith and repentance may be counterfeit and hypocritical, yet ensuing and renewed faith may be sound and sincere, and we have much ground to renew those acts, whose soundness and validity we have much ground to suspect, if all have been false or fained, or partial formerly, we have the more cause in a new act to give up and binde our souls sincerely to it, and this will free you from hypocrisie.

5. Put forth your greatest strength and care to mortifie those lusts and corruptions that are the fewel to hypocrisie, pride, vain-glory, worldly-mindedness, self-love. These are the fewel of hypocrisie, they beget it, and they nourish it. If the love of the world, and worldly favour did not prevail much over men, there would be no hypocrisie in the world; and cherish and strengthen the graces which cannot consist with it, but will be alwayes fighting against, and opposing it, as love to God, humility, self-denial, heavenly-mindedness, mortifying the flesh, much communion with God; *if these be in you and abound, you shall not be barren nor unfruitfull, but shall make your calling and election sure*, and to be out of the peril, yea and much out of the fear of hypocrisie.

Eze. 36. 25. 26.

Deut. 30. 6.

1st. 32. 40.

Aug. Conf. Chirographa tua ingerebat tibi.

Psa. 10. 17.

6. Press the Lord much, and urge him close with the promises of a new heart, of *circumcising your hearts*, and causing you to love the Lord with all your heart, of *putting his fear into your heart*. If he urge and press you (in his word) with his precepts, and your duty, do you urge and press him as much (in your prayers) with his promises, spread his own hand-writing and seals before him; as *Augustine* relates his Mother did in her prayers for his Conversion; say, Lord these promises were made to be made good to some, and why not to me? I hunger, I need, I thirst, I wait; here is thy hand-writing in thy Word, and in the last Sacrament, I had thy Seal affixed to it, I am resolved to be as importunate till I have obtained, and as thankfull afterwards, as by Grace I shall be enabled, being convinced I am utterly lost and undone, if thou hearest not the desires of the humble in this particular, and if thou dost hear and grant, I am so well acquainted with my self, and mine own heart, that I have nothing to glory

glory in, but I shall wholly *glory in the Lord*; and I do resolve and believe I shall, to eternity celebrate and magnifie the riches of the glory of thy Grace. Thy promises are the discovery of thy purposes, and vouchsafed as materials for our prayers; and in my supplications I am resolved every day to present and tender them back to thee every day, and if thou wilt have regard to them there, and appear to be a God of truth to my soul, a poor creature that hath long feared to burn in hell for hypocrisie, will be made, secured, and made happy for ever. I am resolved to wait upon thee, and to cast my soul upon thee in this way, and thou hast assured methou art a God of judgement; thou didst promise in judgement, thou knewest what thou didst in making such promises, and thou wilt be a God of judgement, thou knowest when and where to make them good, and thou hast pronounced, *Blessed are all they that wait for thee*; and on thee I will wait, and for this blessing I will hope and look. Oh beloved, if there be but such an heart in us, and such wrestlings, as *Ambrose* told *Monica*, a soul of such prayers and tears should not perish.

*Isa. 26. 18.*  
*Aug. Confes.*  
*Impossibile a*  
*filium tantum*  
*lacrimarum*  
*imperire.*

I could have added much more, but if these Characters and Directions be carefully observed, you will beware of, and shall escape the leaven of hypocrisie. And that you may be carefull to observe them,

Consider 1. That the purging out this leaven, is the great care and business of a Christians life, this will afford him fear and trembling work to his dying day; this till it be done, makes the gate so *streight*, and the way so *narrow to life*, that few finde it, and if it be done, renders all the service of Christ ever after an *easy yoke*, and a *light burden*.

*Matth. 7. 13.*

*Matth. 11. 30.*

2. This if it be done gives us a *actual possession of the Kingdome of God in grace*, which consists of *righteousness and peace*, and joy in the Holy Ghost, and administers an assured and abundant entrance into the *everlasting Kingdome of our Lord Jesus Christ in glory*.

*Rom. 14. 17.*

*2 Pet. 1. 11.*

3. This will prevent the Devils everlasting insulting over us; is this the end of all thy praying and hearing &c. and defying me? nay upbrayding Christ, as a learned and holy man feared; I have him, I have gotten him from thee, for all thy blood, thy Miracles, thy Gospel, thy wooings, thy beseechings, thy knockings and strivings of thy Spirit; for all thy illuminating them, and making them taste of the powers of the world to come: I have couzened thee of them at thy very gates of heaven, and by my devices shipwrackt them in the

*Basil.*

Basil.

very mouth of the haven. Oh I would not give the Devil occasion to upbraid and insult thus against Christ at the last day for the world. And this would prevent consciences gnawing and galling to eternity. What are all my desires, my seekings and knockings, prayers, fasts, Sacraments, hearing in season, and out of season, waiting at the posts of Gods house early and late. Have I forsaken so many sins, denied my self so many contents and pleasures, subdued so many lusts, born so many scoffes, suffered so much in my body and estate, and all for hell at last. This would be the hell of hell; and all this may be prevented, if we would *beware of the leaven of hypocrisie*, and seriously observe those Characters, and carefully practice those Directions.

4. Consider the means you have long had; and yet do enjoy, Gods admirable forbearance and patience, a powerfull Ministries incessant labours and paines, an awakened consciences clamour, and warnings; a danger, and evils (if you be negligent) intolerable; a reward (if you observe the beware in the Text) eternal and inconvertible; your life short and uncertain, your death appointed most certain, and you know not how near; the world and the lusts thereof (even those that feed and foment hypocrisie) passing away, and that now is the accepted time, now is the day of salvation: And if you were ever serious in your lives now be so; and if ever God spake to your hearts and consciences, the Lord in mercy speak this, *Beware of the leaven of the Pharisees.*

1 Ioh. 2. 17.

2 Cor. 6. 2.

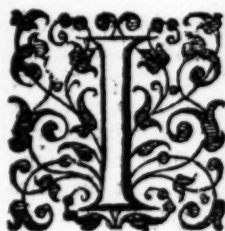
What



What must Christians doe, that the influence of the Ordinances may abide upon them?

1 CHRON. 29. 18.

*O Lord God of Abraham, Isaac, and Israel our Fathers : keep this for ever in the imagination of the thoughts of the hearts of thy people, and prepare their heart unto thee.*



IN the preceding Chapter we have *Dauids* Oration, or if you will his Sermon, the design of which was, to excite the people to a contribution for the erecting of a Temple, and promoting the publike worship of God. It begins *ver. 2.* of that Chapter, and is continued to the 6<sup>th</sup> verse of this Chapter.

This Sermon was effectuell upon the auditory; *David* had the happinesse (which the best Orators, and most powerfull Preachers often want (not onely *mdavd* *לשון*, but *מידור*; he not onely spoke what was in it self perswasive, but did actually perswade his hearers to comply with his design. The effect thereof is expressed *ver. 6, 7, 8.* *they offered*, and (which was the marrow and fatnesse of their offering) *they offered willingly*. Though will-worship be the worst service of all other, yet those that serve God willingly are the best worshippers: and therefore *David* in this Sermon commends such service to his son, *chap. 28. ver. 9.* *And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing minde.* None serve God with a perfect heart, but those who serve him with a willing minde; to such a temper were the people wrought by this powerfull exhortation, *ver. 9.* *With a perfect heart they offered willingly to the*

the Lord. Hereupon David much affected with his successe in this affair (*David the King also rejoyced with great joy*) his soul being now upon the wing, he flies to God by prayer, and therewith concludes his Sermon. The prayer consists of petition and thanksgiving, both of them, not conformed to any common modell; but suiting the particular occasion now before him. He blesteth God for making such an impression upon the hearts of the people, as moved them to offer, and *after this sort* to offer, so cheerfully, so generously, from ver. 10, to 18. and beseecheth God still to keep their hearts in such a temper, to make this holy impression durable and abiding, ver. 18. *O Lord God of Abraham, &c. keep this for ever in the imaginations, &c.* Where we have the inforcement of the petition and the matter of it. It is inforced from the Covenant of God, by virtue of which, he was the God of Abraham, Isaac, and Israel, and had laid an obligation on himself, to have a gracious respect to their posterity; hence this expression is frequently used, being no small encouragement to the faithfull, to pray for Covenant-mercies, and to pray in faith.

The matter of the Petition, that which he prays for is, that the effect which his words had upon the people might be durable and continuing, that the efficacy thereof might abide upon their souls, and every part thereof: that it might sink into the depths of their hearts, and stick fast there: that it might pierce through their fancies and *imaginations* into their mind and *thoughts*, and through their *thoughts* into their *hearts* and affections; that the Lord would continue it there, and continue it long there, even for ever.

David was apprehensive what a slippery and inconstant thing the heart of man is, how like a deceitfull bow, to which he elsewhere compares it, how apt to slacken on a suddain, when it hath been bended to any good inclinations or resolutions, by the power of the Word, or any other Ordinance. What an unhappy womb it is, how ordinarily holy motions miscarry before the heart hath gone out its full time with them. What danger there was, least their righteousness, which now made such a flourishing appearance, might prove like the morning cloud, or the early dew. And therefore having raised their hearts to so good a posture, he takes the best course to fix them there. His words having had a powerfull influence upon their souls, he useth the best means to render it durable and abiding. Hence Observe,



*The people of God should endeavour to keep the influence of the Ordinances abiding upon their souls.* Doctr.

I must not prosecute this Doctrine in the usuall method, but mention it only, as leading us to the Practical Case at this time to be resolved. A conscientious hearer observing what his duty is, will be presently inquisitive how he may performe it, the *duty* is made known in the Observation, the *inquiry* is in the Case before us.

*What must be done that the influences of the Ordinances may abide upon us?* By the *Ordinances* we understand those principally which are publick, the Word, Sacraments, and Prayer. The Text and this exercise leads us to have a more special respect to the Word, which we shall a little observe, but so as not to exclude the rest. By the *influence* of the *Ordinances*, is meant the effect they have upon us, while we are employed in them; their gracious or comforting efficacy, that which tends to make our hearts and lives more holy or more comfortable; that whereby our souls are quickned, strengthened, restored or refreshed. By its *abiding on us*, understand the continuance of this effect after the duty is done, that so the Ordinances of God be not like those humane Ordinances (the Apostle speaks of) which *perish in the using*, Col. 2.20; 22. If you would have it stated clearly and more at large, take it thus; *What course must we take that the gracious and comforting efficacy of publick Ordinances may not onely reach us while we are employed in them, but may continue on us afterwards; so as we may walk under the sense and power thereof all along?*

• To resolve this without further preamble, the course you must take for this purpose, lies in the practice of some things; and the avoiding of others. The things to be practised take notice of in these severals:

1. Get new hearts, and get them daily more and more renewed; an old heart is a heart, of stone, Ezek. 11. 19. and the hardnesse of it is not removed but by degrees. Now that which will sink deep into a tender heart, a heart of flesh, (Ezek. 36. 26.) will glide off from an old heart as water from a stone, without leaving any impression: and where none is left none can continue. The good seed which fell on stony ground, it sprang up indeed, but it continued not, *it withered away as soon as it sprang up*, Luk. 8. 6. but they which with an honest and good heart heard the word, they *kept it*, and brought forth fruit with patience (i.e. with perseverance,) ver. 15. the fruitfull influences of the word abode upon them: A good and honest heart not onely hears the word, but keeps

keeps it; nor onely brings forth fruit, but persists so doing. The more tender, humble, and spirituall the heart is, the more spirituall fruit and advantage doth it reap from the Ordinances, and the longer doth it continue in possession of those advantages; the lesse the soul is renewed, the more resistance doth it offer to the Ordinances; and the more they are resisted, the weaker is their efficacy; and the lesse their efficacy is, the lesse while doth it continue. A heart thoroughly sanctified, is to the Ordinances like tinder, which soon takes fire, and is apt to keep it till it be forced out: whereas a carnall unmortified heart, is like green wood, whose moistnesse giving check to the activity of the fire, is not soon kindled, and will soon go out, if it be not well lookt too. Naturalists observe, that transmutation is easie in symbollicall elements, such as agree in some prime qualities: water is more easily turned into aye than into fire. A holy and spirituall heart will be easily wrought on, by holy and spirituall Ordinances; for here is an agreement in qualities; and the more agreement the lesse opposition, and the lesse the opposition is, the more easily will it be mastered; the power of the Ordinances will more easily both take place and keep possession. Holinesse makes the soul both receptive and retentive of holy impressions. Make it but your great businesse to grow every day more holy; and it will not be so hard a matter, to have the Ordinances work effectually on you, or to have their efficacy continue with you.

2. Labour to be much affected with the Ordinances while you are employed in them. Sleight impressions will be soon worn out: and weak influences will quickly spend themselves and vanish. If the Ordinances have but little effect upon you, while you are under them, it is not like to last long: for that which is little is near to nothing, and that which is so near to it, may soon come to nothing. It is not enough that your hearts be a little warmed, but they must burn within you, (*Luk. 24. 32.*) while Christ is speaking to you; or you are speaking to him; if you would have that heavenly heat to be lasting. The good seed miscarried upon one sort of ground in the parable, because it had no deepnesse of earth, *Mat. 13. 5, 6.* it quickly withered because it took no deep root. If the Ordinances pierce no further than the surface of the soul, if the work of them be but superficial, if they do not penetrate into the depths of the heart: the efficacy of them is not like to continue. Therefore prepare your hearts before you draw near to God, get them so disposed

sed as they may be capable of lasting influences. The Text directs us to this, O Lord keep this for ever in the imagination, &c. and *prepare their hearts unto thee*. Then is the heart prepared to the Lord when it is made *tender*, and *sensible*, and *open*. Bring tender hearts to the Ordinances, get them broken up beforehand; break up your fallow ground and sow not among thorns, *Jer. 4. 3. Hos. 10. 12.* A tender heart drinks in divine influences, they insinuate themselves more easily into the intimate recesses of it. That which can make no impression at all upon a Flint, will sink deep into softened wax.

Come with *sensible* hearts, apprehensive of your spiritual wants and necessities; burdened with your lusts, and corruptions; pained with your inward distempers and soul-grievances. I cannot commend to you any thing more effectual, to make you capable of great and lasting advantages. Such a quick sense of your spiritual condition will *open* your hearts, and make them ready to receive so much from the Ordinances, as will not be soon spent. Open thy mouth wide and I will fill it, *Psal. 81. 10.* Now it is desire that opens the heart, and the stronger the desire is, the wider is it opened: then is the soul wide open, when it pants and breaths after God, when it hungers and thirsts after holiness as appears by equivalent promises, *Psal. 107. 9. Mat. 5. 6.* Blessed are they who *hunger and thirst* after righteousness: for *they shall be filled*. That which we get by holy duties, is soon spent because it is so little: and we get so little, because we desire no more. We come to the Ordinances *tantum canis ad Nilum*, too like the Egyptian dog, which laps a little as he runs by the side of *Nilus*, but stays not to drink: we take but a taste of them as *in transitu*, too little, and too cursorily; whereas Christ invites us to eat and drink abundantly, *Cant. 5. 1.* Such cursory tastes may cheer you a little, but they will not furnish you with strength for continual service: you must feed and feed hungrily, and come with a strong appetite, that you may be capacious of much; a little will not serve you long.

3. Mind the Ordinances after your use of them, be much in meditation if you would have the efficacy of Ordinances to continue long. Be often considering what you have heard, what you have prayed for, what you have received and are obliged to by the Sacraments. Much of Heaven and holiness, is engraved on these Ordinances, and the seal is as it were set upon the heart, while you are

under them: but after-consideration lays more weight on it, and impresseth it deeper, and so makes the characters both more plain and more durable; for the deeper they are the longer will it be, ere they be defaced.

Most men lose their souls, and the best men lose great advantages for their souls; for want of consideration. There is a quickning, a healing a comforting, a strengthening vertue, in the Ordinances; and this vertue may fall upon your souls, while you are employed in them: but you cannot expect it will stay with you, unless you fix it there, and no better way to fix it, than consideration. This will rouse it up when it lyes dormant and unactive; this will put spirits into it, when it grows weak and languid; this will both diffuse and fasten it, yea it will heighten and improve it. *My heart was hot within me* (saith David, Psal. 39.3.) *While I was musing the fire burned.* The heart takes fire at the mind, and it is musing or consideration that kindles it, and keeps it in, and blows it up: those sparks which fall from heaven upon your hearts, while you are hearing, or praying, &c. they'd die, they will go out, and come to nothing unless you do ἀναζωοποιῆς, 2 Tim. 1.6. unless you blow them up by meditation. *He sent forth his Word and healed them,* Psal. 107.20. The Word hath a salve for every soul-distemper, but that it may be effectual, the plaister must be laid on, and kept on too, till the cure be wrought: the Preacher may apply it, and lay it upon the distempered part, but it will not be kept on without meditation. *How sweet are thy words unto my taste,* saith David, Psal. 119.103. How came they to be still so sweet? why, *they were his meditation day and night,* the delicious relish of them still continued, because he kept them still upon his palate, by ruminating and musing on them.

The Word of God in Scripture is as honey in thecombe, there's that which is incomparably sweeter: now by meditation you squeeze out this sweetness, and it will be still dropping comfort and sweet refreshment upon your souls, while you are pressing it by consideration. 1 Joh. 2.14. *I write unto you young men, because ye are strong, and the Word of God abideth in you.* If you would be strong and continue so, the Word of God must abide in you; now how can it abide in you, if it have not leave to stay in that, which is but the portal of the soul, if it abide not in your mindes? You lose all for want of consideration, both the gracious and comforting influences

of

of the Ordinances, slide from you through this neglect. And no wonder it is so great a dammage to you, since it is so great a sin: you cast the Word behind your backs, and throw the Ordinances at your heels, when you do not minde them after you have done with them; and will the Lord encourage any with a durable blessing, under such guilt? will not this provoke him rather to curse your blessings, and blast them in the bud,? Meditation is a known duty, and commonly insisted on, and therefore you may be tempted to sleight it; whereas indeed upon this account, you should the more regard it; for since it is a known duty, the neglect of it is a known sin; now to say nothing how inconsistent it is either with grace or comfort, to live in a known sin, how can you expect the efficacy of Ordinances should be continued, while you neglect the means, which the Lord hath appointed, and commended to you, as most effectual for the continuance thereof? The blessing of the Ordinances will not abide upon him, who continues in sin, especially when his sin, is the neglect of that *medium*, which should fixe the blessing upon him.

4. Let the efficacy of the Ordinances be pursued presently into act, if they convince you of any neglected duty, fall immediately upon the practise of it. If they make you more resolute, against any carnal or worldly lust, betake your selves presently to the mortifying of it. If they kindle any holy affection to Christ or his people, give some real expression thereof without delay. If they revive any languishing grace, let it be forthwith exercised. This was *Dauids* practice, *Psal.* 119 60. you will finde this one of the best expedients, for the fixing and securing of those good motions, which are raised in your mindes and hearts by the Ordinances. When the blossoms of a fruit-tree are once knit, though the flourish thereof be gone, and you see nothing but the bare rudiment of the expected fruit; yet you think it more secured from the injury of frosts and winds, than if it were still in the flower; good motions when they are once reduced into act, are thereby as it were knit, and brought to more consistency. They are then well past one of their critical periods, where most miscarry, and so are more like to live, and continue with you. Besides the act strengthens that good motion and disposition which leads to it, and so makes you more ready for another act and that disposeth to more acts, and those to better, and repeated acts beget a habit, and this (as the Philosopher



tells us) is *ἡ ἀντιπαράστασις* π, something that will stay by you. The hearts of the people being raised by *Hazekiah's* zealous speech, *2 Chron. 29*, they were kept up in that posture, till the work designed by him was finished (till Religion was restored and reformed) and how came this to pass? Why, *the thing was done suddenly*, *vers. 36*. he pursued the peoples good inclinations, and brought them into act suddenly, he struck while the iron was hot. When your hearts are heated by the Ordinances, set immediately upon your work; the *primus impetus* affords a great advantage if it be improved, possibly in the vigour of it, you may overcome those great difficulties and oppositions, which have been too hard for you formerly, and may otherwise give you impediment hereafter, and this being mastered, your progress will be easier, you may go on towards heaven under the power of the Ordinances, with less interruption and fewer intermissions of these divine influences, *1 am. 1. 22. 23*. *But be ye doers of the word, and not hearers onely, deceiving your own selves*, for if any be a hearer of the word and not a doer, i.e. if he do it not presently (as appears by what follows) *he is like to a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was*. The glass discovers what spots and sullages are in his face, that he may wash them off, or what is disordered about him, that he may correct and compose it; but if he do not this presently, if he put it off till some occurence, divert him from the thoughts and remembrance of it, his looking in the mirror, will prove but a loss of time, a vain curiosity. Your use of the Ordinances is like to prove no better, if you practise not what they lead you to without delay, its like to be no other, than such a viewing of your selves in a glass, a meer fruitless speculation.

5. You must take much pains with your hearts, if you would have them retain the virtue and efficacy of the Ordinances. The effect of them should be as a nail fastned in a sure place, but the heart is so hard and knotty a piece that you cannot drive it in without many blows; it will require all your strength to force it in far enough, and all your care and watchfulness to keep it in when it is there. They grossly mistake Christianity, who take it to be consistent with our carnal ease and slothfulness, who place it in notions or opinions, in fair shews, and a specious profession, in forms, gestures, or external observances, in conforming to this or that mode

of Worship or Discipline. It were well for the World if one could be a Christian at such an easie rate; but they that please themselves with such conceits, they erre not knowing the Scriptures. The action of a Christian is all along in the New Testament, expressed by striving, wrestling, running and combating, exercises, wherein he that will not be worsted, must intend all his spirits, stretch all his sinews, put forth all his strength; he that is a Christian indeed, he must *παλαίειν*, Eph. 6. 12. *δυναμ*, Phil. 3. 12, 13, 14. Heb. 12. 14. *ἀγωνίζεσθαι*, Luke 13. 24. his daily course must be a combating as for victory, a running as for a Crown, a striving as for life. The power and life of holiness can neither be attained, nor upheld, without an effectual use of the Ordinances; the Ordinances will never be effectual to purpose, unless the vertue of them abide upon the heart; now it meets with such reluctancy and opposition from the heart (so far as it is unrenewed) that it can never be fastned there, without striving and struggling and earnest contending, it must be done in despite of our own ease, and carnal humours and natural inclination, and all the resistance of the body of death. If you think this too much you think much to be Christians indeed, however you pretend to the name. Those that are acquainted with their own hearts finde it very hard to get them raised to a spiritual and heavenly temper, very difficult to get them pulled up (though they have the advantage of the most powerfull Ordinances) to any good posture; and when with much ado they are got up, exceeding difficult to keep them there. Alas we seem to be forcing a weighty stone up a steep hill, when with much toyl we have got it near the top, take but our hands off a little, leave it but to it self; and down it runs further in a moment, than we can get it up again in some hours. Our way to heaven lyes up the hill, that which is spiritual and heavenly is above us, the natural bent and tendency of our hearts is downwards; as there is no getting them up without toyl and pains, so when we have raised them a little, leave them but to themselves, grow but a little remiss and negligent, and down they run on a sudden, we shall quickly finde them at the bottome of the hill, in a carnal, lukewarm earthly temper. When our hearts are effectually touched and raised, and moved in the use of Ordinances, there's no keeping them in a quick and lively motion, without striving and struggling, and as it were forcing them on with might and main. The influence of the Ordinances falling upon a sloath-

Slothfull soul is quite lost, and meerly thrown away upon it, *Prov. 12. 27. The slothful man repenteth not that which he took in hunting.* So he loseth all his former labour because he will not take a little more pains; a slothfull soul loseth all the advantages he gets by following the Ordinances, for want of care and industry to retain and improve what he hath gotten.

6. Comply with the Spirit of God. These influences both as to the rise and continuance of them are from him. When you comply not with him, you grieve the Spirit, and provoke him to withdraw; and when he withdraws, these influences will be discontinued. If you detain the truth in unrighteousness, if you confine it to your mindes, so as the power thereof descends not upon your hearts and affections, comes not forth in your lives and actions, you do *κρίνειν*, imprison the truth, and that is a great affront to the Spirit of Truth. If when the Spirit of God calls you to take up the Cross, to leave all to follow Christ contentedly and cheerfully in a low reproached afflicted condition; or if when he calls you up to a higher degree of self-denial, mortification and holiness; you hang back, or turn aside, and refuse to follow his conduct, this grieves the Spirit of holiness. If you decline his institutions for other devices, shrink back from the work you are engaged to, when it grows hazardous; strain your consciences to secure your outward enjoyments, will not be influenced by him, further than is consistent with your ease, credit, safety and worldly interest, you dishonour the Spirit of wisdom. This provokes the blessed Spirit to withdraw, and when the fire is gone, the heat will not long continue. If you refuse to continue under the influences of the Spirit in some things, its righteous with him not to continue them upon you in others. If you fear the displeasure of man more than the grieving of him, if you lean more to the hopes of this life, than his supports, and consult with flesh and blood instead of being directed by the wisdom which is from above; it will be no wonder if he give you over to your own conduct, and intermitting his own, leave you under the influences of your carnall fears, and worldly hopes.

7. Be frequent in the use of Ordinances, good impressions do most usually wear off in the intervals of holy duties, and the longer these are, the more danger there is, therefore make these interims as short as may be by quick returns to the Ordinances. It

is observed that places under the line are not so hot, as some climates at a further distance from it; & this reason is given for it, those under the equinoctial, though they have the Sun more vertical, and the beams falling perpendicularly, cause a more intense heat; yet the nights being of equal length with the dayes, the coolness of those long nights doth more allay the heat than where the nights are shorter. Long intermissions of holy duties are like long nights, you may finde them by experience to be great coolers; if you live under more powerfull Ordinances, than some others, yet if they be more frequent and diligent in the use of what they have, they are like to have more spiritual warmth than you, and that with less allay and intermission. Besides when the advantage you have got by one Ordinance is declining and wearing off; the use of the same, or of some other, may revive and recover it, if you take it speedily before it be too far gone. Further, a slight impression, such as is not like to last long, may be re-inforced for a longer continuance, if you lay your selves quickly under the instrument that first made it. When *Elijah* had once tasted of the provision the Lord made for him in the Wilderness he *laid him down* saith the Text, as having enough; but the Angel calls him to it again, for saith he, *The journey is too great for thee*, 1 King. 19. 6, 7. Hereupon he arose once more, and did eat and drink, and *went in the strength of that meat forty dayes, and forty nights*, vers. 8. Once tasting will not serve your turn, a little will not be enough, so longa journey as yours is will spend much; nothing but a frequent, an often repeated use of the Ordinances will furnish you with such strength as will last you many dayes.

8. Finally, Look up to God for the continuance of this influence, pray, and pray in faith. Seek him and depend on him for it, *He will be found of those that seek him*, Matth. 7. 7. You have his promise for it and dependance on him, obliegeth him too, *the expectation of the poor shall not perish*, Psal. 9. 18. it is not for his honour to fail those, whom he hath encouraged to rely on him; an ingenuous man will not do it, much lesse the faithfull God. This course *David* takes in the Text, he prayes and encourageth his faith while he is praying by that interest, which the faithfull have in the Lord by virtue of the Covenant, *O Lord God of Abraham, Isaac, and Israel our Fathers, keep this for ever*, yea the Lord himself leads us to this, *Deut. 5. 24, 27, 29.* the people were much affected, in that they had heard

heard the Lords voice, *vers. 24.* this brought them up to a noble resolution, *vers. 27.* *Speak thou unto us, all that the Lord our God shall speak unto them, and we will hear it and do it.* Hereupon the Lord thus expresseth himself, *vers. 29.* *O that there were such a heart in them, that they would fear me and keep my Commandements alwayes, &c.* What greater encouragement can we have to desire this of God, than that he expresseth himself desirous we should have it? Faith is the main strength of prayer, and the great supports of faith are these two, that *he is able*, and that *he is willing*. These are to faith like the two pillars of the Temple, *1 Kings 7. 21.* and the names of them (there expressed) are very apposite. *He set up the right pillar, and called the name thereof Jachin, i. e. he will establish, he is willing;* and *he set up the left pillar, and called the name thereof Boaz, i. e. in him is strength, he is able.* Now faith hath both these pillars to support it in this businesse, that the Lord is able to continue his influences, you will not question I hope, *He is able to do exceeding abundantly above all we ask or think, according to the power which worketh in us, Ephes. 3. 20.* and that *he is willing*, he puts it out of question, when he useth such an expression, as amongst men, signifies, a passionate desire. O that there were such a heart in them, &c. now (saith the Philosopher) *id est ut dicitur de divinis, &c.* that which one is both able and willing to do, shall be done. Both reason and faith see ground enough to conclude this. Pray then, and pray believing, for as the Lord is able to do it, so it is according to his will, and whatsoever you ask according to his will, believing, it shall be done, *Matth. 21. 22.*

Thus much for what you are to practice, there are some things to be avoided, if you would have the influence of the Ordinances to be lasting, these we shall comprize in four particulars.

First, Take heed you perform not holy duties negligently, a heartlesse, formal, negligent attendance on the Ordinances, will be so farre from procuring a durable blessing, that it will fix a curse upon you, *Ier. 48. 10.* *Cursed be he that doth the work of the Lord negligently,* see *Mal. 1. 8, 14.* If you invert the Apostles advice, *1 Cor. 7.* and deal with the things of God, as you should do, with those of the world. If you pray as though you prayed not, and hear as though you heard not, and use the Ordinances as though you did not use them: they will be no otherwise effectual, than if there were no efficacy in them, it will continue on you as though it continued

not;



not; like that of the Sun in a Winter day, which thaws the earth a little at noon, but so as it is harder frozen up the next night. Therefore let your hearts be engaged in every holy duty, *Jer. 30. 21. Who is this that engaged his heart to approach unto me.* You must hear as for life, *Deut. 32. 46, 47. Set your hearts unto all the words which I testify among you this day, &c.* For it is not a vain thing for you, because it is your life, &c. you must wrestle in prayer, your hearts in this duty should be as it were in a conflict, in an agony, *εὐαγελισαυ* is the Apostles word, *Rom. 15. 13. Now I beseech you brethren for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.* Your prayers should be such as the other Apostle describes, *James 5. 16. The effectual fervent prayer of a righteous man availeth much,* the word rendred effectual fervent, is *εὐαγελισαυ*. Now *εὐαγελισαυ* is one possessed with a spirit, and acted by it. If the word here used look that way, then suitable to the matter to which it is applied, it imports a possession in a good sense. And *κινεῖς εὐαγελισαυ* will be a prayer full of the holy Ghost, wherein that blessed Spirit is operative, exerting its force and energy. Such a prayer as shews the soul to be possessed of the holy Spirit and acted by it, so as all the powers of that soul are set a work, and put upon motion towards God effectually. Such a prayer *availeth much*, procures great advantages, and of long continuance.

Generally in all holy Ordinances your souls should stretch out themselves to reach the Lord, they should spring up to him in acts of love and desire, and claspe about him with delight and complacence, and lay hold on him with a humble and filial confidence, and stir up themselves to lay hold on him. We do all fade as a leafe saith the Church, *Isa. 64. 6. (both their persons and their righteousnesse did so)* and the reason thereof follows *ver. 7. There is none that stirreth up himself to take hold on thee.*

Secondly, Beware of the world, meddle not with it more than needs must; and when it is needfull ingage not therein, but with fear, caution and vigilance. Carry your selves amongst worldly objects and employments, as though you were amongst cheats and thieves: they have the art to pick your heart slyly, and to rob them of that which is more precious than Gold, when you little think of it.

Let not your minds and hearts plunge themselves in the world: nothing sooner, nothing oftner, extinguisheth divine influences



ver its nakednesse, and to shrowd it from discovery and conviction than worldlinesse. This must be shaken off, it is the great defacer of heavenly impressions, the chief interrupter of holy motions : if you would hold on, when the *impetus* which is imprest on you by any Ordinance, hath set you a going ; beware of the world, beware of worldlinesse.

Thirdly, Take heed of any inordinacy in affection, inclination or design. Such inordinacies give the heart a strong bias, holy duties check it but a little, give it but as it were a small rub : when this is once past over, it will hold on, in that course to which it is most swayed. The Ministry of *John Baptist* had some influence upon *Herod*, He heard *John* gladly, and did many things, Mark 6. 20. but sensuality being predominant, those better inclinations were quite overpowered. The word had some effect upon *Simon Magus*, He believed, Act. 8. 13. and being taken for a believer was baptized, and afterwards continued with *Philip*, &c. but a strong affectation of vain-glory suppressed those better motions, and the worst got upmost. Take heed of any inordinacy as to lawfull things, your relations, studies, ordinary callings, &c. this will not not suffer you to come so often to holy duties, to stay so long in them, or to be so intent upon them, as is requisite for the deep impressing of their efficacy : and after they are done, this will hurry your souls from under those thoughts and exercises, which should fix and settle their virtue and influence upon your minds and hearts. Natural bodies follow the tendency of that element which is predominant in them, a stone moves downwards, it would be at the centre ; that which stops it, offers it violence, and when the force is removed, down it falls freely. Just thus doth the heart follow the tendency of these inordinacies, if it meet with a stop in an Ordinance, that's but an ungratefull violence to it ; it will struggle to break through it, will be restlesse till the force be removed, till the power of the Ordinance be shaken off, which checks an inclination natural and acceptable to it, and what hopes in this case, that the efficacy of any holy duty will long continue?

Fourthly, Rest not in the best performance of any duty, nor in any assistances you find therein, though they be special and more than ordinary. If this satisfie and exalt you, you will be apt to grow secure and carelesse, not looking to the improvement of Ordinances when once they are over, and that's the way to lose all. We

are apt to take the most dangerous colds, when we are in the greatest heats. And its observed that some professors have had the lowest falls, after they have been most elevated in holy employments. The resting upon the *opus operatum* the meer outward performance of a duty, when the heart is not engaged therein, is an open pit, which none fall into, save those that are blind : but the resting upon the *opus operantis* is a duty affectionately performed, is a more secret, and so a more dangerous snare. He that makes account he hath done enough, because he hath done well; may be apt to think he is not obliged to look further after it : and so the continued influence of the duty upon his heart and life, which is indeed the principal advantage of it, may be neglected, and consequently lost for want of looking to.

To conclude, Make not the Ordinances your end, but use them as the means to attain it. They are not enjoined us for themselves, but in order to something more desirable, their end is something further than their use. Take heed you place not all your Religion, in hearing, praying, communicating, &c. neither count yourselves religious enough, because you are much and often in these duties. This is to make them your end, and then you will rest therein, without proceeding further (for the motion of the Agent is terminated in his end :) and so you will stay short of that, for which they were principally intended, *viz.* the keeping of your hearts and minds in a settled posture of holiness and righteousness : and neglect that, by which this main end of the Ordinances is onely to be attained, *viz.* the continuing of their influence upon you.

So much for the case propounded, which I have endeavoured to resolve (as the nature of it requires) practically : and therefore as there is no time for, so there will be lesse need of Application. But that I may not dismiss you without something of this nature, having laid your duty before you in the Observation, and shewed you how it may be performed in satisfying the case : Let me now presse you to the performance of it by one Consideration, which will have the force of a Motive, where there is any sense of soul-concernments.

If the efficacy of the Ordinances abide not on you, you cannot be fruitfull under them, at least you cannot bring forth fruit unto perfection; (as the expression is *Luke 8.14.*) you may bring forth buds, or leaves, or blossomes, &c. but if their influence continue not, that which you bring forth will never come to ripeness and perfection ;

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it will be crude and sower at best, and sower Grapes are as bad as no fruit in the Lords account: and unfruitfullnesse will provoke the Lord to deprive you of the Gospel and Ordinances, *Isaiah 5. 2, 5, 6.* *Ye looked that it should bring forth Grapes, and it brought forth wild Grapes.* — And now go to, I will tell you what I will do to my vineyard. *I will take away the hedge thereof. — I will lay it waste that it shall not be pruned nor digged. — I will also command the clouds that they rain no rain upon it.* The meaning of this parable (so farre as concerns our purpose) is expressed by another threatning, denounced for the same sin, *Matth. 21. 43.* *The kingdome of God (i. e. the Gospel of the kingdome) shall be taken from you, and given to a people bringing forth the fruits thereof.* And Christs threatning of *Ephesus* amounts to as much, *Rev. 2. 4, 5.* *Neverthelesse I have something against thee, because thou hast left thy first love.* The first impressions of the Gospel were worn off and vanished. And what follows, *I will come against thee quickly, and remove thy Candlestick out of its place, unlesse thou repent.* So that this sin will pull up your hedge, and break down your wall, level all your securities; and so lay you open to the boar of the wood, and the wild beasts of the field: such as instead of digging and pruning you, will devour and lay you waste, and *S Sharon* will become a desert. This sin will provoke Christ to let the Stars fall out of his right hand: so as you will be left to perish for want of vision. This sin will provoke the Lord to take the Gospel of the Kingdome from you: and leave you under the hellish influences of the Prince of darknesse. This sin will overturn your Candlesticks, and extinguish your lights, and leave you nothing but the snuffs. This sin will deliver your strength into captivity, and your glory into the enemies hand. This sin will smite the shepherds and scatter the flocks, and lay the heritage of God desolate. This sinne will cause your Sun to set at noon, and turn the day of your gracious visitation, into a sad and dismal night. This sin will turn the place which hath been a valley of vision, into a seat of darknesse, and a valley of the shadow of death.

If then you would avoid a judgement, which strikes not only at your estates and lives, but at your souls: if you would prevent that dreadfull stroke, which may not only reach your selves, but your posterity, your children and childrens children; if you could not have them and your selves, and thousands and millions with you, bereaved of the Gospel, and the means of grace and life: take all

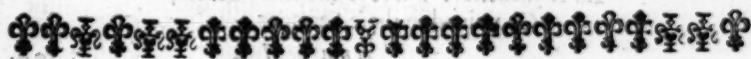


care and pains that the influences of the Ordinances do not slide from you, that they be not as water spilt upon the ground. Be faithful and diligent in the use of the forementioned directions, and all other means which may be effectual to fix them. And if hereby your hearts are wrought up to such a resolution, *The Lord God of Abraham, Isaac and Israel, keep this for ever in the imagination of the thoughts of your hearts.*

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FINIS.

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